This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

THE

MONTHLY REPOSITORY

AND

REVIEW

OF

THEOLOGY AND GENERAL LITERATURE.

NEW SERIES, VOL. II.

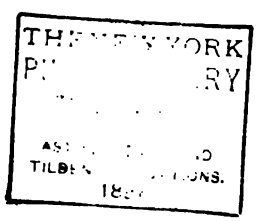
JANUARY TO DECEMBER, 1828.

LONDON:

PUBLISHED AT THE MONTHLY REPOSITORY OFFICE, 3, WALBROOK BUILDINGS, WALBROOK; AND BY R. HUNTER, ST. PAUL'S CHURCHYARD; BELL AND BRADFUTE, EDINBURGH; G. HAMILTON, EDINBURGH; AND BOWLES AND DEARBORN, BOSTON, U. S.

1828.

PRINTED BY C. SMALLFIELD, HACKNEY.



THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XIII.

JANUARY, 1828.

NEW YEAR DISCOURSE. BY MRS. BARBAULD.

"Stand still and consider the wonderful works of God." Job 37 - 14

THERE are times and seasons when nature, reason, and custom, invite us to pause from our common labours and pursuits, to break our ordinary train of thinking, and to suspend for a while that round of cares, of pleasures, and of business, in which our lives slide away with such wonderful and unfelt celerity. They bid us *stand still and consider;* for though the works of God and his intentions for men are written with so legible a finger that he who runs may read, yet he who runs seldom will read. Absorpt in a continual whirl of busy insignificance, the lives of most of us would glide along with a succession so uniform and unvaried, that we should never be led to any serious review of them, if our time was not dealt out to us in allotted portions, and measured by the stated revolutions of the seasons into separate periods of successive duration. It belongs only to the Supreme Being to consider all duration as one eternal now; to us it must appear in the different lights of past, present, and future. It must become the object of our computation by being divided into certain spaces and bounded by some visible land-mark; nay, it is parcelled out into the smallest divisions, and broken, as it were, to us with our daily bread, that nothing may be wasted. Of these different periods of time the most remarkable is the circle of the year, and it is therefore no less proper than usual to devote the beginning of it to reflection on ourselves and our actions, on God, and on his works. *Stand still*, therefore, that ye may *consider*.

It is usual, and the custom is not without great propriety, to direct a peculiar address to young people on the commencement of a new year; but I would rather, at this time, address myself to you of full and mature age, who have attained the middle period of life. There is a period when nature herself seems to pause, when, arrived at the summit of the hill, and neither impelled forward by the restless ardour of youth, nor as yet precipitated downwards by the weight of years, she *stands still*, and with a commanding glance surveys the whole horizon; she casts her eye back to contemplate the past, darts it forward to anticipate the future; she pauses, reflects, compares, enjoys at once all her powers, stretches at once all her faculties, and then, if ever, displays the true image of a god upon earth. *Stand still*, therefore,

since with you nature stands still. To bid youth stand still is often a vain precept. Impetuous passions, quick desires, and eager wishes, agitate their frame, and spring-tides of blood hurry them along. You might as well attempt to stop the rapid current of a river with your naked hand, as to arrest their career with sentences and maxims. But when the ebb approaches and the tide begins to turn, the flood is suspended in its course, and the lightest leaf will then stand still upon the billowy ridge. And if to stand still be thus natural to your time of life, to consider is not less so. Care and consideration, forethought and anxiety, all these you are naturally inclined to. How often have they diverted you from your sweet sleep and necessary refreshments! Are not your foreheads wrinkled with them even before the time? Have they not taken the place of the smiles and sports and gay fancies that used to surround you? Now, then, turn this disposition to account; now, then, consider not your worldly gains and losses, your worldly views and prospects, but things of infinitely more moment and importance, more worthy to employ a rational mind—the works of God, the order of nature, the state and condition of your own souls. The mind has a wonderful power of assimilating itself to the objects with which it is conversant. If these objects are mean and low, it becomes debased and contracted; if, on the other hand, they are grand and noble, it expands and enlarges itself to fit the size of such exalted contemplations. Just as men who are accustomed to pore over minute and curious trifles, grow very accurate with respect to them, but withal, shortsighted; whereas those whose way of life leads them abroad to notice distant objects, an extensive landscape, ships under sail, the ocean, improve their faculty of sight, and can take in the widest range of vision. Lift up then your eyes, which are so often bent upon the earth, and observe the wonders passing around you. Observe the majestic march of the seasons. How often have *you* seen summer and winter, seed-time and harvest, succeed each other in regular and beautiful vicissitude. They do not indeed always come as our impatient fancies would have them, for we are too apt to repine. We accuse the lingering summer and the drenching rains, the driving snow and cold easterly blasts, and tremble for our harvests with anxious solicitude, as if we feared upon every little disappointment or irregularity that the eternal order of nature would be broken, and her harmonious chain unloosed. But the seasons still return at their due periods; the winds are not spent with blowing, nor the sun dimmed with shining; the everlasting lamps have not wasted of their oil, and the bosom of the earth is still fair and fresh and fruitful as when she first came out of the hands of her great Creator. Shall all the wonders of nature pass before you, and will you not stop to consider them? Can you avoid admiring that wonderful economy by which every species of plants and animals is preserved, so that not the smallest, as we have reason to think, has been lost in the course of revolving ages? Whose hand, think you, holds the balance, and poises it with so nice a skill that one rank does not press or intrude upon another; that nothing is deficient, yet nothing superfluous, nothing wasted? What more wonderful than that so many kinds of animals should afford food to their fellow-animals, yet the food never fail nor the species ever be destroyed? What more surprising than the continual reproduction of the fruits of the earth from the very bosom of corruption and decay,—than the pliability of the various elements and constituent parts of nature, when we want to fashion and convert them to our use, and their resistless force when they are roused to action in the great convulsions of the globe? What more wonderful than that, in the utmost shock and

minds, and laid the deep foundations of habit and a course of action! If in your early years the principles of religion have taken, as I trust they have, deep root in your minds, you are now reaping its comforts. You have found by this time, or you have been little benefited by experience, that they are the best comforts. Many enjoyments and pursuits you once were eager after, begin perhaps to sicken and pall upon your mind; and you have read the inscription of vanity upon earthly goods, which younger eyes cannot discern; but have you ever found that the satisfactions of a good conscience are deceitful? Have the hopes of a future state sunk in their value?

Lastly, consider the works of God in his providences amongst the kingdoms of the world and in his church. In the course of years you have seen many changes, and can recount to the rising generation a long series of revolutions and events. You have seen the increasing light of science and religion spreading gradually over the world; a spirit of improvement, a spirit of inquiry, a spirit of humanity, visibly increasing; the monstrous edifice of superstition, the work of dark ages of cruelty and ignorance, shaken to its very foundations; and the iron rod of persecution broken. Perhaps you have been able to discern prophecies drawing towards fulfilment, and to catch a glimpse of the happy time when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ. To this country, in particular, his mercies have flowed with such a full and unabating stream, that our happiness is now reckoned by the full period of revolving centuries. Not months or years, but successive generations, have rolled away, blest by law, order, and internal peace, almost without a cloud. Our liberty, that invaluable treasure, has gained by the hard struggle of our ancestors, descended to us like a fair inheritance, sanctified by prescriptive right and the indisputable tenure of long possession, and it concerns our honour now no less than our interest to preserve the precious patrimony. Religious liberty has kept pace with civil. Its principles have been thoroughly convassed, are well understood, and placed upon the broadest basis.

Can you consider these things, and not see that they are the works of God? Let worldly politicians confine their speculations to the narrow views of a party; do you raise you mind to that great plan which is carrying on by the Ruler of the universe, and while you consider every event as his ordinance, this thought, while it will not destroy the interest we take in what passes around us, will effectually repress all corroding anxiety, and soften all our transient disappointments. The works of God are not like the works of man; every thing which he hath taken in hand will be brought to sure issues; though *we* may not see it, *posterity* will. Every plan which God has formed for the virtue and happiness of his creatures, will be completed, for he doeth all his pleasure. To associate ourselves, therefore, to his schemes, is the only sure way not to be disappointed in our own wishes.

Consider, then, these things, and when by silent meditation and holy musing a fire is kindled within you, when your hearts are warmed, and your bosoms burn, then speak as well as think of the works of God. Break forth into praise, cry aloud, spare not, lift up your voice as a trumpet, tell the wonders you have seen, tell what you have felt. Be living chronicles of his acts. Upon you is devolved the honourable task of pointing out to the world and to posterity the various passages in nature or in providence which have passed under your observation; let slip, therefore, no proper opportunity of making known to others that God who has been so richly manifested to you.

ally, though you are to stand still and consider, you are not always to still. These seasons of contemplation are but the rests and pauses in ive life; in this view they invigorate and refresh our strength; but to still always would be to live to no purpose. We are called to co- e with God in his works, by a vigorous discharge of the various which lie before us. We are not to content ourselves with being carelessly down the stream of time—we must strive and labour to gain shed-for harbour. Let us be up and doing. A new year is before us. please God to spare our lives to the end of it, we have a new scene of before us. Let us take care to fill, to crowd it with wise and virtuous . We may wish ourselves, and wish each other, a happy new year, is is the only way we can take to make it so. We cannot discover er this year shall be passed in health and prosperity, or whether it be filled with tears and mourning. We do not know whether the ar- not already gone forth to destroy our dearest comforts; but we can ure it shall be virtuous; this is left to our own option, not made de- nt on seasons or changing fortune, and this is all. Have any of your ears been spent in the blank of indolence or the dissipations of folly? hen another year is offered you, with which to redeem the waste. Let your be a fairer copy of the last. The preceding pages of your lives been free from those deep blots which leave an indelible stain on the I well believe it: now then be still nicer in your care; clear your con- your temper, your heart, from those little specks and trivial errors still disgrace them, that they may have neither spot nor blemish, nor ch thing. Then shall this, as I sincerely wish it may to all of you, od new year, and this portion of time be reflected on with pleasure ll time and the name of time is lost in the boundless ocean of a happy r.

THE MOTHER.

MOTHER! revere God's image in thy child.—
No earthly gift thy parent arms enfold;
No mortal tongue, as yet, the worth hath told
Of *that* which in thy bosom, meek and mild,
Rests its weak head. Oh! not by sense beguil'd
Gaze on that form of perishable mould.
Though first by thee it liv'd, on thee it smil'd,
Yet not for thee existence must it hold.
For God's it is, not thine. Thou art but one
To whom that happy destiny is given
To see an everlasting life begun,
To watch the dawnings of the future Heav'n,
And to be such in purity and love,
As best may fit it for the realms above.

E.

JOURNAL OF A TOUR IN THE SOUTH OF FRANCE, BY THE REV. S. WOOD.

To the Editor.

SIR, *Marseilles, Nov. 29th*, 1827.

I HAVE often thought that they whose lot it is to go abroad are very selfish, if they do not endeavour to make others participate in the pleasure and advantage which they derive from visiting foreign parts. Nor is the force of this observation materially diminished by the great number of books of travels into every practicable region of the globe, which we already possess. In these times of improvement, every country is perpetually presenting something new; and France, especially, is at this moment offering to the eye of the philanthropist a picture which he must delight to contemplate. Besides, men travel with different views and with different tastes; one, with a hammer and a bag at his side, to break rocks and collect mineralogical specimens; a second, with a tin box and a *hortus siccus*, to gather mosses; a third, to criticise statues and paintings; and a fourth, to see the world, and "catch the passing folly as it flies;" and it is very possible that much, which is interesting to the true lover of his species, may pass before the eyes, or assail the ears, of each of these individuals, without his thinking it worth his while to treasure it up and record it for his own or for others' good. I shall, therefore, proceed, without further preface, to present your readers with an abridgment of the Journal which I kept during my late tour through the South of France.

Wednesday, Oct. 3d, left Liverpool for Dublin, where I arrived the next day, and sailed thence, in the evening of Friday the 5th, in the Leeds steamboat, for Bourdeaux. The weather, during our passage, was, upon the whole, pleasant; but the vessel was too crowded to be comfortable. We were seventy-six passengers, besides the crew, which amounted to thirty. Some were going abroad for pleasure and improvement; others for economy; and others for health. It was truly lamentable to see some of the last class, who were evidently so far gone in consumption that they could not survive many weeks. One lady died on the passage, and we committed her body to the waves, for fear of being put under quarantine on our arrival at Bourdeaux. But there seems to be a kind of infatuation, with respect to the chances of recovery from consumption, which is shared both by the patient himself and by his friends. Nothing less than this can account for so many persons, affected in this way, going out with a moral certainty of dying, away from their friends and country.* We made the mouth of the Gironde early on Tuesday morning, and anchored at Pauillac, opposite the Lazaretto, at two o'clock. Here the searching of the vessel, and the examination of our lug-

* To those who have a *reasonable hope* of recovery by removal to a warmer climate, none can be recommended in preference to that of Madeira. I spent two winters there, and neither know nor can conceive of any thing more truly pleasant and salubrious than the temperature which uniformly prevailed. In France, Montauban and Toulouse are decidedly the best places for an invalid to go to. They are drier than Bourdeaux, and warmer than any of the towns in the south-eastern part of this country. How such places as Lisbon and Montpelier should ever have obtained any reputation as resorts for consumptive patients, is one of those enigmas which it is very difficult to explain. I have been at both, and am sure that they are not to be recommended. The climate of the banks of the Loire is mild and soft, but too moist for some constitutions.

the place,) whose acquaintance I had made at Geneva a year before. We had much conversation on the state of the Protestant cause in this part of France, and on religious affairs in general. M. Jay has at persent the charge of six churches, at which he preaches in turn; the Liturgy and a printed sermon being read by one of the deacons in the five in which he is not present; but he will soon be relieved from two of these, as the government is going to allow another pastor. The affairs of these six churches, and of six others in the neighbourhood, are regulated by a consistory, consisting of twelve laymen, one from each church, and three pastors; six of the former going out of office every year, after they have chosen their successors. France was divided into consistories at the end of the Revolution, one being generally formed for a district in which there were six thousand Protestants to be found, and to each of these the government generally allows three pastors. But these proportions are of course modified according to circumstances; at Nîmes, for instance, there are fourteen thousand Protestants and five pastors, besides a suffragan and a catechist. The election of the pastors is in the hands of these consistories, subject, however, to be confirmed by the government; but, with this exception, which is seldom of any detriment, each consistory is perfectly independent of any extraneous authority. The lowest sum which a Protestant pastor receives from the government is twelve hundred franks, i. e. forty-eight pounds, a year. Besides this, the commune allows something in consideration of house-rent, and there are contributions from the flock; so that no pastor has less than eighty or ninety pounds a year, and in most places this will go as far as double the sum would in England. At Royan I spent three days, and they are days to which I shall often look back as to some of the happiest of my life. They were occupied in strolling about the town and neighbourhood with my kind host—in inhaling with him the delicious air on the rocks which overlook the mouth of the Gironde—in looking over his library—and conversing with him on a great variety of subjects of the most interesting nature.

From what came under my own observation, as well as from what I learnt from others, I have every reason to believe that M. Jay is an excellent pastor, entering deeply into the feelings of his flock, and attentive to their spiritual wants—loving them, and loved in turn. It was quite delightful to walk out with him, and to observe the terms of kindness and of brotherhood on which he was with the whole population, both Protestant and Catholic. It did my heart good to hear the *Adieu, ma petite!* which he bestowed upon almost every little girl that we met, and to witness the warmth of affection with which he greeted those who were recovering from sickness. Would to God that all those who take upon themselves the sacred office of a pastor, would evince equal zeal in the discharge of some of its most important duties!

19th, hired a horse to carry me to Saintes, and a man to bring it back. My friend accompanied me three or four miles on the road, and I felt, on parting from him, as if I was leaving one of my own kin and my own blood. I had a tiresome ride to Saintes, and returned to Bourdeaux by the same conveyances by which I had come.

Sunday, 21st, attended the service *aux Chartrons;* the congregation numerous and highly respectable, probably five or six hundred persons; the preaching animated and eloquent, but too impassioned for me.

22nd. The weather had been so wet on my first arrival at Bourdeaux, that I could not see so much of the town as I wished; but this day it was

young men go out of the College every year, prepared for the Christian ministry; and the number of students in the last session was 146; 72 of philosophy, and 74 of theology. Of these not more than twenty or thirty have apartments in the College, and all the Professors, except one, live in the town. The session lasts nine months, beginning with November. This institution is entirely supported by the government, at least with the assistance of a few thousand francs which it receives from different consistories and from private individuals. The students pay no fees; some of them even receive bursaries of four or five hundred francs a year from the government, and each of the Professors has 6000 francs from the same source, so that it costs the government about 40,000 francs, i. e. £1600 a year. When the College was revived in 1808, it was presented with 6000 volumes from the remains of some old libraries at Paris; but the selection was made with so little judgment, that the gift is of comparatively little value. There is, however, a library which has been lately formed by the students, and to which the Professors have made a grant of a thousand volumes, comprehending all the works which have been either bought or presented since the year 1816. For the purchase of books, and for the accomplishment of several other important objects, it were much to be wished that this College had more extensive funds at its disposal, especially as it is the only establishment of the kind in France, besides Strasbourg. Many of the Protestant clergy are educated at Geneva, but the distance must often operate as a serious obstacle.

26th. This day I spent half an hour in the Lancasterian school. It was one of the first days after the holidays, and it was also the season for sowing the grain, so that the scholars were not all assembled; but there are on the list 135 boys and 120 girls. The Commune pays for the instruction of sixty boys, and the rest pay a frank per month for themselves. I was much pleased with the order and system which appeared to prevail, and was glad to hear that the school was flourishing, notwithstanding the ill-will of the Catholic priests, who do not like that the common people should possess more knowledge than what they can gain in the wretched seminaries of which they have themselves the direction, and from which the children go out nearly as ill-informed as they were when they entered. The master lent me the "*Guide de l'Enseignment Mutuel*, avec des Gravures et des Tableaux." This work contains very clear and ample directions for the establishment and regulation of these schools. It seems from the Preface, that neither Bell nor Lancaster can justly claim the merit of the original invention, though the latter deserves great praise for having reduced into a more practicable form what he found in the works of his predecessors, and more especially for his zeal in introducing his system to the notice of the public. It is to Herbault that we owe the economical invention of large sheets of letters or words pasted on boards, with rods to point out what is to be read, and the division of the scholars into classes; to the Canon Cherrier we are indebted for the plan of teaching children to read their letters by writing them, as well as for the system of monitors.

In the afternoon I walked out into the country, and was tempted to stroll on farther and farther, by the pleasantness of the day, by the beauty of the landscape, and by the snug, inviting appearance of the pretty white-washed houses, which every where met my eye. Every thing about me was bright, and cheery, and pleasing—with some considerable approach to the neatness and trimness of England, yet combined with all the gay luxuriance of

; and this, too, in a climate which must yield the palm only to that
ira. Though I had made my arrangements for wintering at Mar-
I felt half tempted to change my plans, and to remain where I was ;
a small addition to the inducements already mentioned, that I
have enjoy the society of several pastors and professors, whose senti-
re of the most liberal cast. Living, too, is extremely reasonable. I
red a furnished room for twenty francs a month, or two on the same
thirty, and I have no doubt that a man might live very comfortably,
pense of board and lodging included, for less than £5 a month.

With the assistance of the sexton, I found the grave of poor Mr.
, who died here in July, 1818, and was interred in the Protestant
ground. There is not a stone to tell where he lies, * but my con-
ant that he was sure of the spot, as he had himself assisted at the
t. It was an affecting incident to visit the grave of so truly pious
mable a young man, cut off when he was just entering on a bright
d useful exertion. As I gazed on the simple elevation of earth
marks the spot where his remains are deposited, I breathed forth a
prayer that we, who are still left to fulfil our day in this world of
ity and temptation, may imitate him in the purity of his heart, in
tleness of his temper, in his calm, enlightened resignation, and
desire of doing good. God grant that we may endeavour in some
o supply his place, and, if we have not his talents, that we may, at
t fall below him in zeal!

ly 28th, attended the service at the principal Protestant church. In
France it was a grand and glorious sight to behold so large an
ge in a Protestant place of worship. There must have been a
l persons present, and I was assured that this was considered a small
ation, many being at this season in the country. But then there are
nuban 8,000 Protestants, that is, one-third of the whole population.
acher, who was a young man, the *suffragan* of one of the pastors,
a good moral sermon on the fear of death; and he did what every
ought to do—he addressed his *hearers*, and not his *book*, for he had
before him.

that my journal occupies so much more space than I expected, that
reserve the remainder for another letter. This will give me the
nity of maturing more carefully some remarks, with which I mean to
e, on the state of religious opinion and the prospects of the Protestant
n this part of France.

SAMUEL WOOD.

---

quired what would be the expense of laying down a grave-stone, with a
scription, and found that, including what is paid to the consistory for the
on, it could not be done under £12. It is to be hoped that they who knew
ed Mr. Goodier, will not scruple this sum to provide a suitable memorial
lents and his virtues.

ON THE SPIRIT AND TENDENCY OF RELIGIOUS ESTABLISHMENTS.

Je le demande aux penseurs éclairés, s'il existe un moyen de lier la morale à l'idée d'un Dieu, sans que jamais ce moyen puisse devenir un instrument de pouvoir dans la main des hommes, une religion ainsi conçue ne seroit-elle pas le plus grand bonheur que l'on pût assurer à la nature humaine?—*De Stael, De la Litter.*, Tom. I. ch. xi. p. 263.

WHETHER Christianity be able to preserve and perpetuate itself in the world, or require to be maintained by the patronage and endowment of the civil power, is a problem of the deepest interest, not only to the Christian, who is naturally concerned for the success of a religion which he believes to be divine, but also to the politician and economist, who, whatever may be their own sentiments, cannot fail to discern its transcendent influence on the minds of men, and what a powerful instrument it may be made of human improvement and happiness. Perhaps England presents the most favourable circumstances that could be selected for trying this problem; since the rare union of universal toleration with the establishment of a particular sect, the co-existence of every conceivable variety of Dissenters with an ancient, wealthy, and learned hierarchy, furnishes precisely those data which are required for its solution.

It would be foreign to the object of the present essay to search the New Testament for authorities for or against the lawfulness of religious establishments. The most candid of their advocates * admit that they form no part of Christianity, but are only a means of inculcating it. They are institutions of human origin for preserving and disseminating divine truths; and the question for us to consider is, whether they fulfil the purposes for which they have been ostensibly framed. Like all human institutions, they must be estimated by their utility and expediency, by the effects which they have invariably been found to produce.

The principle of a religious establishment is the selection of some particular form of Christianity, either as to doctrine or discipline or both, in exclusion of all others, for the especial favour, patronage, and endowment of the civil power; and to this exclusive principle, which is essential to the existence of religious establishments, all the mischiefs and abuses inseparable from them may be directly traced. It is true, that an establishment of a more liberal and comprehensive character, intended to uphold only the essentials of Christianity, and to include several forms of church-discipline, has been advocated by some writers; but in every plan that has been proposed, the principle of preference and exclusion is, to a certain degree, admitted, and, so far as it operates, it must lead to consequences that are obstacles to the progress of truth and genuine piety. In America, the experiment has been tried of a civil establishment of all forms of Christianity, by requiring every man to contribute to the support of some religion, but allowing him the choice of his own. This scheme has been greatly commended, as combining all the advantages of an establishment, with the enjoyment of the most unrestricted liberty of conscience. Some men, however, conscientiously disapprove of all religious worship, and have no fixed religious principles; and there is an obvious injustice in compelling them to contribute to the support of institutions which they consider useless, and to the propa-

* Paley's Moral and Political Philosophy, Book vi. Ch. x.

ıtion of doctrines which they do not believe. According to this plan, just
› much of the interposition of the civil power remains as to intercept the
:rfect enjoyment of religious liberty, and to check the free course of reli-
ous zeal, by rendering that a compulsory, which ought to be a voluntary,
ntribution. The state is little more than receiver-general for the public;
ıd, for this trifling benefit, religion forfeits her free and independent cha-
ıcter, and incurs the degrading imputation of being a mere instrument in
ıe hands of government for the accomplishment of political purposes, and
ıe maintenance of social order. The influence placed by this scheme at the
ısposal of the government, is nevertheless so neutralized by the number and
ıriety of the parties amongst whom it is dispensed, as scarcely to be worth
ıe trouble and expense of preserving it; and when a government has
:come sufficiently liberal and enlightened to adopt a religious establishment
ı this broad and comprehensive basis, it will be prepared to go a step
ırther, and to release religion from all connexion with the state, in the
cognition of its perfect ability to perpetuate itself. That the New-England
ıates of North America have followed this course, and have, at length, set
ligion quite free, may be regarded as a confirmation of the justice of this
mark.

In examining, therefore, the spirit and tendency of religious establishments,
e must consider the effects which necessarily arise from the state's selecting
›me form or forms of Christianity, as the subjects of its patronage, in pre-
rence to others; for such is the only kind of establishment which we have
itherto seen continue to exist, and the only one which, we have good reason
believe, the state would find it worth while to uphold. It is impossible
establish a *general* Christianity; general Christianity is a mere fiction
the human mind—a metaphysical abstraction, which it may be conve-
ent to use occasionally in reasoning, but which has, and can have, no real
ıistence. Christianity, by which is to be understood all the mingled
fluences, convictions, and views, communicated to the mind by the doctrines
Jesus, will exist in a form somewhat different in the bosom of every
dividual professor, and under that form alone must be habitually contem-
ated and embraced, to produce all the beneficial effects of sincere belief.
very inducement, however remote, to draw away the minds of men from
at one single form of Christianity, to which their own individual feelings
ıd convictions naturally lead, and to fix them on some prescribed and
reign standard of faith, must impair the fervour and sincerity of belief, and
event those beneficial practical consequences which ought to flow from it.
ow, although the state should require subscription only to the simplest and
ost essential articles of Christianity, and should comprehend various modes
discipline in the national establishment; yet the state would naturally
ok most favourably on those opinions, and on that discipline, in which it
und the readiest sympathy, and the most effectual support of its own
›litical views; so that, notwithstanding the prospect held out of equal fa-
ur extended to a variety of religious parties, the circumstance of all
›nours and emoluments emanating from the state would inevitably produce
favoured party even in the bosom of the establishment itself. The present
ndition of the Church of England confirms this opinion; of the two parties,
to which it is divided, the evangelical enjoys a comparatively small share
the patronage of the state.

Varieties of religious opinion, and various modes of worship and discipline,
:, in the highest degree, beneficial to the community; for the controver-
s which such varieties occasion, not only keep alive the spirit of truth and

liberty, but ultimately conduce to peace and charity. Justice, however, requires that in this Christian rivalry all parties should stand on an equal footing, and that no one, through the partial favour of the state, should be placed on a vantage ground above the rest. The preference shewn to one sect converts it into a privileged and dominant order, and creates those invidious distinctions among Christian professors, which engender sectarianism, and mingle a feeling of distrust and jealousy with the intercourses of social life. The wealth and splendour of the national church, its monopoly of the seats of learning, and the grace bestowed upon it by all that is polished and elegant in literature, mark it out as a religion peculiarly befitting the higher classes, and predispose its members to make an adherence to it the badge of gentility. On the other hand, the excluded party are impelled by a spirit of contradiction to shew their contempt for advantages and accomplishments, which are placed beyond their reach, by unreasonably depreciating them, and running into the opposite extreme of too great a disregard to refinement and elegance. Individuals may be found on both sides, whose liberality enables them to rise above the contracted views of their party; but such is the predominant bearing towards each other of the two great masses into which the existence of an establishment divides the religious world: and while these invidious distinctions subsist, it is idle to talk of an equality of civil privileges extended to all Christian professors of every denomination; for the mere circumstance of belonging to the excluded or the favoured party makes a difference to a man, which he feels more or less in all the relations of life.

Such a state of society is the fruitful parent of sectarianism, which is the spirit of party, as opposed to the pure and disinterested love of truth for its own sake. In this respect, the influence of an establishment is scarcely less injurious to Dissenters than to its own members. Were all Christians placed in circumstances of perfect equality, without any inducement, direct or indirect, to approve one set of opinions more than another, truth would have a fair chance, and men, having no countervailing attraction, would search for it with a single heart. The stock of religious knowledge would be increased, and the certainty of religious truths more clearly ascertained, by every controversy which arose among Christians; and truths of the most vital and practical importance would be sure, in the progress of society and knowledge, to engage the largest share of public interest and attention. But where one party is favoured and another excluded, the doctrines or forms which constitute the ground of separation between them, acquire an interest and secure an attention quite disproportionate to their real value and importance. Even inquiries in some degree foreign to the leading controversy between the two parties, contract a bearing towards it, and are warped from the straight and obvious course which they ought to pursue. What is worst of all, a spirit of rancour and jealousy, arising naturally out of the relative situation of the disputants, almost unconsciously influences their minds, and prevents them from seeing the question in a clear and impartial light.

The patronage of the civil power naturally renders the great body of the clergy steady supporters of the government; Dissenters, on the contrary, from their education and from other causes, are as naturally disposed to league themselves with the popular party. Hence no small share of political feeling mingles itself with the sentiments which Churchmen and Dissenters are accustomed to entertain towards each other; and in the decision of questions purely theological, considerations are permitted to have weight, which ought to be wholly kept out of view. In these remarks, we of course speak

of classes, and not of individuals. Individuals there will always be greatly superior to the mass by which they are surrounded, but it is only by the movements and tendency of large masses that we can estimate the spirit of parties and the effects of a system.

An establishment imposes restraints upon freedom of inquiry. The patronage of the state must be limited to some particular form of doctrine and discipline, otherwise it will have no equivalent for the patronage conferred, nor feel secure of the end for which its favours have been bestowed. Let the scheme of establishment be ever so comprehensive, where preferment is in the hands of the state, there can be but one sure method of obtaining it, and that is by compliance with the wishes of the ruling powers. Here is another most serious evil involved in the essential principle of all religious establishments. The religious worship of a great portion of the community is fixed by a prescribed standard of doctrine and discipline, and the honours and emoluments of the national church are made conditional on an adherence to it. But opinion is necessarily wavering, usually progressive; and moral and religious opinion, depending so much on feeling and sentiment, on the state of manners and the advancement of general knowledge, is peculiarly liable to change—it may be hoped, peculiarly susceptible of improvement. Were the doctrines of Christianity solitary and insulated truths, burning in a narrow and secluded sphere of their own, and shedding no lustre on contiguous objects which increase by reflection the light they receive; then, indeed, it might be conceived that the religious knowledge imparted by revelation should not exceed in one age what had been enjoyed in another. But the truths of religion are of vast extent, and abound in unsuspected bearings and dependencies on other truths; they sustain a sort of general relation to the whole circle of human knowledge, and intermingle their light with every subject of consciousness, and every result of experience, and every deduction of reason. Thus, with the progressive developement of the human faculties, while the light of Christian truth is continually poured in upon the expanding circle of knowledge, a new set of objects is brought successively under its influence, and the religious views and feelings undergo modification and enlargement. Any restraint, consequently, upon the religious convictions is pernicious, because though such limitation may have been made with a tender regard to the predominant belief of one age, yet so infinite are the bearings of religion, so subtle and imperceptible its influences on the whole range of human thought and feeling, that it is impossible to foresee how such limitation may affect the religious mind of a coming age, and prove an obstacle to that strong individual conviction which is necessary to make religion the vital spring of action and the nourishment of our moral being.

A religious establishment has been sometimes vindicated on the ground of its serving to protect religion against the inroads of ignorance and superstition; but if there be any force in the foregoing observations, it must at least perpetuate as many errors as it excludes:

Tam ficti pravique tenax quam nuntia veri.

It tends to fix and rivet the mind to one particular state of advancement, and there, by a sort of *vis inertiæ*, to keep it, while the current of public opinion and knowledge runs rapidly past it; and thus occasions in its adherents a state of mind, of all others the most unfavourable to depth and firmness of religious conviction, and the sure forerunner of scepticism and infidelity—a want of accordance between the faith that is outwardly professed

and defended and that which is inwardly, though perhaps carelessly and indifferently, entertained.

It is a harsh thing to say of an establishment in many respects so learned and respectable as our own, that it fosters infidelity; and yet, if we consider the language and conduct enforced upon its ministers by the requirements of its creeds and articles, it is hardly possible to deny the fact. The majority of mankind will, it is to be feared, for some time to come, continue to gather their notions of Christianity from what is publicly taught and established; so that while the mind is encouraged to think freely on all other subjects, and is opened to new views of moral and political truth, on the subject of religion alone it is oftentimes a perfect blank; because, to inquiries urged in the spirit, and to doubts and difficulties founded on the knowledge and intelligence, of the nineteenth century, answers are frequently returned and solutions offered worthy only of the superstitious notions and mysterious creeds of gothic barbarism and ignorance. Too many of our established clergy, by a confusion of ideas, natural enough to men in their situation, identify the cause of the Church of England with the cause of Christianity; and thus all the zeal, and learning, and ability, with which many of her sons are so eminently endowed, and by which, were they left free to follow the course of their own unbiassed minds, they might become such formidable champions of the truth, are diverted from their proper objects, and employed in maintaining the cause to which their interests attach them, against the growing light and powerful questionings of the age. Under such circumstances truth has no chance. Every thing is calculated for the meridian of an age long past. It is almost useless to look for any fresh theological information in the productions which issue from the press of the most orthodox of our two universities; for, under the promise of some contribution to the stock of religious knowledge, we are constantly mocked with an ill-concealed apology for the doctrine of the Church of England. From the same cause arises that unmeasured hostility, which is poured out by the zealous sons of the church, upon all those inquirers after truth, however learned, and candid, and ingenuous, whose researches have terminated in conclusions widely at variance with established creeds and articles. With some it is the quick and instinctive perception of the tendency of such researches to undermine the authority of those doctrines with which the existence of the establishment is identified; with many, no doubt, it originates in a better, though still very erroneous, state of mind—in that confusion of ideas, which leads them to regard an attack upon the church in the same light with an attack upon Christianity, and to respect the Prayer-book and the Gospel as of equal authority.

Such are the certain consequences of making the religious opinions of any particular age a standard for the faith and worship of future generations. When we consider what a powerful attraction of interest operates for the upholding of an established system, and in what various and unseen ways interest influences the judgments of men, we may estimate the number and magnitude of the obstacles that are thus thrown in the way of discovering the truth, and the bias by which the best and purest minds may be almost unconsciously swayed. These evils would exist to a degree under every form of an establishment; but they are felt with peculiar force in England. He, whose purity of heart and simplicity of taste might resist the attractions which wealth and splendour throw around the hierarchy, finds himself assailed by temptations of a more dangerous, because of a less obvious kind, which derive their force from some of the most amiable and valuable qualities of our na-

government to its own purposes; and in this inevitable abuse we discern another evil springing out of the essential principle of religious establishments.

From causes which are deeply seated in human nature, those with whom the powers of government are lodged, unavoidably contract interests at variance with those of the governed; and, unless strictly watched and guarded, will endeavour to make themselves independent of the people, and to pursue their own measures uncontrouled. Confer on a government, in addition to all its other sources of power, the disposal of church patronage, and it will instantaneously feel the vast accession of strength thus acquired, and begin to devise the most beneficial application of that strength for the accomplishment of its own objects. All the checks that have been suggested to this abuse, would prove but feeble barriers against the all-prevailing influence of the power which dispenses the honours and emoluments of the clergy. The privilege delegated to the separate congregations of having a voice in the election of their pastors would ultimately become little more than nominal, and would rarely be exercised in opposition to the wishes of government. For it is the knowledge, that they must themselves support the object of their choice, which gives men an interest in the exercise of this privilege; and whatever be the form of election, whatever the provisions made for the protection of the popular interest, whatever the checks interposed against the abuse of the authority of government, while human nature remains as it is, the ascendant influence after all will be found in the same hands which hold the purse.

In all established priesthoods we witness the same spirit of devotedness to government; it is as conspicuous in the Presbyterian churches of Scotland and Ireland as in the Episcopalian establishment of England; the apparent exception to this rule, which occurs in the general alienation of the lower clergy from the government for a considerable period after the revolution, turning out upon inquiry to be only a remarkable exemplification of the rule itself—the manifestation of attachment to a despotic government in exile, in preference to a popular one at home.

The only rational vindication of establishments must rest on the ground that the evils, which are inseparable from them, are less than what would result from leaving religion free to maintain and diffuse itself. In this view it is a choice of difficulties. The experience of history clearly proves, we are told, that the divine energies of the religion of Jesus have not always been able to preserve it from destruction, and that whatever mischiefs may arise from the nature of establishments, it is better that Christianity should survive even in this form, preserving a portion of its heavenly spirit in the midst of corruptions, than be wholly swept away from the face of the earth. Our attention is directed to immense tracts in Asia and Africa, once peopled by large and flourishing communities of Christians, and now oppressed and degraded by the followers of Mahomet, as a proof that the interposition of the civil power may not always be unnecessary to protect the gospel. But these cases allege nothing in favour of the necessity of establishments. Christianity is an element in the moral condition of mankind, and will of course be affected by all the causes which influence that condition, drooping with its degradation and rising again with its renovation and improvement. Incorporation with the state would not have shielded Christianity from the incursions of Saracenic fury, inspired as it was by the wildest fanaticism; on the contrary, the mere circumstance of its being established and presenting a more definite front of resistance would, in all probability, have drawn down upon it a more destructive rage and rendered its ruin more complete.

In looking back on past ages we do not find that the most important reformations in the moral and religious condition of mankind have been effected by the sluggish apparatus of establishments, which keep their functionaries in action by the mechanical impulse of duty and custom, but have, almost without an exception, been owing to the spontaneous and enthusiastic exertions of men who have found, in the benevolent and holy promptings of their own hearts, a call as from heaven to devote themselves to the service of their fellow-creatures. This consideration may furnish a reply to the argument, on which great stress has been laid by the advocates for establishments, that, although Christianity may be able to maintain itself in populous districts and large towns, where wealth is accumulated, and knowledge and civilization are already diffused, yet, without some aid from the state, no provision could be made for the religious instruction of remote and thinly-peopled districts. The spirit of religious zeal, when once excited, has an energy and impulse which surmounts all obstacles, penetrates into the remotest quarters, and quickens into life the regions which are drooping in the shadow of death. Christianity, after the age of the apostles, encountered the terrors of Heathenism and diffused itself over the world, unaided by any power but a deep conviction of the truth, and an earnest devotedness to the service of God and man. In Wales and Ireland,* and even in the remote and solitary islands of the western coast of Scotland, while religion was perfectly free and maintained itself, it does not appear, if we may trust the accounts of historians, that there was any want of able and zealous pastors, of exemplary bishops, and of unwearied missionaries, who traversed distant countries for the sole purpose of instructing and improving their fellow-creatures. The religious state of the Vaudois, who have preserved their independence and maintained their pure and simple worship amongst the Alps of Savoy, in the heart of a Catholic country, and in defiance of all the machinations of the Church of Rome; the indefatigable exertions of our own Methodists in reforming the morals of the most depraved and ignorant portion of our population, unaided by any means but what are raised by the voluntary contributions of the pious, may serve to strengthen the conviction that religion is a feeling too deeply seated in our nature ever to want friends and supporters, when the zeal which it awakens is not either checked or perverted by the unhallowed interposition of a power with which it has no connexion; and that, whatever may have been necessary once, in times of peculiar peril and disorder, yet now, the firm footing which Christianity has obtained in the world, the invention of printing, and the wide diffusion of education and knowledge, are a sufficient guarantee for the continuance of

---

* "Les hommes d'Erin, de même que les Bretons de la Cambrie et ceux de la Gaule, ayant organisé spontanément le Christianisme dans leur pays, sans se conformer en aucune manière à l'organisation officielle décrétée par les empereurs Romains, ne connaissaient point de sièges épiscopaux fixes, et leurs évêques n'étaient que de simples prêtres aux quels on avait confié, *par élection*, la charge purement honorifique de surveillants ou de visiteurs des églises."—"Jouissant ainsi d'une pleine indépendance à l'egard des églises étrangères, et administrée comme toute société libre par les dignitaires *électifs* et révocables, cette église fut de bonne heure traitée de schismatique," &c. Histoire de la Conquête de l'Angleterre par les Normands, par A. Thierry. Tome III. pp. 237, 238.

"Les prêtres de l'île d'Erin étaient tellement zélés pour la foi Chrétienne que leur patrie était surnommée l'île des saints."—"Columban avait commencé sa carrière de prédicateur Chrétien par traverser les lacs de la Bretagne septentrionale, afin de visiter, au nom du Christ, la race sauvage des Montagnards." Ibid. Tome I. p. 89.

proper religious instruction, and an adequate security against the return of idolatry and barbarism.

Some persons regard the state of religion amongst the Dissenters, the comparatively poor provision for the education and maintenance of their clergy, their inadequate instruction in some branches of learning, the meanness and poverty of their institutions, and their liability to run into enthusiasm and extravagance, and all the extremities of popular politics, as sufficient indication of the wisdom and expediency of establishments. But such persons forget that most of these evils are the indirect effects of the establishment itself. The wealth of the country is absorbed by the national church, and the funds appropriated to public education are most unjustly monopolized by it; so that the Dissenters have nothing but their own resources to depend upon, and must raise the funds for the accomplishment of their particular objects in addition to all the other heavy claims upon their purse. But, were the privileges of the established sect taken away, and all religions placed on precisely the same footing, it is not to be supposed, as some persons seem to apprehend, that the religious world would exhibit one universal chaos of fanaticism and illiterate zeal, but the same social feeling which draws men together in philanthropic and political associations, and places ample funds at their disposal, would not fail to operate on behalf of religion; and we should find them voluntarily associating and organizing plans, and incorporating themselves into societies, and building churches and endowing colleges; and all such institutions, originating in the suggestions of public opinion, and being entirely dependent on it for their support, would be animated with a constant life and vigour, and instead of being centuries behind the spirit of the age, would adapt their course of instruction and mode of operation to the demands and impulses of public opinion. The offensive peculiarities of theological and political sentiment would gradually die away; and as the cultivation of knowledge and reason advanced, men would cordially meet each other on the common ground of truth and public utility. The ministers of religion would adapt the subject and form of their instructions to the wants of their hearers; they would keep pace with the intelligence of their age, and be dispersed over the face of the country, in numbers proportionate to the demand for their labours, and in situations correspondent to their talents and means of usefulness. By their learning, abilities, and eloquence, they would be enabled in no small degree to lead and influence public opinion, and having no temptation to check its progress, would be naturally disposed to guide it, under the mild influence of gospel motives, to the wise and beneficent ends for which God has instituted society. Heaven and earth would be more closely connected, and a larger infusion of the spirit of Christianity would mingle itself with the concerns of the great and busy world. Unhappily this is an imaginary state of things, but if there be any class of persons who have the means of accelerating its approach, it is the Dissenters. Unrestrained by creeds, free to partake at will of the generous and improving spirit of the age, the cause of religious truth and of moral advancement is peculiarly in their hands. Let them not neglect the high duties devolved upon them, nor be discouraged in their honourable career by those inconveniences and difficulties by which God is pleased to enhance the merit of devotedness to the service of mankind.

T.

NAVAL ODE,

ON THE DEPARTURE OF A BRITISH MAN-OF-WAR, TO JOIN THE ALLIED SQUADRONS IN THE MEDITERRANEAN.

THE end of war is peace—
For peace is her flag unfurl'd;—
She is gone to sweep the seas of Greece,
In the might of her island-world!
Deliverance for the friend,
And vengeance for the foe,
And mercy for the vanquish'd blend
In her glorious wake to go!
She bears the thunders of the sea—
But they only strike the slave to free!

'Tis not Ambition's wind,
That swells her stately sail;
'Tis not Revenge impels behind,
Nor Interest wakes the gale:—
Another, holier breeze
Speeds her march o'er the billows blue,
As she sweeps the Grecian seas
Her country's best to do;—
The sighs, that have breath'd o'er CANNING'S grave,
Have wing'd her course o'er the ocean-wave!

The Eagle of the Deep,
With the lightnings in her hold,
Has spread her strong wings forth to sweep
O'er the glorious waves of old!—
Joy to those for whom they strike!
Woe to those on whom they fall!
But hail to the smile and the tear alike,
For THE WORLD shall exult in all—
And bless the hour, when her white sea-wing
Was spread from the Isles of the Ocean-King!

Bid her welcome to your shore,
Ye sons of hero-sires,
With the flash of the swords of yore,
And the sound of your ancient lyres!
With the shout of the free and brave,
With the song of the young and fair,
Oh welcome the keel that speeds to save,
And the high hearts beating there!
Let the echoes of glad Thermopylæ
Repeat the Hail from the distant sea.

Oh that the soul of Greece
Might re-inspire her frame,
With the lore of war and peace,
With freedom and with fame!

Oh that her streams might roll
Unstain'd their glens along!
Oh that one freeborn poet's soul
Might pour one freeborn song,
To bid the immortal mountains stand
Memorials of a chainless land!

The hour has come at length,
That never comes in vain—
Degenerate Greece has tried her strength,
And riven her Asian chain!—
Then speed thee nobly forth,
Proud Eagle of the Sea!
And bear the thunders of the North
To set the Orient free!
Return not, till new glory smile
Upon the glorious Main and Isle!

Crediton. J.

NARRATIVE OF A RESIDENCE OF FOUR MONTHS AT NAPLES AND ITS NEIGHBOURHOOD, FROM JUNE TO OCTOBER, 1827. BY GEORGE KENRICK.

To the Editor.

SIR, *Naples, Oct. 13th*, 1827.

IN compliance with your obliging invitation to communicate such particulars of my travels as might appear likely to interest your readers, I have transcribed the following from a journal kept during my residence in this neighbourhood, subjoining a few reflections on the occurrences which passed before my eyes. I should have deemed some apology necessary for the minuteness of some of the details, were it not for the consideration, that it is not from great events alone that an estimate is to be formed of the character of a people; that to have stated general impressions and conclusions, without recording the particulars on which they were formed, would have afforded little interest to the reader; and that, in many of their *moral* features, (as in the *natural* ones of the delightful country in which they dwell,) the Neapolitans stand unique amongst the nations of Europe. As in my Narrative of a Residence among the Waldenses, I have kept chiefly in view the two following subjects of inquiry:

I. What is the present state of the national morals? and, II. To what religious principles or practices is this state of things to be attributed?

I left Rome for Naples, June 16th, accidentally, in company with a Franciscan friar, a Capuchin, and an Augustine monk, the last a preacher, and of a higher class in life. Never having been in the company of persons of this order before, I was astonished at the exuberance of their spirits, and at the licence they allowed their tongues in the presence of a Protestant stranger. They amused the tediousness of a three-days' journey by the repetition of the epigrams and bonmots made in their respective convents, where, they said, something new seldom failed to be produced at supper. To the original ones some of Voltaire's were added, and when the stock of

these was exhausted, songs were sung by the clergyman, at the request of his religio-laic brethren. In speaking of the reigning pope, the fact of his having illegitimate children was alluded to! With the exception that one of the company quoted passages from the beautiful Italian translation of Young's Night Thoughts, by the Abbate Alberti, of Naples, the conversation was in general such as might be expected from a party of military officers in England. Although it steered clear of absolute profaneness or indecorum, it was of such a cast as would not be tolerated, for a moment, in a company of persons pretending to any religious character in our own country. With all this, however, the *prayers* were not forgotten. In the morning, and again in the afternoon, the clergyman took up his Breviary, which he kept constantly by him, and for about twenty-five minutes was muttering as fast as even Neapolitan lips could move, which greatly outstrip our rigid northern organs in the race of formal devotion. The performance of this task did not even put a stop to the conversation, for a new bridge having been erected in one part of the Pontine Marshes, since he had paid his last visit to "the metropolis of the Christian world," our priest deliberately opened the window in the midst of his devotions, put his head out, and still muttering his prayers, mixed up with them remarks to his companions on the object which had excited his curiosity.—"And this is *Christian* Italy!" said I to myself, where the licentiousness of him whose title is the "HOLINESS OF OUR LORD," is openly and jocosely alluded to by his own clergy, and where addresses to HIM, who will be worshiped in spirit and in truth, are mixed up and pronounced in the same breath with the most ordinary matters of discourse! In such a country it may be doubted if the infidel be even to be *pitied;* certainly he is not to be *wondered at.*

In coming to Naples, I was prepared, by the accounts of travellers, to expect that I must either wage perpetual warfare against imposition, or submit to it in a degree beyond all limits. The first specimen that occurred I will not withhold from the reader. I was set down by the coach at the corner of a street as near as a carriage could come to the hotel at which I was to be lodged, about ten doors' distance. My baggage having been detained at the custom-house, I had only a light bag, for the carriage of which, to the inn door, a dispute immediately began amongst four or five men. The strongest bore off the prize, and then, although it was one of the most frequented hotels in Naples, he pretended not to know the way, and appealed to the rabble about him for their counsel and direction, which all shouted out their readiness to afford him, and arriving at our destination almost in the instant of our setting out, all planted themselves in my way demanding a "*buon' mano,*" or fee. Three insisting on following me into my bed-room, planted themselves in attitudes of defiance, and demanded to be paid (although I had already paid the porter) in the character of "*Ciceroni.*" Wishing my apartment to be cleared of them, I offered them what was equal to about tenpence in English money, but their leader, with violent gesticulations and a roaring voice, indignantly flung the proferred sum on the table. In vain I now appealed to the people of the house. I was told it was best to give them something more, which I was obliged to do before my visitors would stir a step from their posts. What a contrast to the amiable Waldenses whom I had lately visited, where the stranger is obliged to have recourse to persuasion and contrivance in order to induce those who have really performed services for him to accept the merited remuneration! On Sunday morning one of the first objects which greeted my eyes, was a party playing at cards, not only with open windows, but sitting in the balcony,

exposed to the view of the whole street. As it was about seven in the morning, they had probably been already to the early mass, and had been "*confessed*" for the sins of the past week, after which the Catholic considers the Sunday as *his* "to do his own pleasure." I paid an early visit, on this day, to the Cathedral of St. Gennaro or Januarius. There was a large crowd of persons assembled at confession, and from the strong passions of some, and the glaringly affected extravagances of others, some sobbing aloud to the priest, others sighing and groaning within themselves, others calling aloud to the Madonna and the Infant Christ for compassion, the whole scene was a perfect Babel of confusion. He who has seen Venice and Rome has still much to learn respecting the genuine effects of popish superstition, by visiting Naples. In the former cities the indolence and comparatively unimpassioned temperament of the inhabitants, render it a matter more of pomp and display than of real feeling. And in Rome, in particular, the immense body of Protestant strangers, with a scarcely suppressed smile on their countenances, goes far, I am persuaded, to check the disposition to ludicrous extravagances. "It is to amuse the English," Cardinal Gonsalvi is reported to have said, "that these ceremonies are prepared." But at Naples you behold a mass of thorough devotees, unrestrained by any feeling of taste, and unawed by any apprehension of ridicule, obeying the impulse of their impetuous tempers. Under the magnificent dome of St. Peter's, I had seen a crowd of the various nations of Europe, each at their separate confessionals, pouring into the ear of an ecclesiastic, who understood their respective languages, the acknowledgment of their past transgressions, and their vows of future amendment. Though a public, it was a decorous and comparatively tranquil scene, suited to the confidential nature of the communications, breathed in whispers through the gratings, which concealed the shame of the speaker from the eye of the hearer. But at Naples I saw elderly gentlemen, whose years might be supposed to have cooled the ardour of their feelings, kneeling down *between the knees* of a juvenile confessor, whimpering aloud and with clasped hands, apparently in agony, under his face, seeming to implore *his* forgiveness. Others before images of the Virgin were breaking forth into groans and sighs; others sobbing to convulsion; others pacing up and down in agitation, and proclaiming aloud their self-condemnation. I noticed one young man in particular, whose deportment (had it occurred in England) would certainly have satisfied the Lord Chancellor as to the necessity of a statute of lunacy. With his hat and cane in his hand, he was perpetually spinning round and round, with a greater or less degree of rapidity, according to the greater or less degree of emotion excited by the thoughts passing through his mind, his brother devotees having, apparently, from knowing his humour, left him a free circle for the performance of his revolutions. As his sins came in rotation before his view, if any one smote him more sharply than another, this made him utter a sudden cry and quicken his pace. He spoke almost continually and in the voice of weeping, with his handkerchief at his eyes. Passing by the mad scene in the body of the church, I inquired if there would be any sermon that morning, and was pointed to the *crypt*, where, by the light of wax tapers, a priest was preparing to deliver an exhortation to an audience of not more than fifty persons. The preacher took no text, which is no uncommon thing at Naples, but delivered a desultory address on the necessity of Christians living wholly secluded from the pleasures of the world. I inquired why so few persons attended the sermon while there were several thousand going to and fro in the church? The answer was, "We make little account of the preaching;

but to attend the mass and confession is our duty. If you wanted to hear preaching you should have been here during Lent."

Shortly after my arrival I witnessed the grand procession of the last of the Octave, or eight days' Festival of *Corpus Domini*, or *Corpus Christi*, as the Church of England calls it. It would require a greater familiarity with the technical terms of ecclesiastical millinery and jewellery to be able to describe the splendid scene in appropriate terms, and probably a greater degree of patience in your readers to peruse the description, than either of us possess. Suffice it to say, that on this occasion, both the mother and the infant appeared in their costliest attire. An interest was, however, given to the gaudy scene which such exhibitions do not possess in Rome, nor in any Catholic country I have been in, except the Pays Bas, from the appearance of sincere contrition and devotion in the multitude who were present, and even in the court and royal family who took part in it. The whole concluded with the elevation of the cross in the hands of the archbishop and the trine benediction of the spectators in the name of the Three Persons of the Trinity. At the instant of the elevation the whole multitude (who it must be owned had been chattering and laughing the moment before) fell on their knees, and with all the outward signs of the utmost anguish, and many of them with tears actually rolling down their faces, muttered prayers as fast as it was possible for lips to move, and then starting up, the whole pageant being over, scrambled home as fast as their legs could carry them. If there be a strange mixture of the grave and the ludicrous in the description, this is not the fault of the describer. The same strange combination is there in all the popish observances as witnessed in the kingdom of Naples. I have repeatedly stood by while a large company of devotees were performing a vow of singing a certain number of hymns at a particular shrine of the Virgin, (probably composed for the occasion,) and while I have observed some whose hearts, one would suppose, were ready to break with the strength of their emotions, I have seen others who, with roguish eyes, were tipping one another the wink to sing a little louder and more extravagantly then before, and as soon as it was done, the whole party rattled away laughing, joking, and pushing one another. In France, religion and its votaries are turned into ridicule. At Naples its votaries save the infidel the trouble, by directing the ridicule against themselves, and joining heartily in the laugh they excite. That some are from the first sincere, and that the hearts of others become touched by the mere putting on the semblance of so much feeling, I do not doubt; yet, from all I have seen, I am persuaded that by the mass of the people, as well as by the philosophic few, Popery is considered as an amusement, which serves to keep them from *ennui* the whole year round. In the early part of the year there are the street-preachers, of whose performances, although I have had no opportunity of hearing them, I have received accounts on which I could depend. A gentleman who resides in the principal *place* or square informed me, that last winter, while Pulcinella was exhibiting under his window, a monk set up the signal of the huge wooden cross and erected his little wooden pulpit opposite to his rival candidate for public attention. "My friends," he began, "you are all fond of Pulcinella, I will shew you the true one," producing an image of the infant Christ. And he proceeded to deliver an allegorical or typical discourse on the actions of punch, which greatly diverted his audience. On another occasion an English traveller informed me, that a monk, whom he heard, proposed that his black skull-cap should represent an infidel, with whom he would hold an argument. The infidel was not only triumphantly replied to, but violently shaken for his ob-

stinacy, cuffed and tossed in the air, and treated with the utmost contempt. As the spring advances the Carnival begins, a period of forty days of every kind of diversion. With the fine weather come the festivals of numberless saints in the adjacent villages, in which, at Rome, and, I presume, at Naples, horse-races, the playing of beautiful fountains, and exhibitions of fire-works, and illuminations, are announced by *ecclesiastical authority*, along with the masses to be said and sermons to be preached, as forming collectively the business of the day. The summer festival of the *Madonna del' Arco*, in the vicinity of Naples, is, besides a religious celebration, a complete representation of the ancient Bacchanalian festivals. The very manner in which the eve of a saint's day is announced—the letting off of crackers before the door of the church dedicated to him—is a sufficient indication of the nature of the observance.

We have just passed the general festival of the name of the sovereign, St. Francis, kept with great joy and illuminations in honour of the reigning King, Francis I. Every Saturday morning there is a pleasant walk to be taken to visit the convent of the Madonna di Sant' Ursula, (on a lofty eminence,) during the "the twelve holy Saturdays," between the Festival of the Assumption of the Virgin and the Festival of Christmas. Not a week passes but the squibs announce a particular, or the deep-mouthed cannon the return of a general, festival. Thus the year goes round in "religious dissipation." But what has all this to do with the gospel of Christ? Alas! the Neapolitan knows not what the gospel is, and has no opportunity of learning. "Ma dite mi un poco, questa Biblia, cosa dice?" "But tell me, I pray you, this Bible you talk of, what does it say?" observed an elderly respectable person with whom I conversed on the subject of religion, and who was fond of reading. "What!" I replied, "did you never see a copy of it?" "No, never. My son, who was very studious, wanted to know what the Bible said, and so he sent to Rome for a licence to read it; but he never let me see it."

SONNET.

No, not the beauty of thy gentle eye,
Not the absorbing music of thy voice,
Not these, not these—oh, these are not my choice,
Not e'en thy spirit's rich variety,
Informing, charming, leads my heart to thee:
For thou hast more and better; yea, the best
Of knowledge, beauty, truth, with thee doth rest,
Cherished and loved—thy dearest treasury.
To the great Fountain Mind thou hast appealed,
His light doth guide thy apprehension clear,
The universe its wonders hath revealed,
The deep doth speak a language to thine ear,
All things to thee their purest essence yield;
Teach me, like thee, to feel and see and hear!

L. F.

REVIEW.

ART. I.—*History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century; including a Sketch of the History of the Reformation in the Grisons.* By Thomas M'Crie, D. D. Edinburgh, Blackwood. 1827.

DR. M'CRIE, who is well known by other works on the history of religious reform, has now favoured us with a History of the Reformation in Italy during the sixteenth century. An historian has certainly a right to limit his researches within given bounds; but there are some periods of history so intimately connected with each other, that, to endeavour to divide them, and to write the history of only one, independently of the others, may be very injurious to historical truth. Great revolutions, either religious or political, are brought about, not by sudden causes, but by a long concourse of circumstances, having their origin in distant periods and events, which cannot be overlooked by any one who wishes to give a full idea of such revolutions. Nor, on the other hand, can any one imagine that as soon as a revolution is quenched by a deluge of blood it is altogether extinguished, and that no discoverable traces of it are left.

Dr. M'Crie has certainly fallen into the fault of limiting his views too much. Without at all adequately considering whether, and to what extent, the progress of reform in Italy in the sixteenth century was connected with the state of religious opinion in that country during the preceding ages, he is satisfied with giving, as an introduction to his book, a very short and imperfect sketch of the "State of Religion in Italy before the era of the Reformation," in which none but some of the most known and least important facts are recorded; some common-place passages of Dante are alluded to; and not even the names of whole sects, which were very remarkable in Italy during those times, are mentioned. True it is, that we are told that in 1370 some Vaudois from the Valleys of Pragela went to Calabria and established themselves quietly there, but it is only to remark, "that the first gleam of light at the revival of letters shone on that remote spot of Italy where the Vaudois had found an asylum:" from which one would suppose he had forgotten that Dante, with whom, if not by whom, literature was revived, had been dead fifty years before these Vaudois went to Calabria (if the date be correct); and that Barlaam taught Greek to Petrarch in 1362, and Leonzio Pilato to Boccaccio in 1360; so that this light from Calabria did not come from that remote spot of Italy where the Vaudois had found an asylum, but they found an asylum where literature had revived.* There was a cir-

* We must observe that there are very good authorities for asserting that those who went to Calabria were Albigenses, who settled there about the year 1230. They were not French or Piedmontese, but Lombards, and they gave the name of "Guardia de' Lombardi" to the place where they went to in Calabria. They were persecuted because not being satisfied with their condition, having heard from their friends in Lombardy (with whom they had kept up a correspondence) of the reformation of Luther, they were the first to spread it in the south of Italy, and sent for two ministers who came from Geneva. See *Giannone Ist. di Napoli*, L. xxxii. c. v.; and also *Thuanus, (epist. dedicat. Hist. sui temp. ad Henricum IV. Regem,)* who says, that from some of the same people who retired into this country Wickliff and some of his followers sprang. This writer besides relates that many of them went to Bohemia and to Poland.

cumstance in the religious history of Italy in the sixteenth century which, whatever may be thought of it in other respects, cannot but strike any historian of reform in that country and in that age, as calling for some peculiar investigation into predisposing causes; we mean the fact that almost all the most eminent among those Italians who were obliged to quit Italy on account of their religious opinions, as soon as they were in places where they thought it safe to make them known openly, appeared not to be followers of the German Reformers, but Anti-trinitarians. Dr. M'Crie in recording such names as *Camillo Renato*, *Ochino*, *Gentili*, *Alciati*, *Blandrata*, *Socini*, (the three relations *Lelio*, *Fausto* and *Camillo*,) *Martire*, *Lupo*, *Fieri*, *Camulio*, *Gribaldi*, and many others, must have been struck at seeing them deserting the ranks of Luther and Calvin, opposing them at all risks with fairness and candour in a Socratic and not a dogmatic manner, and endeavouring to carry reform much further than either of the two famous reformers dared. He, however, has not thought it worth while to bestow any pains in investigating the causes of this phenomenon, and has often been satisfied with merely mentioning, and sometimes has forgotten altogether, several of these singular men. Perhaps, however, we are to understand Dr. M'Crie's book as intended only to chronicle the attempts to spread the peculiar system and tenets of the German Reformers, whose orthodoxy entitles them to his regard; and though, even in so limited a point of view as this, a little more previous inquiry would be very useful, he would be to a certain extent right in treating (as he is always disposed to do) the men who pushed the principles of the reformers to some wider results, as "disturbers," and as being not much less of enemies to the creed of his heroes than were the followers of the Church of Rome. It is quite true that the inquiring minds of the Italians very much "disturbed" the plans of the Calvinists, and placed their practice in no very creditable opposition to their professions as the friends of scriptural investigation.

For those who would wish to pursue the long and interesting but intricate history of the modes in which, at divers periods and through various channels, attempts were made and exhortations given in favour of ecclesiastical reform, or in the prosecution of free discussion in religious matters, the historian would have a much wider field of exertion and investigation. In such an inquiry the German reformation in its external influence and the attempts made to lead the Italian reformers in the same train, would form but one chapter, though doubtless an important one; and we fear that much cause would be seen for doubt whether that event did not disturb the progress of movements proceeding towards a desirable end, though on a very different plan; and did not, both from political and religious causes, prove highly disastrous to all prospect of improvement in that unhappy country. We know that many of the most enlightened Italians are accustomed to believe that it was from their own ancient and inquiring sects, that the spirit displayed by the Italian reformers of the sixteenth century arose; that the reformation of Luther and Calvin was in the result favourable to the Popes in Italy, since it opened their eyes upon the state of religious opinions in that country, and brought them assistance on political grounds; that while on the one hand the Popes took advantage of the reformation for increasing their power in religious matters in Italy, the reformers of all denominations, on the other, in reality assisted Rome to put down the ancient doctrines and speculative inquiries of the enlightened Italians; that, in short, it is not to Luther and Calvin that the Italians are indebted for having revived "the light," but that it is to their anxiety and

mind, (animus,) born *sensualiter* of the Virgin Mary." These sectarians are remarkable not only for the boldness of their tenets, but because, from the manner in which this man was questioned and answered, it would appear that they were well aware of the precise meaning of their answers, and that they had rendered themselves already remarkable.

Under the different names of Patareni, Catari, Gazari, Albigesi, Valdesi, Poveri, Lombardi, Bulgari, Bagnolesi, Concorrezesi, &c., &c., are to be found in Italy, as in many other parts of Europe, a constantly recurring succession of heretics, to whom (we hardly know why, except because it was a bad name, and therefore the best to give to those who were at all events to be run down) what is called Manichæism* has been always attributed. It is somewhat suspicious that amongst all these obnoxious sects a pretty active spirit of opposition to the corruptions of the church, and a simplicity, instead of a deformity or complexity, of doctrine is always to be found, whatever may have been the case as to their Manichæism. Ecclesiastical historians are fond of telling us under how many names the obnoxious Manichees took refuge from persecution; we should rather be inclined to suspect that it was found a convenient thing to try to fasten the obnoxious name on all those whose opinions were found to be troublesome. There is at least great mystery attending these sects, every where found, as it were inheriting without communication with each other, the same general principles of inquiry, independence, and simplicity. The heretics of Turin have been placed in the same herd of Manichees, we hardly know why, though it may perhaps be remarked that many of the early followers of that name held no very orthodox notions as to the divinity of Jesus Christ. St. Augustin bears testimony to his heresy on that point while he ranked among them.†

In the twelfth century there are many proofs of religious ferment in Italy, independently of that active opposition to the church, which was preached and enforced by Arnold of Brescia and his followers. The Lombard towns, then in the height of their glory, and burning with a spirit of liberty to which, except in the history of Sparta and Athens, there is no parallel, were successfully engaged in opposing the tyranny of the Emperors of Germany, for

---

* The Emperor Henry III., in 1052, hanged several heretics who were discovered to be Manichæans, because from their pale complexions it was judged that they did not eat animal food; another historian says, because they would not kill chickens when desired. *Simondi*, IV. 289.

† The words of St. Augustin are remarkable: "Tantum sentiebam de Domino Christo meo, quantum de excellentis sapientiæ viro, qui nullo possit æquari..... Quid autem sacramenti haberet VERBUM CARO FACTUM EST ne suspicari quidem poteram. Tantum cognoveram ex iis quæ de illo traderentur, quia manducavit et bibit, dormivit, ambulavit, exhilaratus est, contristatus est, sermocinatus est, non hæsisse carnem illam Verbo tuo (Domine) nisi cum animâ et mente humanâ. Novit hoc omnis qui novit incommutabilitatem Verbi tui, quam ego jam noveram quantum poteram, nec omnino quidquam inde dubitabam. Etenim nunc movere corpus per voluntatem, nunc non movere, nunc aliquo affectu affici, nunc non affici, nunc proferre per signa sapientis sententias, nunc esse in silentio, propria sunt mutabilitatis animæ et mentis. Quæ si falsa de illo scripta essent, etiam omnia periclitarentur mendacio, neque in illis literis ulla fidei salus generi humano remaneret. Quia vera scripta sunt, totum hominem in Christo agnoscebam, non corpus tantum hominis, aut cum corpore sine mente animum, sed ipsum hominem: non persona Veritatis, sed magna quædam naturæ humanæ excellentia, et perfectiore participatione sapientiæ præferri cæteris arbitrabar." D. Augustin. Confession. L. vii. c. xix. Compare with this passage the Acts of the Council of Nice, where the opinions of Arius are given.

which the modern Lombards are now repaid by the house of Austria. The contemporary chroniclers are too much occupied with describing the political struggle in which the cities and towns forming the Lombard league were engaged, to take much notice of the religious sects, but we know that there were a great many *Catari* in Italy, and particularly at Milan, in 1176.* This was just six years before the peace of Constance, and it should be observed, that Milan was by far the most powerful of the leagued cities, the most resolute enemy of the empire, and the most intrepid in the defence of liberty. Not only in this, but in the following century, was this town full of heretics; and indeed the number, importance, and strength of the heretics in the thirteenth century, would alone argue their probable prevalence during the preceding century.

The beginning of the thirteenth century marks the commencement of the zealous exertions of the *Dominican* friars, in support of the church, particularly against the *Albigenses* and *Waldenses* in the South of France. The papal power was every where exerted to increase their number throughout Italy, and chiefly in Lombardy, where the number of the sectarians had wonderfully increased. Whenever those worthy disciples of Dominic could not make converts by their sermons, they had recourse to temporal punishments. Their credit and that of the *Franciscans* was immense; and making use of the old tactics of the court of Rome, they had contrived to have even a share in the temporal government of the cities, chiefly where the Guelphs prevailed. Fra. Giovanni da Vicenza is recorded to have caused sixty persons, males and females, to be put to death in three days, at Verona, as heretics. Such an execution, however, awoke the suspicions of the citizens, who began to perceive that the plan of this friar would extend to destroy all the partisans of the Emperor Frederic II., and to advance the temporal as well as the spiritual views of the Pope.

Our M. Paris mentions the *Patareni* also as making progress, and says that the Emperor complained to the Pope of the town of Milan more than of any other, as it was *the nurse of all heretics, as well as of all the rebels to the empire.* Not long after, the same historian inserts a letter of Ivo Narbonensis, a priest, who wrote to Gerard, Archbishop of Bourdeaux, in order to obtain his absolution for having been among the heretics, and having conformed to their practices, and joined in their prayers, although, as this worthy reverend adds, he all the while heartily detested them and their errors. This Ivo relates, that from almost all the cities of Lombardy, and from many of Tuscany, these sectarians were accustomed to send scholars to the University of Paris, and merchants to the fairs, to spread their faith. It would appear, too, that the heresy lay among the rich inhabitants; for Ivo says, that having been their guest he had abundantly enjoyed all the good things of this world in all the towns of Lombardy on the Po, and particularly at Milan and Cremona.

To understand correctly the state of religious opinion in Italy, about this time, it would be necessary that an historian should enter particularly into the political condition of that country, the characters of the Popes and of the Emperor Frederic II., and the relation in which they stood towards each other. We are apt to fancy that the number of heretics, and of prosecutions for heresy, arose mainly from the policy of the Church of Rome in pursuing the imperial party under that pretence, which was by no means

* Muratori, Annali d' Italia ad an. 1176, and Antiq. Diss. 60, Vol. IV. fol. 97.

generally the case; though, certainly, it was done to a considerable extent. On the other hand, the protection and patronage of the imperial party has been too often considered as having been the main support and cause of opposition to the papal faith. The reverse was in most cases the truth. There was abundant freedom of opinion among Frederic and his friends; but it was indifference to all religion, and none joined more ardently than they did, from motives of policy, in the persecution of conscientious believers. The atheism of these men, though it certainly contributed to bring the papal corruptions into disrepute, must not be confounded with the religious fervour of the sectaries.

Frederic II. being indebted to the Pope for his crown, on the very day of his coronation published a *constitution*, (so were the imperial ordinances called,) with the approbation of the Pope, in which, among other things, he placed the *Catari*, *Gazari*, *Patareni*, *Arnaldisti*, and all denominations of heretics, under the imperial ban, and ordered their properties to be confiscated. This *ban* rendered all persons subject to it liable to be killed with impunity by any one. But it was not long before the court of Rome and the Emperor quarrelled. Frederic was first excommunicated for not going to the Crusade, and afterwards for going to it his own way; and after a perpetual interchange of injuries and insults he died in 1250, still under the papal sentence.

During all these quarrels, (in which the proceedings of both parties were equally fatal to religion,) and in the intervals of peace between them, the Emperor's policy was continually to conciliate and flatter the court of Rome, when he could do so without injury to himself. The Dominicans, who had been at first busy in the Crusades against the foreign heretics, when there was no more war of *that* sort to be made, piously turned their thoughts towards keeping *home* clear of them. They obtained authority from the court of Rome, to inquire after those whom they suspected of an impure faith, and to denounce them to the bishops and the secular power, in order that they might punish them if convicted of heresy. And thus arose the machinery of the *Inquisition*. Frederic, at the instigation of the Pope, published four terrible constitutions against heretics, and by one, in particular, he ordered them to be burned alive; and this appears to be the first law in which such punishment is formally denounced for heresy. In doing this the Emperor's view was not only to conciliate the good-will of the court of Rome, and get the credit of orthodoxy, but to diminish the power of his eternal enemies, the Lombard cities, where religious freedom was connected with political, where, in fact, there was the greatest number of heretics, and where he, perhaps, hoped that the ferocity of the friars would be favourable to him in creating schisms, bringing the papal authority into discredit, and making the Guelphs turn Ghibellines, in their own defence. It is no wonder, in this view, that he so loudly denounced Milan as the rendezvous of heretics; since it was the most powerful of the towns which had leagued against him and his predecessor Frederic I. The friars and the court of Rome were however far more cunning than he, for when armed with the imperial protection they exercised their authority against political enemies as well as heretics; they exerted themselves in favour of the Pope, whom alone they looked upon as their sovereign and lord; and the very weapons put into their hands by the Emperor were turned against his friends and partisans. In this way it came to be asserted or insinuated that heretic and Ghibelline were one and the same thing. We read, that whilst

Dante, the warmest and truest of all Ghibellines, puts Frederic in hell as an Epicurean; and what is more curious is, that amongst these Epicureans, whom he sees, or whom he hears of as there, three of the four are Ghibellines, that is, Frederic, the Cardinal Ribaldini, and Farinata. The fourth, Cavalcanti, was not a Ghibelline, but was father of that Guido Cavalcanti, the intimate friend of Dante, who had married a daughter of Farinata, who joined with the Ghibellines, and had the reputation of being a philosopher engaged in searching whether he could find any proof that there was no God. The leading Ghibellines in general were therefore, we fear, more inclined to infidelity, than, like the Patareni, followers of the gospel, according to their own views of Christianity; and it may be some consolation to a religious mind to reflect, that he who condemned heretics to the fire, did so, not from any mistaken religious feeling, but probably because he had no religion at all, and, perhaps, with the idea of undermining religion by rendering it odious and cruel.

(To be continued.)

ART. II.—*The Bampton Lectures for the Year* 1824; *being an Attempt to trace the History and ascertain the Limits of the Secondary and Spiritual Interpretation of Scripture.* By J. J. Conybeare, M. A., Prebendary of York, &c. 1824.*

On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge in the Year 1826, *at the Lecture founded by the Rev. John Hulse.* By the Rev. Temple Chevallier, M. A., late Fellow and Tutor of Catharine Hall. 1826.

THESE two works, proceeding from men justly eminent in their respective Universities, serve to shew what is the present state of opinion among the theologians of the English Church, on a subject regarded by many as connected with the most vital interests of religion. They consider it under different points of view. Mr. Conybeare devotes nearly the whole of his book to the history of the secondary interpretation, while Mr. Chevallier is chiefly occupied with illustrating the typical character of personages in the Old-Testament history, and the fulfilment of these types in Christ. Such had been the range of wild imagination in the authors who had treated on this subject before him, that little was left but to select those instances which would best bear to be produced in the present age; and, accordingly, Mr. Chevallier's work is not distinguished by any novelty in the application of his principle. It is very evident that the labours of Sykes, though received with little gratitude by those of his own communion, have produced their effect. Both authors, at the same time that they contend strenuously for the existence of a secondary sense, are very desirous to guard against the fanciful extension of it; while neither of them furnishes us with any certain criterion by which the limits of the sound and warrantable application may be fixed. Indeed, the vagueness of conception and inaccurary of reasoning which pervade the general remarks of both, on that mode of interpretation of which one writes the history and the other gives the example, as they

* Mr. Conybeare died just when he had completed the revision of the proof sheets of this work.

really, though it may be apparently, different. The words employed are confessedly capable of two meanings, and the skill of the author is shewn in keeping up both together; but of these two meanings, *one, and one only*, is in every case intended to be understood. An unskilful writer may not distinctly mark which is his real meaning; a dull reader may misunderstand him, though he has marked it ever so clearly; but in the sense in which we have explained the word, he has no more a double meaning than the algebraist, in whose formula the letters of the alphabet have by chance been arranged into a significant word. When the thistle sends a message to the cedar, or the wolf holds a dialogue with the lamb, the impossibility of literal truth guides us at once to the moral meaning; where the facts related are possible, we may waver for a while, but we soon decide for the one meaning or the other. When Nathan related to David the outrage of the rich man, the king did not at first perceive his drift, and, taking his words literally, was preparing to inflict vengeance on the oppressor; but no sooner had the prophet disclosed his real meaning by the words, "Thou art the man," than the purpose of punishment gave way to humiliation and remorse. All thought of literal truth was at an end, the moment the allegorical import was perceived. The fact *might* have been true, and the prophet, instead of inventing, might only have related it to the king, drawing from it the same lesson as before; but in this case it would have been an abuse of words to have called it an allegory. A matter-of-fact allegory is a combination just as incongruous as Chillingworth's *secret tradition* and *silent thunder*. The truth is, that those who introduced the notion that the historical parts of Scripture were allegorical, did it to get rid of the literal meaning, and this, though an ignorant and unwarrantable proceeding, furnished at least an intelligible result: while our modern theologians, unwilling to give up a term which use has consecrated, are obliged to confound things essentially different, in order to maintain the co-existence of the historical and allegorical meaning. Bishop Marsh, who has treated this subject with a clearness of which we should have been glad to find more in Mr. Conybeare's book, (Lectures XVII. XVIII.,) might have preserved a successor from falling into an error, sufficiently obvious, even if it had not been pointed out.

The word ἀλληγορούμενα does indeed occur in the Epistles of Paul, (Gal. iv. 24,) and it may be worthy the attention of those who lay so great stress on this mode of interpretation, that the substantive never occurs in the New Testament, the verbal form only in this place, and that in an argument with the zealots for the law: see ver. 21. Now, we suppose no one will attribute to the apostle the design of saying, that this part of Scripture does not contain a real narrative, and therefore the word which he has used cannot bear the same meaning which its derivative does in our own language. Bishop Marsh, in the work before referred to, (p. 92,) remarks on the inaccuracy of our Common Version, "which things *are an allegory*," and says that the apostle means to represent himself as *allegorizing* the history, or treating it in the same manner as we treat an allegory. This interpretation has been given also by other commentators; but when the Bishop adds, that "St. Paul, comparing the sons of Abraham with the two covenants, did nothing more than represent the first as *types*, and the latter as their *antitypes*," he affords an example of that propensity of critics to put their own ideas into the words of the sacred writers, which has been one of the greatest obstacles to the correct understanding of Scripture. Whether the words should be rendered, "these things are allegorized," i. e. by me, or, "these things have an

allegorical application,"* is of little importance to the present inquiry; the question is, did St. Paul impute to the author of the history a design that his words should express the relation between Judaism and Christianity, or did he merely avail himself of the resemblance to argue on their own principles with those who extolled the law and depreciated the gospel? It is difficult, we think, to read together the history and the application of it, and to believe that the author of the book of Genesis meant any thing more than to declare an historical fact, or the apostle to attribute to him a meaning, of which his narrative affords not the remotest hint. To modern readers it may seem that there would be no force or propriety in the mention of this passage of the Old Testament, unless the author were supposed distinctly to have intended the use to which it is applied; but the whole practice of quotation and allusion to Scripture in this age shews, that a felicitous application carried with it its own evidence, and that strict adherence to the connexion and primary meaning was by no means considered as an essential circumstance.

Both Mr. Conybeare and Mr. Chevallier insist upon the symbolical actions used by the prophets as presumptions in favour of the secondary sense of Scripture.

"Few will be disposed to question the fact, that the use of figurative expression and action pervades nearly the whole of the prophetic writings. Doubts may indeed, in some cases, be raised, as to the precise objects shadowed out under such mystical imagery, but all must be convinced that the marriage of Hosea, the walking naked and barefoot of Isaiah, the linen girdle, the potter's vessel, the good and evil figs, and the bond and yoke of Jeremiah, and the splendid and lengthened visions of Ezekiel and Daniel, were all in their several kinds symbolical and typical, and that the frequency of these representations shews them to have been addressed to a people habituated to and readily capable of apprehending such vehicles of instruction and warning."—Bampton Lectures, p. 20.

To the same purport Mr. Chevallier, pp. 25—31, who alleges from the New Testament Agabus binding his hands with Paul's girdle, and the vision of Peter. But here again the reader will easily perceive a complete failure in the analogy, rendering all these instances irrelevant. These are not part of the ordinary actions of the prophet's life, at once connected with the other events of it, as cause and effect, and also in a spiritual and secondary sense conveying moral instruction or warning; they are actions expressly commanded for the avowed purpose of instruction, such as the prophet would never have performed, except with such a view, and which, indeed, if not announced as symbolical, might reasonably have subjected him to the imputation of an unsound mind. What analogy is there between such actions and the events in which interpreters of the Old Testament find adumbrations of the Messiah's kingdom; events neither brought about by any command to give a symbolical exhibition, nor declared by those who engaged in them to have any such signification, but standing in a simple and natural relation to their feelings, motives, and circumstances?

It is said, however, that we have the authority of the writers of the Old Testament themselves for the existence of a secondary sense.

---

* The passages quoted by Wetstein, on Gal. iv. 24, shew that ἀλληγορεῖσθαι may equally mean to be *applied* in an allegorical sense, and to be *employed* in such a sense. Thus the hieroglyphic characters are said by Porphyry to be ἀλληγορούμενα κατὰ τινας δυνγμούς, "used in a figurative or symbolical sense." Luther's rendering is curious: *Diese bedeuten etwas*, "These things have a meaning."

"The notion," says Mr. Conybeare, "that the Israelites saw nothing spiritual in the words and works of the law, that they understood in the lowest and most barely literal sense, all that was written for their instruction and prescribed for their observance, must subject those who would maintain it to a yet further charge of paradox and inconsistency.—The Mosaic law confessedly forbids (and that under the severest penalties) every species of idolatrous worship; but we find the very Lawgiver expressly commanding his followers to look, for the removal of the fiery venom which infected their host, to an image, which, if they did not see and acknowledge in it the type of some higher and more spiritual deliverer, must have been to them an idol not less absurd than those of their Egyptian task-masters, if, indeed, it were not the very semblance of one of the many creatures worshiped by that extraordinary people; an idol which in aftertimes became, we are told, of a truth, a snare and cause of offence, and was in consequence destroyed by the faithful Hezekiah, 2 Kings xviii. 4."—Bampton Lectures, p. 16.

If the reader will turn to the twenty-first chapter of the book of Numbers he will find, that the children of Israel having murmured against God, fiery serpents were sent among them, and many died by their bite; but that the people having repented, Moses was directed to make a serpent of brass and put it on a pole, and that every one who had been bitten recovered when he looked upon it. And now, what is there in this simple narrative that affords even the slightest ground for Mr. Conybeare's inferences? Had Moses told the people *to bow down and worship* the brazen serpent, it might reasonably have been said that he was leading them into idolatry, unless he taught them to regard it as the symbol of something higher than the animal whose form it imitated; but there is not a word of such a direction on his part, nor an indication of such a thought on theirs. It was the appointed means of their deliverance, but there is no reason to suppose that they would on that account worship it, any more than they would worship the wand of Moses, because it had smitten the rock, and the gushing of the water had followed the stroke. In later times, when the original use of the brazen serpent had been forgotten, and the people had become idolatrous from imitation of their neighbours, it is not wonderful that they should have burnt incense to it; and Hezekiah, instead of reminding them that it was to be regarded "as a type of some higher and more spiritual deliverer," very prudently broke it to pieces. And this naturally suggests the question, "Whence did the Israelites in the desert learn that the serpent was such a type?" Did Moses, when he commanded them to look to it for the cure of their wounds, tell them also of its spiritual significance? We may be allowed to wonder that all mention of by far the most important part, in the whole transaction, should be passed in profound silence, and that future readers of the law should have been deprived of that knowledge, which could alone keep them from the guilt of idolatry. Or did the Israelites themselves, dull of apprehension as they were, discover this secondary meaning by their own sagacity; or must we revive the fable of the Jewish doctors, and suppose a *Mischna* of spiritual interpretation, handed down from age to age since the giving of the law, but deemed of too high an import to be committed to writing?

Mr. Conybeare proceeds:

"Nor is more direct authority wanting to this purpose: the rite, by which the Hebrew was initiated into the privileges and blessings of the covenant, was expressly declared by him through whom it was enjoined, to have a spiritual meaning (Deut. x. 16, xxx. 6); the golden frontlet worn by the high priest, and the bells and pomegranates which formed a conspicuous part

instances without end." (P. 34.) We presume him to mean, that unless Scripture declares "this designed prefiguration" to exist, there is no proof of a type; for if by *connexion* in the second passage he means any thing else than what he has called designed prefiguration in the first, we are thrown back into all that vagueness from which his definition seemed intended to rescue the subject. To the majority of writers on typical theology, it is not wonderful that the latitude of interpretation which their system allowed was no objection to it; this unbounded licence has been its chief recommendation; but we are surprised that it should not have occurred to such authors as Mr. Chevallier and Bishop Marsh, when seeking for a solid distinction between a real and an arbitrary type, that the rule laid down above affords no criterion at all. The actions of the type must "designedly, by the providence of God, prefigure those of the antitype;" does Mr. Chevallier then suppose, that there can be any degree of resemblance between the actions of two men's lives, which is not designed by the providence of God? It will hardly be said that in such and such a resemblance there is no type because there is no *prefiguration;* this is the very question at issue, what constitutes prefiguration; if it is meant to involve the idea of a type, Mr. Chevallier has given a bad specimen of his powers of definition. It cannot mean such a figuring as communicates a *previous* knowledge of the thing hereafter to exist; for confessedly many types communicated no such knowledge; it comes to this, therefore, that every man is a type whose actions, by the design of Providence, *resemble* the real actions of another, while that other, in virtue of the same resemblance, is the *antitype.* Now we hold, and so, doubtless, does the Hulsean Lecturer, that "known unto God are *all* his works from the foundation of the world;" that every quality and every action of every intelligent being is foreseen and foreordained by him; and, consequently, that there is not between any two objects or any two persons any resemblance, which is not designed by his Providence. What then becomes of the distinction between typical resemblances and other resemblances, since all are alike foreseen and foreordained? The difficulty cannot be got rid of by saying, that in the case of types the resemblance is ordained, in the case of other things the qualities and circumstances only are so; for these things being what they are, they cannot but resemble. Mr. Chevallier elsewhere lays it down, that the resemblance must be *studied* (p. 3) and *preconcerted* (p. 65): setting aside the strange impropriety of such phrases, as applied to the Divine counsels, it comes to the same thing. Nor are we provided with any better criterion by the subsequent remark, that the existence of no type is to be assumed except on the express authority of Scripture; Scripture knows nothing of accidental resemblances, or accidents of any kind in the dispensations of God, and therefore neither has made nor could make any such distinctions as those of modern theologians.

If, indeed, it had been said, that the authority of Scripture must determine on what points of resemblance between persons and events under the old dispensation and the new it was profitable to insist for the purpose of instruction or argument, this would be an intelligible criterion, and by its application, the volumes of *typology*, which once threatened to multiply so much "that the world itself could not contain the books which were written," will shrink into a nutshell. In the discourses of our Saviour himself, neither the word *type* nor any thing answering to it occurs, nor does he ever build any argument of his divine mission on the fulfilment in his person of those prefigurations, which, if we may believe uninspired teachers, existed in such abundance. If, however, our Lord has not said this of himself, they have not scrupled to say

blances are alike pre-ordained, the doctrine of *prophetical* types falls at once to the ground. It is a doctrine of human invention, for no where do the Scriptures speak of types as prophetical, and if the phrase be only examined it will be found destitute of meaning. Prophecy is a declaration of some future event in circumstances which make it impossible that human foresight should have anticipated, and thus he who makes the declaration proves himself possessed of some supernatural source of knowledge. But a type declares nothing at all, and even when the antitype comes, and we see the resemblance, we only learn that such a resemblance was decreed by the wisdom which orders all things, which is equally true of all others. Neither can any confirmation to the authority of one who claims a divine mission be derived from this source, since, as Mr. Chevallier distinctly states, the authority of an inspired person is necessary to enable us to discriminate a real type from an imaginary one, be the resemblance ever so strong. Now it would be reasoning in a circle to prove inspiration by the fulfilment of types, and the existence of types by the inspiration of the expounder. This author calls Moses "a predicted historical type of some great prophet" (Lect. V.); how a person already *in esse* can be *predicted* we do not clearly see; but he was to be made a type at all events, though the current of time were rolled backward to accomplish it. Admitting the usual interpretation of Deut. xviii. 15, the plain fact is, that Moses predicted that a great prophet should arise like unto himself; that description was fulfilled in Christ, and thus Moses was shewn to be inspired with a knowledge of the future, and Christ to be entitled to the obedience of the Jews. Acts vii. 37. All that typology has added to this simple argument only makes it obscure. No small part of the labour of one who would prove the truth of Christianity to reasoning men, is to clear away the rubbish of inconclusive arguments with which its injudicious advocates have hidden the adamantine basis on which it rests.

In denying that either the degree of resemblance or the circumstance of that resemblance being designed can afford a criterion of a type, we may seem to give free scope to the fancy of commentators to turn every thing into types and antitypes in which they see or dream of resemblances. But though the nature and degree of resemblances constitute no such difference as can serve to define a class, they affect very materially the propriety and ability of bestowing pains in pointing them out. He who traces the resemblances between the remains of the animal and vegetable tribes encased in the solid strata of the earth, and the living tenants of the land and water, is usefully occupied, because he is in the way to discover *analogies* arising out of the laws of nature which may lead to a knowledge of its past and present operations; while he who sees faces in the veins of marble, and forests in the frostwork of the windows, can at best only plead that he has found a harmless occupation. So it is in regard to those parallels of character and circumstances which are technically called types and antitypes. Wherever there is a real analogy, that is, where the same causes are in operation, it is instructive to mark the similarity of the effect, as well as the difference produced by a mixture of different causes; it is especially useful to consider the personages of sacred history, in the truly scriptural sense of the word, as *types* to ourselves, examples of what we should do or not do, according to the analogy of our circumstances, duties, motives, and temptations, to theirs. But the perverse ingenuity of typologists is almost sure to leave real analogies to fasten upon superficial resemblances. We wish to acknowledge in the amplest manner the piety and worth of many who have bestowed their labour on this branch of theology, but this need not prevent us from de-

claring our firm belief, that their works are destined to the same oblivion by which so many *commenta opinionum* have been already overtaken.

We must break off here for the present, hoping in our next number to accompany Mr. Conybeare with more satisfaction through his history of the secondary interpretation of Scripture, than we have been able to do through his preliminary explanations. We cannot close his volume for a time, however, without expressing our regret at the insinuations against those who reject secondary interpretation, which are scattered through it. Compared with a Horsley or a Magee, he is indeed a mild and candid controversialist; but why not rise wholly superior to the use of those customary forms of incivility? In the whole domain of knowledge it might have been expected, that no region would have been so tranquil and serene as that in which the seekers after religious truth pursue their occupation.

> Largior hic campos æther et lumine vestit
> Purpureo; solemque suum, sua sidera nôrunt.

Yet none is more disturbed by angry passions. The man who, if he had been writing on any other subject, would have felt himself dishonoured by mingling personal reflections with his argument, no sooner begins to write on a theological topic, than his opponent appears to him in an odious light, and he charges him with pride, rashness, and prejudice, and will hardly allow him to profess himself a sincere believer in Christianity. Such insinuations are peculiarly unwarrantable in connexion with the present subject, as it is admitted both by Mr. Conybeare and Mr. Chevallier, (Bampton Lectures, p. 37, Hulsean Lectures, p. 55,) that no essential doctrine of the gospel can be built solely on secondary and typical interpretation.

ART. III.—*Letters on Early Education, addressed to J. P. Greaves, Esq. By Pestalozzi. Translated from the German Manuscript. With a Memoir of Pestalozzi.* London. 8vo. pp. 157.

THE cause of education is no party matter. Grateful for the lights we have had, and cordially welcoming every new accession of knowledge on this most interesting subject, we know not a more affecting office than the review of those numerous systems which, in different periods, have been put into action for the blessing or the bane of youthful happiness and improvement. If now and then the recollection of some true friend to the noblest interests of the human race, rises up to cheer and refresh us in the survey, how much more frequently have we felt pity and sympathy with those who have been the subjects of so many unwise experiments, indignation at tyranny, sorrow for partial or positively bad measures, mixed with a feeling of triumphant exultation at the thought that man, with all his opportunities of doing mischief, cannot mould the creature man altogether according to his will! One generation is still planning and settling for another; and few, in these days more especially, seem to feel any modest doubts as to their competency for the work of training human beings virtuously. On the contrary, by the easy confidence with which it is often undertaken, one would be led to suppose that the educators themselves are often alike unconscious both of their power and weakness. This is one of many instances of

the partial ascendancy which views, truly *Christian*, have as yet obtained. We wish to do good, too often *because it is good for us to do it;* we believe it advances us in our religious career, sets a good example, and is well-pleasing to the Deity; and, for these reasons, too many involve themselves in projects for managing and disposing of the characters of numbers of their fellow-creatures, without having weighed the consequences of these their plans. Meantime, the serious question, how far such efforts are conceived in a spirit of submission to the previous arrangements of the Deity, is apt to be overlooked: and yet, surely, in the work of education no question is so important as this. "Instead of thinking," says Pestalozzi, "what we *can make of a child*, our inquiry ought rather to be, what *is he made for?*"—Letters, p. 88.

The influence we obtain over the youthful mind is right only when used for the purpose of right; we are committing positive sin when we misuse our power. There is an outward world of beauty and grandeur, and the senses of the child correspond to the objects presented to it; but we must not destroy or weaken its powers of perception, or to what purpose will that world be displayed? There is a revelation of the will of God in the gospel, and understanding in man to comprehend it; but that understanding we must not deprave. There is also a spiritual law, and a spirit is prepared for its reception; but we must not, by our indulgence of the animal, overpower the nobler part of our natures. There is such a thing as liberty too—true mental liberty,—and it is the birth-right of all; but "it is in vain to talk of liberty when man is unnerved, or his mind not stored with knowledge, or his judgment neglected, and, above all, when he is left unconscious of his rights and duties as a moral being."—Letters, p. 88.

Education, then, must be based in complete submission to the original arrangements of the great Creator, which we have no power to change or modify. We may bring to the building our earthly materials, but the original foundation is laid by the hand of God. One by one, the faculties which now lie hidden, like the future plant in the seed, may disclose themselves, and our care and judicious management may exercise and develope them; but we can neither change the nature of the spirit, nor its owner, nor its destination. The child is not, cannot be, as respects its spiritual nature, OURS, nor have we any right to treat it as such. Every time a parent indulges in the wanton exercise of power, whether by indulgence or severity, every time he allows himself, even jestingly, to strengthen a bad habit in his child, he is violating the rights of a human being, he is acting the worst part of the worst tyrant, by bringing physical strength into the field against intellectual and spiritual improvement.

It is for his clear perception and manly assertion of the claims of children, because he neither devoted himself to the contemplation of Christianity alone, nor human nature alone, but to the examination of both together, as formed one for another, because there was proportion in his views, and love to God and man at his heart, that Pestalozzi's name is held peculiarly dear. Many may have written better; but the question is, whether many have felt and thought so well. The idea generally formed of him is, perhaps, that of a man who discovered new ways of imparting knowledge; and to some extent this may be true; but the grand distinction between Pestalozzi and most who have preceded or followed him, appears to lie in the depth and enlargement of his views. While other educators are bringing into the mind mere external knowledge of facts, while some, perhaps, are cultivating one

faculty, and some another, he is ever advocating *universal cultivation.* The quantum of actual knowledge, derived from books and other sources, is not his rule of measurement; but the improvement of every power of our natures. And for what purpose? For the very noblest: that the Creator may no longer be served with only *a part* of his own; that no faculty which he has given us may be allowed to rust and spoil; that the "head, and heart, and hand," of man may conspire to do his will, instead of being pressed into the service of other masters. That this was the heart's desire and aim of Pestalozzi, every page of his writings assures us.

"My days," says he, in one of his last appeals to mothers, "my days may be numbered, my glass may be run, long before you may chance to hear, that in a far distant land, in a valley between his native Alps, there lived, and lived to old age, a man who knew not a cause of higher interest, or of greater importance, than that in which you are now engaged: whose life has been spent in endeavours, weak, perhaps, but in which was concentrated all his strength, to assist in their task the mothers, and those who may act in their place, and those on whom may devolve the duty of guiding the mind at a more advanced period of youth: a man who wishes that others may take up what he has commenced, and succeed where he may have failed: who trusts that his friends will speak where his voice would not have gained a hearing; and act where his efforts would have passed unnoticed: a man, who firmly believes, that there is an invisible tie to unite all those whose hearts have embraced the same sacred cause, and who would hail with delight their appearance, to whatever nation they may belong, to whatever opinions they may be addicted,"* &c.—Letters, p. 33.

Again, in another letter,

"I wish that no Christian mother may lay down this volume without asking herself seriously, 'Is the course, and are the measures recommended in these letters, in unison with principles truly Christian? Are they calculated merely to promote intellectual improvement, or to produce an appearance of self-made and self-styled morality? Or, are they such as deserve the names of the first and preparatory steps to *Christian education?*' Let her answer this question to herself, to the best of her knowledge and her feelings, and upon the result let it depend whether she will adopt them, with such modifications as experience or circumstances will suggest, in the education of her children. If her answer be in the negative; if her heart should give her warning, and mature reflection confirm it, that these principles are *not Christian,* then let them be rejected and be mentioned no more."—P. 151.

With respect to the subject of universal developement, which Pestalozzi has so strongly advocated, we cannot forbear quoting a few of his remarks:

"Whatever class of society a pupil belong to, whatever calling he may be intended for, there are certain faculties in human nature common to all, which constitute the stock of the fundamental energies of man. We have no right to withhold from any one the opportunities of developing all these faculties. It may be judicious to treat some of them with marked attention, and to give up the idea of bringing others to high perfection; the diversity of talent and inclination, of plans and pursuits, is a sufficient proof of the necessity of such a distinction. But I repeat, that we have no right to shut out the child from

* "There is a spiritual community, binding together the living and the dead, the good, the brave, and the wise, of all ages. We would not be excluded from this community, and therefore do we hope."—Wordsworth.

the developement of those faculties also, which we may not for the present conceive to be very essential for his future calling or station in life. * * * * * * We do not find, in the vegetable or the animal kingdom, any species of objects gifted with certain qualities which are not, in some stage of its existence, called into play, and contribute to the full developement of the character of the species in the individual. Even in the mineral kingdom, the wonders of Providence are incessantly manifested in the numberless combinations of crystallization; and thus, even in the lowest department of created things, as far as we are acquainted with them, a constant law, the means employed by Supreme Intelligence, decides upon the formation, the shape, the individual character of a mineral, according to its inherent properties. Although the circumstances under which a mineral may have been formed, or a plant may have grown, or an animal been brought up, may influence and modify, yet they can never destroy that result which the combined agency of its natural energies or qualities will produce. Thus education, instead of merely considering what is to be imparted to children, ought to consider first what they may be said already to possess, if not as a developed, at least as an involved faculty capable of developement. Or if, instead of speaking thus in the abstract, we will but recollect, that it is to the great Author of life that man owes the possession, and is responsible for the use, of all his innate faculties, education should not only decide what is to be made of a child, but What he should be qualified for? What is his destiny, as a created and responsible being? What are his faculties as a rational and moral being? What are the means pointed out for their protection, and the end held out as the highest object of their efforts by the Almighty Father of all, both in creation and in the page of revelation?

"To these questions the answer must be simple and comprehensive. It must combine all mankind—it must be applicable to all * * * It must acknowledge, in the first place, the rights of man in the fullest sense of the word. It must proceed to shew, that these rights, far from being confined to those exterior advantages which have from time to time been secured by a successful struggle of the people, embrace a much higher privilege, the nature of which is not yet generally understood or appreciated. They embrace the rightful claims of all classes to a general diffusion of useful knowledge, a careful developement of the intellect, and judicious attention to all the faculties, of man, physical, intellectual, and moral."—Pp. 86—88.

Now, this is what "Libraries of Useful Knowledge," or "Mechanics' Institutes," valuable as in many respects they may be, cannot do, because *these* institutions presuppose a degree of developement which scarcely exists in any class. They bring in abundant materials; but let us never lose sight of the grand desideratum, a real education for the people. Let us no longer pursue the plan of partial improvement, whether of the mental, the moral, or the executive powers. Perhaps it would be better even to have a universal mediocrity, if such a thing were possible, than to let in the unhappiness and oppression which often accrue to individuals and communities from exclusive cultivation. Pestalozzi exercised, and with success, *all* the powers of his pupils. He taught them physical exercises: accustomed them to examine and describe outward objects accurately, to practise mental calculation, to attach distinct ideas to words, and appropriate words to ideas;*

* "I know not of one single exception I would make to the principle that a child should, as early as possible, be led to contract an intimate acquaintance with, and make himself perfectly master of, his native tongue * * *. The mind is deprived of its first instrument or organ, as it were, its functions are interrupted, and its

but above and beyond all the rest, he endeavoured to act upon his own conception of what *domestic education* should be. It is his favourite and leading idea, that the beginnings of that union of feeling and conviction which, in the more advanced periods of human life, constitute the habitual state of mind of "those who believe to the saving of the soul," may be traced up to the very earliest period in which any manifestation of consciousness can be discerned in the infant; that the "love and confidence, of which a mother is for a time the first and only object, is analogous in its nature and agency to the state of mind described by the name of faith. 'Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein.' And what," he asks, "can there be in a little child deserving to be compared with a state of readiness for the Christian faith? It cannot be an effort of morality, or an attempt at high perfection; for the infant is incapable of any. It cannot be any degree of knowledge or intellectual refinement; for the infant is a stranger to both: it must be love and confidence," &c. P. 156. Therefore it is that he would above all things begin and pursue education, from the very earliest period, with an especial regard to this first symptom of a spiritual existence. What was it that first called forth the infant's smile, that sign of feeling denied to the animal race, and conferred alone on man? "It was *kindness;* the manifestation of maternal love." This, then, is the first influence of conduct on the mind and heart of the infant. This fact "is never to be forgotten—it is to be the leading truth in education." The law of kindness is to be on the mother's lips and heart.* But let her strive also, from the very earliest period, to raise the child above that merely animal instinct which draws it to her, only for the supply of its wants. That this is possible, at an almost incredibly early age, who that has compared a good or ill-managed infant but will allow? "Never to neglect the wants of her child when they are real, never to indulge them when they are imaginary;" how much may be gained by a mother's faithful adherence to this rule! Upon this, of course, depends the degree in which she may hope to secure obedience, not from *compliance with authority*, but *for the sake of the mother*. Here begins another feeling, which, afterwards exercised towards a perfect object of love, will impel the soul to a willing and disinterested obedience. Thus it is that a mother is led to take the right view of the object for which affection was implanted in her child. First exercised towards herself, it is the germ on which every better feeling must be engrafted. It is the gift of God to her child, which she must endeavour to cultivate, to raise, to transfer to the Giver. "Not that she, of her own power, or with the best intentions, can raise the child's heart and mind beyond the sphere of earthly and perishable things. It is not for her to presume that her instructions, or her example, will benefit the child, unless

---

ideas confused, when there is a want of perfect acquaintance and mastery of at *least one language*. 'The friends of oppression, of darkness, of prejudice, cannot do better, nor have they at any time neglected this point, than to stifle the power and facility of free, manly, and well-practised speaking; nor can the friends of light and liberty do better, and it were desirable that they were more assiduous in the cause, than to procure to every one, the poorest as well as the richest, a facility, if not of elegance, at least of frankness and energy of speech; a facility which would enable them to collect and clear up their vague ideas, to embody those which are distinct, and which would awaken a thousand new ones."—Letters, pp. 138, 139.

* "E se ride e s'adire e sempre amante."

they be calculated to lead the child to that faith and to that love from which alone salvation springs."—P. 149.

This being the view taken by Pestalozzi of the importance of early cultivation of the affections, no wonder that he endeavoured to advocate an imitation of the spirit of domestic education, whenever that education cannot be obtained by the pupil. May we not observe here, that if our Infant Schools must be regarded, when well conducted, with pleasure, as an approximation to this idea, the case is lamentably the reverse with the majority of other schools? One of two ideas seems most frequently present to the minds of the patrons of these institutions—the idea of an *army*, under the discipline and subjection of officers and a military chief, or of a *state* under an arbitrary civil government—the notion of a family of brothers or sisters looking up to one maternal or paternal head, is the last and most rare conception which education committees seem to recur to. Do we not forget our days of childhood too early? Are we not in too great haste to lead these little ones from natural to artificial life? Is not there risk of doing harm in providing them with so many positive excitements and rewards of our own appointing, for proficiency in some species of attainment, and forbearance from some inconvenient faults? Is it not, at all events, better to keep as long as we can to the safer path of the imitation of nature? But this is no easy matter. True; and it would lead too far, were we to attempt to shew *why* it is so. Schools dependent on the personal intelligence, principle, and affectionate and judicious management of children by the teacher, are rare, and till these qualities are more in request, and more widely distributed, it is well that they are so; but this is a state of things which every one who wishes to find something more in scholars than a set of beings trained to go through certain exercises with method and order, and to learn a few, but a very few, useful things, will desire to see amended. Nothing is more wanted than judicious instruction for schoolmasters and mistresses. They fill an office of high importance in society; but one who has imbibed the Pestalozzian spirit cannot but think that they in very few cases possess the range and comprehension of ideas which is desirable. But reverses of fortune, often painfully felt, and at the time repiningly borne, are sometimes the means of introducing into this department more gifted, more improvable, and improving spirits. And from idle days and hours of vapid intercourse, how noble may be the transition to a field of usefulness like this! How full of honour and respectability the character, how dignified and soothing the reflections, of one whose vocation it is to be a doer of good! And if, even here, selfishness is ever ready to steal in and corrupt our purer feelings, there may be many a worse remedy than a frequent study of the spirit of Pestalozzi's writings; not that critical and merely intellectual study, which is ever on the watch to detect faults of style and arrangement, diffuseness, and a tinge of romantic enthusiasm, but an honest acknowledgement of the pure purpose and exalted views of the writer, and a practical reference to the Source whence he himself derived all that is worthy of attention in his precepts.

E.

posed between the call of the gospel and the minds of those to whom the gospel is addressed," and "the effect of man's wrath when interposed between a right and a wrong denomination of Christianity," and to illustrate these in the interesting manner, which those who are acquainted with the peculiar style of Dr. Chalmers can well imagine.

It would be impossible, in the short space we can allot to it, to follow him through the various topics he introduced. His opinions are avowedly Calvinistic, and, as such, there must be much we cannot agree with; but we never before met with Calvinism so expounded; and if we do not yield our judgments on matters of discussion, we award the full meed of praise to the manner in which his doctrines are enforced; and we recommend the sermon to our Unitarian controversialists, in the hope that they also will learn a lesson of love.

We select two passages in continuation, one to shew how he treats doctrinal subjects, the other relating to the treatment of opponents in every controversy, but in a peculiar manner applicable to those who are more numerous or more powerful. He had been stating some reasons for believing that "to honour the Son even as we honour the Father, is the soundest philosophy, as well as the soundest faith. Yet," he continues, "with all these reasons for holding ourselves to be intellectually right upon this question, there is not one reason why the wrath of man should be permitted to mingle in the controversy. This, whenever it is admitted, operates not as an ingredient of strength, but as an ingredient of weakness. Let truth be shrined in argument—for this is its appropriate glory. And it is a sore disparagement inflicted upon it, by the hand of vindictive theologians, when, instead of this, it is shrined in anathema, or brandished as a weapon of dread and of destruction over the heads of all who are compelled to do it homage. The terrible denunciations of Athanasius have not helped—they have injured the cause. The Godhead of Christ is not thus set forth in the New Testament. It is no where proposed in the shape of a mere dictatorial article, or as a naked dogma, for the understanding alone; and at one place it is introduced as an episode for the enforcement of a moral virtue. In this famous passage, the practical lesson occupies the station of principal, as the main or capital figure of the piece; and the doctrine on which so many would effervesce all their zeal, even to exhaustion, stands to it but in the relation of a subsidiary. The lesson is, 'Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.' And the doctrine, (here noticed by the apostle, not to the end that he may rectify the opinion of his disciples, but primarily and obviously, to the end that he may rectify their conduct,)—the doctrine for the enforcement of the lesson is, 'Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' In these verses there is a collateral lesson for our faith; but the chief, the direct lesson is a lesson of charity, which is greater than faith. And would the heart of the Trinitarian be but as obediently schooled as his head, by this passage; would Orthodoxy, instead of the strife and the vainglory which have given her so revolting an aspect, both of pride and sternness, but put on her bowels of mercy, and to her truth add tenderness; would the champions of a Saviour's dignity but learn of his meekness and lowliness, and, while they assert him to be God manifest in the flesh, meet the perversity of gainsayers in the very spirit of gentleness that he did,—this were the way by which the church militant might be borne onwardly and upwardly to the station of the church triumphant in the world. This is the way in which, by the mechanism of our moral nature, to obtain ascendancy over the hearts of men. Truth will be indebted for her best victories, not to the overthrow of heresy, discomfited on the field of argument; but to the surrender of heresy, disarmed of that in which her strength and her stability lie,—of her passionate, because provoked, wilfulness. Charity will do what reason cannot do. It will take that which letteth out of the way—even that wrath of man, which worketh neither the truth nor the righteousness of God.

"But our time does not permit of any further illustration—else we might have shewn at greater length how, by the oversight of this great principle, the cause both of truth and of righteousness has been impeded in the world. Theologians have forgotten it in their contro-

so many young negroes, employed in acquiring the rudiments of knowledge, would have been to any one as interesting as it was novel; to those who feel a just concern in the welfare of the African race, it was peculiarly so; nor was it possible to witness it, without recollecting how different would have been their condition had they been enslaved, and rejoicing at the change which had led to such beneficial results. The master of this school, who was an intelligent young man, had conducted it from its commencement; and his ability and attention appeared from the perfect order which prevailed throughout. My inquiries of him, respecting those placed under his instruction, related to the following particulars:—whether they displayed common aptness for learning; whether they readily remembered what they acquired; and whether they were capable of the application expected from boys in general of their age? To these questions he replied, that among so many as were committed to his care, there were, of course, several whose incapacity prevented them from making any great progress; but that the majority learnt without much difficulty, and many with considerable facility: that, with regard to their memory, their gradual advancement from one branch to another, and their readiness in recollecting small pieces of poetry or prose, which they were occasionally required to learn, were satisfactory proofs of its being sufficiently retentive: and at the same time adding, that they required no more powerful stimulus to application and diligence than is necessary for youth in general. In answer to a question respecting the general character of his pupils, he farther stated, that they were far less obstinate and refractory than he had expected to find them. The facility, he said, with which they became familiarized to the mechanical part of the system was surprising; the necessity of inflicting severe punishment, he stated, was not frequent; if a few were disobedient and inattentive, others were no less diligent and submissive; and pointing to the state of the school at that moment, he hoped, he said, its order and regularity were indications of its flourishing condition, as well as of the docility and submission of the boys.* He concluded his answers by assuring me that, on the whole the young negroes and mulat to learn, and as ready to rem he had found the youth of our try.

"At this period, all the b school could read and write them were acquainted with the tory rules of arithmetic; and s the English language with co ease and propriety. At the the master, I called several of indiscriminately, and propose questions, according to the which they stood; and the re examination was a conviction t ever may be affirmed of the s the negro, he is no farther intellect to others, than the slavery renders him. Of this a farther confirmation by t trials. I directed a certain n these lads to commit to mem pieces in English and French poetry and others in prose; mised to encourage them, by appropriate rewards on those w repeat these pieces most readil rectly. At the expiration of appointed them for learning, recited their respective portio much ease and propriety, th difficult to determine to whom should be adjudged; and the factory mode of arrangement a me that of increasing the num to give to each boy a trifling re short time afterwards I heard peat the same pieces, and they them with nearly the same rea correctness as they had previo One of the elder boys of this s particularly pointed out, as dis from his school-fellows by aptness for learning, and for th he had made in some bra usually included in the Lancas tem of education. Being desir certaining the extent of his acq I requested him to call at m for the purpose of examining h proposed to him a few questi single rule of three; these he with perfect ease. I then others in the different cases of these also he performed with lity. After this I tried him in and compound rules of vulgar mal fractions, and found hi

* "Since my return to England, I have visited the central school of the British and Foreign School Society, in the Borough Road, London; and granting, as every one must, that it is conducted with admirable order, yet, I confes not perceive its superiority, i general discipline, to that co the Haytien youth at Cape Fra

familiar with them; but the square root somewhat puzzled him. His next trial was to translate a paragragh from one of the pieces in Enfield's Speaker, into French; which he did without much difficulty, and, as far as I was qualified to judge, with a great degree of accuracy. He was then requested to give, in writing, a translation of a page of Bossuet's *Histoire Universelle* into English, and was furnished with a dictionary for his assistance. About this part of his examination he employed considerable time; he repeatedly corrected his translation, copied it several times before he appeared satisfied, and even then hesitated to hand it to me. But when completed, it far exceeded my expectations: for though it contained one or two gallicisms, in point of sense and grammatical construction, it was remarkably correct. Finally, he pointed out, on a map, the boundaries of the four quarters of the globe, the situation of his own country, with its latitude and longitude, the limits of the European nations with their capitals, the principal islands of both hemispheres, and the most remarkable mountains, gulphs, and lakes, with a readiness as surprising as it was satisfactory: at the same time, answering the questions proposed to him respecting the religious and peculiar manners and customs of different nations, with like facility and accuracy. During the whole time, his manners were perfectly unassuming; and, I confess, that the result of this examination afforded me as much gratification as any circumstance I witnessed during my stay on the island.

"While the school at Cape François was in this flourishing condition, and presented such satisfactory proofs of the capacity and application of the Haytien youth, those established at Gonaives, St. Marc's, Fort Royal, and at other places, were, I understood, (for I had not an opportunity of visiting them,) in a state equally encouraging and prosperous. The young negroes admitted into them were stated to have exhibited similar proofs of their possessing a ready apprehension and a retentive memory."

ART. VI.—*The Keep-Sake for* 1828. pp. 324. Hurst and Co.

ART. VII.—*Friendship's Offering. A Literary Album, and Christmas and New Year's Present, for* 1828. 12mo pp. 398. Smith, Elder and Co.

ART. VIII.—*Time's Telescope; or, The Astronomer's, Botanist's, and Naturalist's Guide, for the Year* 1828. 12mo. pp. 416. Sherwood and Co.

As a literary work, *The Keep-sake* is inferior to some of the Annuals of which we gave an account in our last number; but as a work of art it surpasses them all. The contributions for the letter-press are all anonymous. This veil is worn, we suspect, for reasons not avowed: we have had little desire to see it lifted up, though, we think, we can perceive through it the features of a few well-known writers. There is a large proportion of prose in the volume, and some of the stories are interesting. The poetry calls for little remark: but for its length, we should have extracted "The Spirit's Mysteries," in which we perceive the manner, and some of the power, of Mrs. Hemans's verses.

In its embellishments, the Keep-sake is unquestionably one of the most splendid volumes of its kind that has ever appeared in England, and, we may add, one of the cheapest. Altogether, the Plates are very elegantly engraved. The first, by Charles Heath, from a painting of Sir Thomas Lawrence's—"Selina"—is a perfect gem. If any of the rest may be selected without invidiousness, we would point out the following: "Hylas," by C. Heath, from Howard;—"The Lady's Dream," by the same, from Stothard;—"The Rivals," by W. Finden, from Smirke, a very clever performance;—"The Persian Lovers," by Portbury, a young and promising engraver, from Corbould; the landscape in this print (which, by the way, is overlooked in the "List of Plates") is accurate and tasteful;—"Sadak," by Roberts, well-rendered from the sublime picture by Martin, with perhaps some defect in the falling water;—"The Inconstant," by Heath, from Stephanoff; a charming subject, and an exquisite engraving: can the art be carried higher than in these faces?—"Florence," by Goodall, from Turner, the academician, a fine plate, full of the expression of this great painter;—"The Convent of Chaillot," by Heath, from Chalon, ranks very high both as to design and execution;—"The Enchanted Stream," by Heath, from Stothard, displays much taste; a little more *finish* would have rendered this one of the finest plates in the collection;—"The Ghost Laid," from Stephanoff, by Portbury, is another specimen of this young engraver's talents, which emboldens us to predict that he will take his place beside the first men in his profession.

Friendship's Offering is a volume of much external elegance. Its tasteful stamped binding is unique. In the list of contributors are some names that have passed the ordeal of literary criticism, though the majority are mere candidates for fame. The Poet Laureate's "Funeral Song for the Princess Charlotte of Wales," will be read as long as the "Bellman's Verses" now lying before us. "The Rustic Wreath" is one of Miss Mitford's sunny and heart-warming "Village Stories." Mrs. Hofland's character of Jonathan Honeywood in "The Comforts of Conceitedness," is a spirited sketch. The anonymous article "On Housekeepers," the writer of which we fancy we can discover, has considerable merit. "The Three Advices, by T. Crofton Croker," is a good story, in the manner of the Franklin or moral-economy school; and the picture of the misery, sullenness, and desperation, of the negro-slave, in the anonymous verses entitled "The Captive," cannot be contemplated without thrilling interest.

The Plates in this work appear to great disadvantage, when examined immediately after those in the Keep-sake. None of them, indeed, claim a high eulogium. "The Italian Wanderer," by Romney, from Gill, is pretty; — "Titian's Last Picture," by Ensom, from Bone, is good; —the view of "Bombay," by Jeavons, from Witherington, is neatly done and is, we presume, accurate; — "The Cottage Diorama," by T. Garner, a name new to us, from Webster, is clever, and entitles us to pronounce the engraver to be able and promising in the art; — "The Captive Slave," by E. Finden, from Simpson, does justice to a very expressive picture.

Time's Telescope is, amidst the "annuals," like a Plain Friend, as the true Quaker is called, in an assembly of belles and beaux. There is little that is ornamental, but much that is useful and valuable, in this yearly publication, which has now lived through fourteen winters' snows. As long as there are those that prize real knowledge and solid instruction, above that which tempts the eye or pleases the imagination, Time's Telescope will not be without its patrons.

ART. IX. *No Scripture Authority for the Hypothesis of the Two Natures and the Deity of Christ, and Infinite Satisfaction. A Lecture delivered in the Unitarian Chapel, Alnwick, on Sunday Evening, April 8th, 1827, in Reply to the Rev. David Paterson's "Discourse on the Unitarian Controversy."* By John Wright. 8vo. pp. 32. Alnwick, printed by W. Davison.

THE Unitarian controversy seems to have been carried on for some time with great warmth at Alnwick; the press being fed by the pulpit. We have not seen Mr. Paterson's publications, but we learn from the "Reply" before us that he is an unmeasured reviler of the Unitarians. He may, however, be left to Mr. John Wright, who is a sturdy disputant, and calls things by their proper names, and is fully aware of the safety of his own ground, and quite able to maintain his position. Our observation and experience agree with the Lecturer's, as expressed in the following passage:

"I have for a considerable time past conversed with many of the sober-minded and judicious part of the community; with many individuals whose native simplicity ranks them among those who are by no means likely to give an injudicious statement of what they have read in Scripture. And I have not found one who, from a perusal of his Bible, believed that Jesus Christ was God Almighty. Not one have I found who could say that he had read in Scripture that Jesus Christ was of himself God Almighty. I have found that, however much many of them were shocked with the sound or title of Unitarian, their ideas were almost strictly Unitarian. And I do believe that the generality of professing Christians are so, without being aware of it. And I am still further convinced that were the ministers of what is commonly called the orthodox faith, literally to abide by their creed, the result would soon be evident. To the candid, the sober-minded, and more judicious part of the community, we have only to state the truth simply, and advise them to peruse the New Testament, and they will soon acknowledge that Jesus Christ is not God Almighty, but inferior to Him; a being who depends upon the Eternal Father from whom he received those powers which distinguished him from all other men; '*that of his own self he could do nothing;*' that it was '*the Father who did the works through him.*'"—Pp. 11, 12.

OCCASIONAL CORRESPONDENCE.

Mrs. Barbauld's MSS.

To the Editor.

SIR,

IN the "Critical Notices" of your last number, I observe a sentence conveying an imputation which it seems incumbent on me to disclaim. It is the following: "Having named Mrs. Barbauld, we must say, that her papers are not in good custody, whilst such as some of those found in this year's '*Amulet*' are suffered to come abroad." (P. 924.)

Now, Sir, it can be better known to no one than to the Conductors and readers of the Monthly Repository,* that the papers of this distinguished writer and most respectable woman, are in the "custody" of her own family, and especially of Mr. C. R. Aikin, her nephew and executor; and I trust that the Collection of her Works, edited by me, with his concurrence, will be confessed to have been made under the guidance of principles, both moral and literary, very different from those which have now exposed to the public eye some juvenile "*Bouts-rimez*," and "An Impromptu written in a Post-Chaise." Perhaps, therefore, it would have evinced more discernment, as well as candour, to have ascribed the publication of these trifles to any hands rather than the almost filial ones on which she had herself devolved the sacred trust of her literary relics and surviving fame. In fact, it is totally unknown to the members of her family, by whom the very gross impropriety of giving them up for publication has been committed; for that of receiving them, the Editor of the Amulet will be accountable.

LUCY AIKIN.

Hampstead, Dec. 6.

[It was far from our intention, in the Critical Notice of the Amulet, to say any thing offensive of the late Mrs. Barbauld's relations. We meant only to express our regret that any pieces of that lady's should find their way to the public, which we were sure she would not herself have printed under the sanction of her high name; and to intimate that papers which could thus issue from the press were not in safe custody. In this view of the case, Miss Aikin, in the conclusion of her note, seems partly to concur. EDIT.]

* See Mr. Aikin's letter, Vol. I. p. 477.

The Early Fathers.

SIR,

MORE than one, I believe, of your correspondents have suggested that the time is come for a more accurate inquiry into the works and opinions of the early Christians than has at present been executed. Allow me to suggest to any young scholar among us, that an abundant field of this sort is open, which (though requiring a great deal of labour and exertion) would nobly reward the pains taken both by the classical and theological proficiency which such a work would produce, and by the reputation which its successful execution must confer. What I would propose, (perhaps in my ignorance of the extent of the task I am propounding, more than I have any idea of,) is a complete, impartial, and careful analysis of all the extant writings of the early Fathers up to a given period, with ample quotations on all important topics, accompanied by literal translations; thus, in a limited number of volumes, within the compass of an ordinary student's course of reading, furnishing a fair abstract of the whole body of these most important writings. Dr. Kaye's plan of classifying and arranging an author's works according to the topics to which passages overspreading those works relate, is one of convenience, but is liable to much abuse and mistake; and, after all, cannot convey such an accurate impression of the character and scope of the works, as a faithful following of the author's order and succession of thought must exhibit. B. O.

Fröben's Commentary on the Bible.

SIR,

I HAVE lately met with a voluminous Commentary on the Holy Scriptures, published by the celebrated printer, John Fröben, at Basle, in 1501, which appears, especially in the present age of controversy, to deserve some attention. The Latin Vulgate occupies the middle part of each page, in a larger character, with short notes above each line; on one side is a selection of notes from the Fathers, chiefly Jerome and Augustine; whilst at the bottom of the page, or at the other side, are the *postilla* of Nicholas de Lyra, a Franciscan Friar, who taught at Paris in the beginning of the fourteenth century. These *postilla* contained his explanation of the passage, and the moral

deductions to be derived from it. Lyra is mentioned as the principal Commentator in use in the days of Erasmus and Luther, and has been supposed to have led the way for Luther and the Reformers. Paul, a converted Jew, who was Bishop of Burgos and Arch-Chancellor to John, King of Castile and Leon, wrote remarks on these postilla, which are called additions, and are printed in the work there seen, immediately after them; and these, again, are followed by the *Replicæ*, or replies of Matthew Doring, a Franciscan Friar of Saxony. Frŏben, who was the printer of Erasmus, to be near whom he made Basle his residence, employed his countryman, Sebastian Brant, to superintend the edition, and add notes and references, and this Brant dates his preface Augustina, or the ides of Sept., 1501. Such a work must give a tolerably good notion of what Scripture knowledge was, previous to Luther; and a person having leisure to examine it, would be able to trace how far those who remain Roman Catholics have advanced or gone backwards, so as to ascertain the full extent of the improvement in this respect made by the Reformation.

I should be very glad if any of your correspondents could give me information respecting different editions of this work, and also respecting the German work in which I should find the best explanation of the contractions used in printing as well as writing at that period, some of which I have been unable to make out.

A.

Unitarian Ministers.

To the Editor.

SIR,

I HAVE read with attention the communication of your correspondent D. Z., inserted in the Repository for September, entitled, "Hints to Unitarians:" the observations contained in it were, I doubt not, dictated by a sincere wish to offer useful advice to young ministers, and ought, therefore, to be received by them with thankfulness, but they are far from being just in their application to the habits and conduct of Unitarian ministers in general.

Entertaining these sentiments, I shall now offer to the consideration of your readers, a few remarks which prove to my own mind, and may, perhaps, to that of others, that the strictures of D. Z. are very unjust to a class of men distinguished for eminent virtues, of which it is not the least that they patiently endure many privations and much obloquy, in support of doctrines which are very unpopular, and for advocating which they receive little emolument.

The observations of your correspondent contain a serious charge against Unitarian ministers, representing them as wasting their valuable time in the indolent pursuit of "clerical leisure," and not cultivating "the practical habits of men of business, which," it is affirmed, in "nine cases out of ten, rise up and condemn" them. In order duly to appreciate the justice or injustice of this charge, let any one consider in what the usual business of an Unitarian minister consists, and he will find that, exclusive of other duties, it is not merely in public teaching from the pulpit one day in the week, *but also in private teaching in a school every other day but that one.* To perform the office of a public teacher once in seven days, in a proper manner, requires much reading and more meditation: the composition of sermons, if regularly and well made, is itself a Herculean labour. Persons, unaccustomed to mental exertion of this kind, ignorantly suppose that it is an easy task, to the ready execution of which nothing more is necessary than pen, ink, and paper; but a good sermon is not made without a laborious exercise of all the powers of the mind: if it be argumentative, much previous research and study will be necessary for the collection of evidence and the lucid developement of it; if imaginative, the research may be less, but the difficulty of composition will, perhaps, be greater—the tracery-work of fancy requires repeated touches of the most delicate kind, and the web of figurative or elegant diction is not formed without a minute attention to the different texture of words and colours of language, as well as patient application in the selection and arrangement of them. Every mind, it is true, may not be competent to the production of a sermon of first-rate excellence, and the difference in the degree of merit in the discourses of different preachers may be very considerable; but the labour of the inferior writer is probably as great as that of the master-composer, the one finding it as difficult to express a few common ideas in ordinary language, as the other to make an eloquent and powerful address. To both, therefore, much leisure is requisite for the work, preparatory to their delivering a composition of any kind from the pulpit; especially when it is considered that Unitarian congregations are not satisfied with that extemporaneous declamation

which is acceptable to many other sects. The minds of Unitarian ministers are, therefore, more severely tasked than those of most other preachers. But the only hours they have for the composition of sermons (and it is usual with them to *compose*, not, as D. Z. unjustly insinuates, to *compile*) are those in which they are released from the drudgery of their schools, some of which must be devoted to bodily exercise and relaxation of mind, as well as to an occasional intercourse with their families and society. The time, then, which they can call their own, or devote to the proper business of their profession, is contracted indeed: in this brief space it is as impossible to crowd all the duties of that profession as for any one, but the metaphysician, to enclose the poems of Homer in a nut-shell. The "clerical leisure"—the "quiet days and unbroken nights" of Unitarian ministers, exist only in the imagination of D. Z.; his arguments all proceed on the supposition that they are "an order of men *set apart* to minister to the mental and moral wants of the people," with no interfering pursuit, forced upon them by circumstances, to distract their attention and paralyse their exertions. Unhappily, they are *not set apart* to the business of their profession, but are compelled, in many instances, in order to maintain themselves and families, to resort to other business; yet it seems they are expected to do all the work of the ministerial profession, at the same time that they have to obtain, by incessant exertions of a very exhausting nature, the common necessaries of life.

It is, however, objected, apparently in anticipation of the statement of this important fact, by D. Z, "Neither ought we to yield too readily to the plea of incessant labour for the supply of bodily wants and personal comforts." But why ought not this plea to be admitted? *Bodily wants*, if not personal comforts, must be supplied; the daily task of providing for these will necessarily interfere with ministerial duties. The present low salaries of ministers will not furnish them and their families with common food, clothing, and habitation; and were they not to increase them by scholastic or literary employment, many of them would be reduced to *actual want*. It may be philosophical, but it is certainly not benevolent nor conclusive reasoning, to argue, in reference to ministers thus employed, "Unless a man be fully impressed with a sense of the duties he has to discharge, unless he has taken pains to establish the habit of performing them, added comforts and pecuniary advantages will do nothing for him." A man may have a deep sense of the duties he has to discharge, and take all the pains possible to perform them, yet be placed in such a situation that he cannot with his utmost efforts perform them; and such is the unhappy situation of many Unitarian ministers, compelled to have recourse to other employments, besides that of their profession, to obtain common sustenance. D. Z. has said much in praise of the practical habits of men of business, placed by him in disparaging contrast with the sedentary habits of ministers; but were the merchant or the tradesman prevented from attending to the business of the shop, the counting-house, or the mart, by the necessity of procuring a livelihood elsewhere, the concerns that now so strongly engage his attention would be neglected—the shop would be closed, the counting-house abandoned, and the thronged Exchange be converted into an unpeopled solitude. Gladly would Unitarian ministers devote all their time and talents to the business of their ministry, both in and out of the pulpit, if the societies whom they serve would exempt them from the necessity of having recourse to other occupations. To the unjust charge, urged against the members of the clerical profession, in the service of Unitarian churches, "Ye are idle, ye are idle," it may be replied, with a strict adherence to truth, The Unitarian minister is not only a labourer in the vineyard of the Lord, but, also, in the thorny field of a more exacting master, the world: hence he not unfrequently lives a drudge and dies a martyr to his profession. Under these circumstances, however depressing, he strives, amidst incessant and exhausting labours, to be content. But the virtue that does not murmur may feel justly indignant at censures which imply a total obduracy to the evils it patiently sustains, and an oppressive exaction of labours greater than human nature is able to perform. The persons who utter these censures, and make this exaction, may, perhaps, be taught to feel sympathy for the situation, and exercise justice towards the virtues, of ministers, by being reminded that they are human beings and subject to human necessities.

By.

OBITUARY.

Abraham Solomon, Esq., M. D.

Nov. 6, at *Marseilles*, whither he had gone for his health, on his way to Italy, Abraham Solomon, Esq., M. D., of Liverpool. He studied medicine in the University of Edinburgh, where he graduated in the year 1810. As his name imports, he was of Jewish extraction; but, whilst a student, the question of the truth of Christianity attracted his serious attention, and the result of his inquiries into its evidences was his becoming a Christian. He considered Christianity and Unitarianism to be identical, and henceforward associated and worshiped with the Unitarians. He settled, soon after he left college, at Birmingham, where he was widely known in his practice as a benefactor to the poor. A pulmonary complaint, which has at length proved fatal, made it necessary for him, some years ago, to try the benefit of a winter in the mild climate of the south of France. He returned, as his friends fondly hoped, to enjoy an useful and happy life; but the seeds of disease were too deeply sown in his frame to be eradicated. Family affairs now called him to Liverpool, where he resided for some time. Latterly, he removed to Axminster, in Devonshire, for the sake of a more genial air. His complaint growing upon him, he was advised and prevailed on once more to visit the south of Europe, and with this journey terminated his valuable life. He was an amiable, benevolent, honourable and conscientious man. His moral and Christian principles were severely tried during his short life; but those that knew him best will be the first to declare that his strongest wish and steadiest effort was to act up to the faith of the pure gospel, which he had embraced from genuine conviction. We know of no composition of his, but his thesis for his degree, entitled, "Disputatio—Pathologica Inauguralis de quibusdam Cerebri Tumoribus."

Mr. Thomas Blackmore.

Nov. 14, in his 71st year, suddenly, Mr. Thomas Blackmore, of *Tenterden, Kent*. With the exception of periodical attacks of the gout, which appeared to be hereditary, he had enjoyed a considerable share of health. On the morning of his decease he took up the Christian Reformer, and was reading, when he suddenly fell back in his chair and instantly expired. The shock to his surviving family and friends is much more easily conceived of than expressed. The instruction it conveys to all reflecting minds cannot be mistaken. In common with the great family of mankind, he partook in those trials and afflictions which a Being of unerring wisdom and equal benignity hath ordained for the exercise of the best virtues of the heart and life. In these circumstances his train of thought and reflection took that direction which could alone give unfailing support to his mind. His religious sentiments were those of the society with whom he was connected. They were Unitarian. Upon completing his 70th year he composed a prayer, which expresses his state of mind and leading train of thought and reflection, and effectually points out our only sources of consolation in passing through the ever fluctuating and often very trying circumstances of this mortal life.

Baron de Stael.

Nov. 17, at *Copel*, at the age of 36, Augustus Baron de Stael, son of the celebrated Madame de Stael. He was the author of some tracts on political subjects, and edited a collected edition of his mother's works. He was a warm and active philanthropist, and took a prominent part in the formation and the support of institutions devoted to the improvement of the condition of the poorer classes of the people. The *Caisse d'Epargnes*, or Savings' Bank at Paris, owed in part its establishment to him. He was also a warm supporter of the *Société de prévoyance mutuelle des ouvriers Protestants*, a kind of Benefit Society for Protestant workmen. He was a member also of the *Société de la Morale Chrétienne*, and had, in the last spring, succeeded the Duc de la Rochefoucauld as its president. Besides these, he was an active supporter of the French Bible, Religious Tract, and Evangelical Missionary Societies. But the subject which had of late engaged most of his attention was the Slave Trade, which he had

been zealously labouring to discourage and restrain by an exposure of its horrors and its iniquity.

Rev. William Broadbent.

Dec. 1, at *Latchford*, near *Warrington*, aged 72, the Rev. William Broadbent, who was pastor of the Unitarian congregation of Warrington upwards of thirty years. He was the eldest son of William and Elizabeth Broadbent, and was born on the 28th of August, 1755. In August 1777, he entered as Student in Divinity at the Dissenting Academy at Daventry, then under the direction of the Rev. Thomas Robins; and, in June 1782, finished his course of academical studies. In August, in the same year, he was chosen Classical Tutor in that institution, to succeed Mr. Taylor, who had resigned. In January 1784, he resigned this appointment and accepted that of Tutor in Mathematics, Natural Philosophy, and Logic. In November 1789, he removed to Northampton with the Academy, which was then placed under the care of the Rev. John Horsey, as successor to Mr. Belsham, who, from the purest principles of integrity, had resigned the office of Principal and Theological Tutor, on account of the change which had taken place in his theological sentiments.

Mr. Broadbent resigned his situation on accepting an invitation to settle at Warrington, where he became the pastor of the congregation. He held this office until the spring of 1822, when he was compelled, by indisposition and growing infirmities, to resign. Mr. Broadbent was always a close student; his favourite line of reading was in biblical criticism, and he was intimately acquainted with the best authors, ancient and modern, who have devoted themselves to scriptural inquiries. To this circumstance may be attributed his eminent usefulness as a preacher. When he settled at Warrington he was a moderate Arian. By his continued researches into the Scriptures, he became dissatisfied with the theological sentiments he had held, and in a few years became a decided Unitarian; and in time succeeded in bringing over the congregation, with the exception of three or four individuals, to his own opinions.

The prevailing sentiment in his mind, and a favourite theme of his pulpit services and conversations, was the infinite mercy and goodness of God. He ever delighted in expressing his full and entire confidence in the moral government of the Divine Being. This confidence was his support in the many afflictive trials to which he was subjected. The strength of his religious principles was put to a severe test by the loss of his only child, the Rev. T. B. Broadbent, (see Mon. Repos. XII. p. 690,) a young man of great promise and amiable character. This loss he felt most acutely; but the pure and correct religious principles he had imbibed supported him on this trying occasion. His constitution, however, received a shock which it never recovered. From that period, indisposition began to make inroads upon his health, and bodily infirmities continued to increase until they finally put a period to his life. His mind remained unimpaired to the moment of his dissolution; and a few days before he died, he expressed himself in the warmest language of thankfulness to his Almighty Father for having, through a long life, conferred upon him so many blessings, and particularly for preserving his mental powers to his last days. As he had lived, so he died; calm, placid, peaceful, and composed.

In the latter period of his ministerial career, he formed a class of young persons in the congregation, to whom he delivered, during two years, a series of lectures in a plain and popular style, in which he gave a clear and lucid view of the Scriptures. Mr. Broadbent was a warm and intimate friend of the Rev. Thomas Belsham. Their friendship commenced when he was only eighteen, and continued unbroken until the hand of death, has for a time, snapt asunder that bond which united them in a congeniality of sentiment, of dispositions, of habits, and of virtues.

Mr. Broadbent was interred on the following Thursday, in the Unitarian chapel at Warrington; and on Sunday, the 9th inst., the Rev. Edward Robinson Dimock delivered a very able funeral discourse, to a crowded audience, from Hebrews xi. 4.

Joseph Planta, Esq.

Dec. 3, at the advanced age of 84, Joseph Planta, Esq., F.R.S., &c., Principal Librarian of the British Museum. Mr. Planta was born on Feb. 21, 1744, and was educated under the personal supervision of his father, who was a native of Switzerland, and held the office of Assistant Librarian at the Museum. In the early part of his life he passed some years abroad. He returned to England in 1772, and in the following year, on

the death of his father, was appointed his successor at the Museum. In 1774, he was elected a Fellow of the Royal Society; shortly afterwards he conducted its foreign correspondence; and in 1776, was appointed its Secretary. On the death of Dr. Morton, in 1799, he was raised to the office of Principal Librarian of the Museum, an office of which he discharged the duties with great approbation to the time of his decease. Mr. Planta was intimately acquainted with all the principal modern languages. He was the author of a History of Switzerland, in 2 vols. 4to.; an Essay on the Runic or Scandinavian Language; and a Catalogue of the Cotton Manuscripts in the Museum.

MR. MEADOWS MARTINEAU.

Dec. 18, at *Brighton*, at Dr. Morell's School, in his 15th year, MEADOWS MARTINEAU, son of Mr. John Martineau, jun., of the City Road.

May the many hearts which the loss of this most amiable and engaging boy has filled with mourning be enabled to give up their mortal hopes for him with perfect resignation to the Divine will, grateful for recollections which no lapse of time can diminish or impair; recollections of a character, a countenance and a voice, which could scarcely be observed, even by a stranger, without emotion, and which, in the circle of his own friends and connexions, were irresistibly engaging and attractive.

Beloved by all who knew him, he is gone to his early grave; but the blessing pronounced upon the "pure in heart," is gone with him, and the blessing of those that mourn must be the portion of all who have truly felt the influence of his gentle and heavenly spirit.

REV. JAMES SCOTT.

Dec. 19, at *Cradley, Worcestershire*, aged 59, the Rev. JAMES SCOTT, during thirty-eight years minister of a society of Protestant Dissenters in that place. On the preceding Lord's-day he preached twice in his own simple, unaffected, serious manner. Towards the close of his sermon in the afternoon, his voice faltered, he became inaudible, and it was soon evident that he had been seized with apoplexy. He was carried to his house, where he lay in an apparently unconscious state till his death; so that he may be said to have been called at once from the scene of duties in which he delighted to that of his great reward. How he lived and what spirit he breathed may best be learnt from the awful void which his removal has occasioned, and from the tears and the regrets in which his memory is embalmed.

"His mind was a thanksgiving to the Power
That made him; it was blessedness and love."

J. H B.

We hope that some friend will favour us with a Memoir of this estimable man, for insertion in a future number.

HELEN MARIA WILLIAMS.

Lately, at *Paris*, where she had resided for about thirty-five years, Mrs. HELEN MARIA WILLIAMS, well known by her works on the French Revolution, and other publications. We shall give some further account of this lady in our next number.

THOMAS ADDIS EMMET.

Lately, at *New York*, (U. S.,) THOMAS ADDIS EMMET, Esq., a distinguished member of a high-minded but unfortunate family, who became fatally involved in the political troubles of Ireland, at the close of the last and the beginning of the present century. Thomas Addis was the eldest son of Dr. Emmet, who for some time held the appointment of State Physician to the Lord Lieutenant. Having, in 1797, enrolled himself with the United Irishmen, whose original object was the laudable one of promoting the cause of rational liberty in their country, he was arrested and imprisoned under a charge of high treason. The government, however, dropped proceedings against him on his pledging himself to become an exile from Ireland for life. On his expatriation he went to America and settled at New York, where he pursued the profession of the law, and in a short time raised himself, by his fine talents, to the first eminence at the American Bar. He held, for a considerable time, the office of Attorney-General for New York. He was the warm promoter of the charitable institutions of this city, and was the founder and chief supporter of the Society of St. Patrick's established there.

It was of Robert Emmet, the unfortunate brother of Thomas, who perished on a scaffold for the part he acted in the Irish insurrection of 1803, that Moore, his friend and fellow-student at Trinity College, Dublin, wrote the following

beautiful lines, which he has introduced into his Irish Melodies:

"Oh! breathe not his name, let it sleep in the shade,
Where cold and unhonour'd his relics are laid!
Sad, silent, and dark, be the tears that we shed,
As the night-dew that falls on the grass o'er his head!

But the night-dew that falls, though in silence it weeps,
Shall brighten with verdure the grave where he sleeps!
And the tear that we shed, though in secret it rolls,
Shall long keep his memory green in our souls."

The affecting tale of the Broken Heart, in Geoffrey Crayon's Sketch Book, is founded on the attachment to Robert Emmet of Sarah Curran, daughter of Mr. Curran, the Irish Master of the Rolls. In the last volume of the former series of the Monthly Repository (Vol. XXI. p. 742) are some excellent verses on Robert Emmet.

INTELLIGENCE.

Test and Corporation Acts.

At a Special General Meeting of the Body of Protestant Dissenting Ministers of the Three Denominations, held at Dr. Williams's Library, November 13, 1827, the Rev. Dr. John Rippon in the Chair, it was unanimously resolved,

"That this Body esteem it to be a Christian duty to renew the declaration of the injustice, impolicy, and profane tendency of the Corporation and Test Acts; their *injustice* in excluding Protestant Dissenters from civil and political advantages, accessible to other classes of His Majesty's subjects, not more loyal or more zealous and active in the support of the Constitution of the country than themselves; their *impolicy* in creating division amongst Britons, and depriving the King and country of the services of a large part of the people of these realms; and their *profane tendency*, inasmuch as they prostitute a solemn and holy ordinance of our religion to worldly and uncharitable purposes.

"That we do again petition both Houses of Parliament in the approaching Session for the repeal of so much of the aforesaid Acts as relates to the Sacramental Test."

The Meeting then adjourned to Tuesday the 11th December, to consider and agree to an address to Protestant Dissenters, and to the religious public in general, on the subject of the Corporation and Test Acts.

The following Address was then unanimously approved of, and ordered to be transmitted to the United Committee on those Acts to be printed and circulated.

Address of the General Body of Protestant Dissenting Ministers, residing in and about the Cities of London and Westminster, to Protestant Dissenting Ministers throughout the United Kingdom, and to the Religious Public in general,—agreed upon unanimously at a Special Meeting held by Summons at the Library of the late Rev. Dr. Daniel Williams, in Red-Cross Street,—on Tuesday, December 11, 1827,—*the Rev. Dr. John Rippon, in the Chair.*

Christian Brethren,

With a warm feeling of Christian friendship, and under a weighty sense of moral duty, we take the liberty to address you at the present moment upon a subject that lies near our hearts; namely, the application to Parliament upon the Corporation and Test Acts. It gave us unfeigned pleasure to observe the zealous but temperate spirit with which this application was made by Protestant Dissenters generally, in the last session of Parliament. As a Body, we have unanimously resolved to renew our petition in the session that is approaching; and being most anxious that our brethren throughout the kingdom should unite heartily with us on this occasion, we cannot forbear submitting to your serious attention some considerations relating to this highly important matter, which have forcibly impressed our own minds, and will, we doubt not, influence yours. Far be it from us to seem to dictate to our brethren. We rejoice in the persuasion that they are well-informed upon this

subject, and fully prepared to discharge their duty, as in the presence of Almighty God. They will not, however, we feel assured, deem a friendly address from us upon a topic of common interest, unseasonable or obtrusive; especially since it cannot have escaped the notice of any that have bent their minds to this great question, that the peculiarly *religious* and *Christian* view of it has not received all the consideration which it merits, from some of the Protestant Dissenters.

We entertain a deep and unalterable sense of the injustice, impolicy and uncharitableness of the Test Laws;—which deprive a very large portion of the people of this kingdom of the common rights of subjects; treat a conscientious religious profession as a civil offence; disable His Majesty from availing himself of the services of many who might effectually promote the best interests of his kingdom; divide a people, born to be united, into two parties—the one a favoured, the other a degraded party; and thus plant *a root of bitterness* where all the considerations both of civil expediency and of religious duty call for mutual respect, esteem and kindness.

We do not overlook the operation of the Annual Indemnity Acts in arresting the penal consequences of the Test Laws; but were these Acts a more certain protection of Nonconformists than we are instructed that they are, we could not rest satisfied with receiving a pardon where we are conscious of no crime, and with being connived at, instead of standing justified to the eyes of our countrymen, in the exercise of our civil and political rights and privileges.

With our views, which we are happy to believe that we hold in common with all Protestant Dissenters, we could not submit, without remonstrance, to any *Religious Test of fitness for civil office;* because every such test has a tendency to secularize the religion of our Holy Redeemer, whose *kingdom is not of this world*, and is, besides, an assumption of infallibility on the part of such as impose it, and of a right to dictate to the consciences of those on whom it is imposed.

But it is not upon this branch of the subject that we are most anxious to address you; and, indeed, it is unnecessary to dwell upon the civil and political view of our case, which has been so amply and satisfactorily explained, in the "Statement" published by the "United Committee,"* and in the "Petition" of our Deputies to the House of Commons,*—documents which have been very widely circulated, and which, in our judgment, must carry conviction to the mind of every dispassionate reader, that the present application of the Protestant Dissenters to the Legislature is founded on the solid basis of fact and argument, and is pre eminently entitled to the grave consideration of Parliament.

Our principal design, Christian Brethren, is to call your attention to the scandal thrown upon our holy religion by the Sacramental Test. The ordinance of the Lord's Supper is the most solemn institution that was ever established, and its ends are the most momentous that were ever contemplated, even in the scheme of the Divine dispensations. Our Saviour, in commending the Supper to his disciples, said, *Do this in remembrance of me;* and the faithful Apostle who received it in command from the Head of the Church to guard and vindicate and enforce the ordinance, has explained, that *as often as* we *eat this bread and drink this cup*, we do *shew forth the Lord's death till he come.* It is manifest, therefore, that the celebration of this sacred rite with any other than serious and purely spiritual views, must be a gross perversion of it, a dishonour to the religion of which it constitutes so vital a part, and a high indignity to its great Institutor, "the Lord of all." Yet, by the Corporation Act, no person can hold office in any Corporate Town or Borough, and, by the Test Act, no person can hold any place of trust or emolument under the Crown, or exercise any function of Magistracy, without qualifying himself by receiving the Sacrament of the Lord's Supper according to the rites of the Church of England, under very heavy mulcts and ruinous penalties. No account is taken by these Acts of the faith or the character of the communicants. The Sacrament is to be received in all cases, without distinction; and hence, of necessity, many are driven by the Law to the Lord's Table, of whom it is no

* "Statement of the Case of the Protestant Dissenters under the Corporation and Test Acts, published for the United Committee appointed to conduct their Application for Relief." Third edition. 8vo. Sold, price 6*d.*, by Hunter, Holdsworth, and Wightman and Cramp, London.

* This "Petition" is expected to appear in an early number of "The Test-Act Reporter," a monthly publication by the "United Committee," announced as forthcoming on the 1st of January, 1828.

breach of charity to say, that they have none of the qualifications required by the Christian Scriptures of the partakers of the solemn symbols of the New Covenant, —and some, who are notorious evil-livers,—and others, who are unbelievers, and even profane scoffers!

Scarcely daring to allow our feelings to dictate words, with regard to this prostitution of the holy ordinance,—we choose to quote the language of a member and minister and bishop of the Church of England, in a "Letter to a Member of Parliament:"—"If you will but seriously and impartially consider this thing, I am sure you will conclude, (as I have done for many years,) that the prostitution of the most solemn and sacred Supper of our Lord, to secure places of profit or honour to those who, though ever so notoriously wicked, will (by complying with the said Act) entitle themselves to be called Churchmen, is a high affront to God, and a foul blot upon any Christian Church that encourages such a corruption; of which Church I profess myself an unworthy member, but one that mourns for all our imperfections, and would rejoice to see all Christian Churches firmly established and flourish upon the doctrine and practices of the apostles and prophets, Jesus Christ himself (and no other) being the chief corner-stone."*

In accordance with these sentiments, the Protestant Dissenters have always reasoned, "that Religion is wounded in the house of her friends when the Lord's Supper is administered and received for any other purposes than those of genuine piety; that if this ordinance be a Test for any world, it is a Test for another, and not for this; that the introduction of the temptation of secular hopes and fears to the performance of this act, vitiates its acceptableness, decides not the religion of the communicant, repels the conscientious, invites the unprincipled, and corrupts the weak,—and that, in every view, it is a prostitution and profanation of holy things."—*This is not to eat the Lord's Supper.*†—And we cannot but remind you, that the Chief of the Apostles, to whom we have referred, pronounces a fearful sentence against him that, *not discerning the Lord's body*, in this Supper, *eateth and drinketh unworthily*;—"the sense of which phrase," (says the learned and pious Dr. Doddridge,* whose praise is in all our churches,) "must extend to every manner of receiving contrary to the nature and design of the ordinance; and consequently to the case of doing it merely in a *secular* view; which" (he adds) "I heartily pray that all concerned in it may seriously consider."

The abuse and profanation of the Lord's Supper by making it a mere civil or political test, would, in our conscientious judgment, be the same, in whatever manner it was administered. Were the ordinance legally permitted to be received, with this view, in our own churches and with our own forms, we should equally remonstrate against the Sacramental Test; saying, in effect, with a much-esteemed predecessor in the Christian ministry and in the service of Protestant nonconformity,—"No! blessed Redeemer! we will never prostitute the memorials of thy death and sufferings, to obtain secular advantages. We will stand in awe of thy word which saith, 'As often as ye do this, *do it in remembrance of me*.'—No! we will never go to Calvary to seek temporal emoluments. Never will we visit Gethsemane with our feet, while our hearts are set on our idols! We will never make thy tomb the path to earthly preferment!"†

We are neither required nor disposed to deliver any opinion upon the practice, once common amongst some Protestant Dissenters, of occasional conformity to the Church of England, in her Communion Service, as a testimony of brotherly charity. In this thing, "let every man be fully persuaded in his own mind." Our remarks apply to the Sacrament only as a civil test; with regard to which we must be allowed to observe, that it cannot be submitted to by a Protestant Dissenter with the sincerity and good faith which ought to accompany every act of life, and especially every public act, and more especially every public act of religion: for it is evidently designed

* "A True Churchman's Reasons for Repealing the Corporation and Test Acts," by Dr. *Hoadly*, who, when bishop of Salisbury, gave the MS. of the tract to Dr. *Avery*, with leave to publish it, which the Doctor did in the year 1732.

† 1 Cor. xi. 20.

* Fam. Expos. on 1 Cor. xi. 29. 8vo. ed. IV. 307.

† See a Sermon published in the year 1790, by the late Rev. *Samuel Pearce*, of Birmingham, entitled, "The oppressive, unjust, and profane Nature and Tendency of the Corporation and Test Acts." 8vo. p. 31. This valuable discourse is reprinted by "The United Committee," and may be had, price 6*d.*, of all the booksellers.

as a token and proof that he who complies is a *bonâ fide* member of the Church of England, and well-affected to all its doctrine and discipline. This was the precise ground taken by those that opposed the repeal of the Bill to prevent Occasional Conformity, in the year 1719. —"The bare receiving of the Holy Eucharist" (said one noble speaker on that occasion*) "could never be intended simply as a qualification for an office; but is an open declaration, an indubitable proof, of being and remaining a sincere member of the Church. Whoever presumes to receive it with any other view profanes it; and may be said to seek his promotion in this world, by eating and drinking his own damnation in the next."

Whilst, therefore, we feel the injustice of the proscription under which we lie, as Protestant Dissenters, by the Test Laws, we feel more deeply the dishonour which they put upon the religion of our Lord and Saviour; and thus feeling, we say, (as was said with a noble and Christian fervour, when this question was last brought before the Legislature,†) "If injustice must be practised, let it not be in the name of God and Christ! Let not God and Christ be summoned to be instrumental thereto!"

As Protestant Dissenters we have learned, and as Protestant Dissenting Ministers we teach, that a practice which is not warranted by the Holy Scriptures, and much more one which is in opposition to them, can derive no religious authority or sanction whatsoever from antiquity or custom; but we cannot refrain from observing with regard to the practice in question, that it is of recent origin and peculiar to England, a land of Protestants,—and further, that we know of no similar abuse of a Christian rite in any one of the churches of Christendom. To our own nation belongs the unhappy distinction of desecrating the solemn ordinance of the Lord's Supper by applying it to secular and political uses; and this humbling consideration should surely arouse both our patriotic and our Christian zeal to roll away the reproach from our beloved country.

The operation of the Test Laws upon the Protestant Dissenting Interest has been, as far as our observation and knowledge extend, not a little unfavourable. If the Dissenter comply with them, his conformity is a scandal and a stumbling-block to his brethren, towards whom his Christian relation is changed, to the disadvantage of both parties; and either his own conscience is wounded, or he falls into a habit of indifference, which prepares the way for other worldly compliances, and, in the end, he and his family cease to be effective supporters of our cause:—if he refuse compliance, either he takes place or office with a violation of the law, and is at the mercy of the common informer, and may be long harassed, and, at last, heavily fined, unless he can take shelter under the Annual Indemnity Acts, which are, as was before stated, a doubtful protection, and may or may not be passed, at the option of the Legislature,—or, he is debarred from offices, emoluments and honours to which he may be entitled by his services and talents and the good opinion of his fellow-citizens, and is thus punished for his conscientiousness; his family suffering with him for that which is their truest honour, and the public being defrauded of the contribution of good service, which a gifted and patriotic member of the community would bring to the commonwealth.

But although we feel and reason in this manner, as Protestant Dissenters, we are eager to acknowledge that there is a still higher interest than that of Dissent, the interest of Religion, pure and undefiled; with a reverential view to which we declare, most sincerely and solemnly, that were the Test Laws as serviceable, as we believe them to be injurious, to our cause, we should deprecate them with equal earnestness as an offence against our common Christianity.

We rejoice to find that many of our Scottish brethren participate with us in these sentiments; and we are prompted by this encouraging circumstance to express the hope that the Church of Scotland itself will at length be awakened to a sense of the importance of this question, and will come forward to pray the Legislature to abolish laws which are as oppressive to the conscientious members of that communion, residing in England, as to the Protestant Dissenters. The act of conformity required of them on taking place or entering into office, in this country, is unquestionably at variance with the purity of the Presbyterian faith and

---

* The then Lord Lansdown. See Lords' Debates.

† See "The Dissenters' Plea, or Appeal to the Justice, the Honour, and the Religion of the Kingdom, against the Test Laws. Published at the Request of the Committee of Protestant Dissenters of the Midland District. By *George Walker*," 8vo. p. 35.

discipline. This view of the English Test Laws in relation to the Church of Scotland is not taken merely by strangers at a distance; it was again and again set before the General Assembly, with great weight of argument and fervour of eloquence, in the discussion upon the subject which took place in that venerable body in the year 1790. "Those of our church," (said an eminent minister of the Scottish Church, on that occasion, the Rev. Sir Harry Moncrieff Wellwood, lately deceased, in the maturity of his days and his Christian reputation,)* "who take the Test *sincerely* in England, become pledged to the communion of another church, and cannot therefore be friendly to ours: those who take it *insincerely*, and without principle, become hardened against all religion, and return to Scotland prepared to disregard the institutions of our faith."

The pious members of the Church of England appear to us to be no less interested in the discontinuance of a practice, which dishonours religion in general, and makes it the jest of the scoffer, and is the peculiar burthen and opprobrium of their own communion. Many of them, we know, have long mourned in secret over this great and crying evil. On the conscientious clergy it presses with a weight that is often painful and sometimes intolerable. The pious minister of the church is placed in this distressing predicament:—the canons and rubrick of his church require him to warn from the Lord's Table, all immoral persons, and even all persons unprepared for worthy communicating; but the Test Laws make the Sacrament a sort of civil right and privilege, and some eminent legal authorities have laid down the opinion, that were any person applying for the sacramental qualification to be refused by the minister, although on the ground of wicked character or of notorious infidelity, an action at law would lie against the minister so refusing:† he might, in consequence, be harassed and even ruined for the faithful discharge of his duty as a servant of the King of kings and Lord of lords. This is no new point in the argument. So long ago as the year 1704, the Lower House of Convocation agreed in representing the legal obligation upon the clergy to administer the sacrament, by whomsoever demanded, as a civil qualification, to be one of their great grievances.

We make these statements to shew that not the Protestant Dissenters only, but all serious Christians likewise of the United Kingdom, are concerned in the abolition of the Sacramental Test, by which the Christian sanctuary is polluted; and to excite, if possible, a general co-operation amongst Christians, zealous for the honour and purity of their religion, in the effort to vindicate the sanctity of the solemn ordinance of the Lord's Supper, and, in fact, to recover that "worthy name whereby we are called," from the indignity under which it has so long lain by the prostitution to secular uses of the sacred memorial of the Death of the Saviour of the World.

If, Christian Brethren, you agree with us in our principles and sympathize with us in our feelings, you will not fail to use all your influence in promoting applications to the Legislature, in the ensuing Session of Parliament, for the repeal of so much of the Corporation and Test Acts as relates to the Sacramental Test. Permit us to remind you that it is only by an unanimous and zealous appeal to the justice and wisdom and Christian feeling of Parliament, that we can convince the members of the Legislature that we are sincere in our representations of this grievance, or make an adequate and serviceable impression upon the public mind. At the same time, we implore, with all Christian meekness and brotherly affection, that you will be temperate as well as firm in both your measures and your language; that you will keep our great question pure from the admixture of any other, and especially political, considerations; and that whilst, as Englishmen, you set forth your wrongs and claim your rights, you will also, as Englishmen, testify your attachment to the civil and political constitution of your country; and that, in the still higher character of Christians, you will manifest unbounded good-will to your fellow-christians of all denominations:—for, as our venerable fathers in the Protestant Dissenting Ministry, in and about this metropolis, declared in a Body, in their address to their Royal

* See "Debates in the General Assembly of the Church of Scotland, on taking into Consideration an Overture from Jedburgh, respecting the Test Act, May 27, 1790." 8vo. (London,) pp. 34, 35.

† See the Appendix, No. II., to Towgood's "Dissent from the Church of England," containing the "Case respecting a Clergyman's refusing to administer the Sacrament to an open and notorious evil-liver, with the several opinions of Mr. Serjeant Hill, Mr. Madocks, and Mr. Hargrave."

Patron, George the First, in the year 1717,—"Our principles are, as we hope, the most friendly to mankind; amounting to no more than those of a general toleration to all peaceable subjects, universal love and charity for all Christians, and to act always, in matters of religion, as God shall give us light in his will about them."

We commend you, Christian Brethren, to the keeping and heavenly blessing of Him, who, by your Christian calling, hath set you for the defence of the Gospel.

Signed on behalf of the Body,

JOHN RIPPON, D. D., *Chairman.*

Proceedings of the Deputies.

THE General Quarterly Meeting of the Deputies was held, on Tuesday, the 14th of December.

The minutes of the proceedings of the Committee, and of the United Committee for promoting a Repeal of the Test and Corporation Acts, having been read and approved, the Committee presented their annual report, referring particularly to the proceedings of the past year, (with which the public are acquainted,) and expressing the zealous hopes of the Committee for the success of their exertions in the great cause once again to be contended for. The report was approved and ordered to be printed.

Mr. Wilks moved the cordial thanks of the body to the United Committee for their persevering exertions towards the attainment of the great object of their appointment, expressing, at the same time, his opinion as having been unfavourable to the suspension of proceedings last session of parliament. The motion was carried unanimously.

A motion was then submitted for rescinding the resolution of a former meeting, to take ten shares in the London University; after some delay the motion was seconded; but the previous question, being moved by Dr. Brown and supported by Mr. Wilks and Mr. R. Taylor, was carried by a very great majority.

Mr. Montgomery inquired for the Treasurer's account, which, it was explained, would more regularly be presented after the year had closed and the Auditors had reported.

An inquiry being made, at whose expense the proceedings as to the Test and Corporation Acts were conducted, the Chairman explained, that hitherto the Deputies had defrayed the whole, but that an appeal would be made to all Dissenting congregations, and particularly those in the country, to come forward and contribute to what was the common cause and interest of all, the expense of which might easily be defrayed by even a small contribution, if widely adopted. The suggestion certainly deserves immediate consideration. The same meeting at which the subject is discussed in a congregation, might easily furnish something towards the means of supporting a cause, the personal labour and exertion of which must of course fall almost entirely on the central body.

Prosecution for Disturbance of a Congregation.

A CASE lately occurred of indictment at Quarter Sessions held at Reading, on which occasion the prosecution failed under circumstances that excited some interest among Dissenters. The indictment having, it would appear, alleged that the place was duly certified, *registered*, and *enrolled*, evidence of those facts was offered in the shape of the Bishop's certificate. Without contesting whether it was necessary to prove the enrolment at all, the prosecutor's counsel appear, by the newspapers, to have contended that the Bishop's certificate was sufficient evidence of the fact, which being overruled, the prosecution failed.

It is not stated whether the place had been certified under the last Toleration Act or the old one. Under the old act, a place might be certified to either the Quarter Sessions for *record*, or to the Bishop for *registration*. Under the new act, it may be certified in like manner to either, but each authority is ordered to return to the other all places certified, that the lists may be complete at both the Bishop's and the Sessions. But on perusal of the last act it will be seen, that all which is incumbent on the party is to *certify*, and that the remainder is a ministerial duty lying between the Bishop and the Quarter Sessions. Whether, if (as seems to have been usual in the forms of these indictments) the *registration* and *record* be averred, it may not be necessary to *prove* those facts, is perhaps doubtful (though even then, if the averment be not of a matter necessary to the offence, it would *not* seem to be necessary to prove it); but it appears clear, that if the indictment is properly drawn, and that only is alleged which is necessary to constitute the offence, no difficulty can occur, as some have apprehended, from the Bishop or Quarter Sessions omitting to do what it is impossible for the par-

ties interested to have any controul over.

We are inclined to think that the last act is the most convenient for proof, and that it is worth while to certify anew under it even places of worship registered before.

Indictment of Robert Taylor.

We expressed our hope in our last Number that this would be the last of these absurd and miserable prosecutions. We are now glad to record as a confirmation of our hope, that the proceeding has terminated abruptly. The prosecutors seem either to have shrunk from their responsibility and from the public voice, or to have received an intimation of a sort which they could not disregard; and the defendant, after coming up several days for judgment, was dismissed, for the present at least, without any motion for judgment, or the imposition of any conditions.

Opening of the Unitarian Chapel at Walsall.

A New Chapel, sacred to the worship of the only true God, erected at Walsall, Staffordshire, by the Old Meeting Society, was opened on Friday, Nov. 9, 1827. The Rev. A. Paterson, of Stourbridge, conducted the devotional part of the service in the morning. The Rev. J. Scott, of Cradley, preached an excellent sermon from Psalm xxvi. 8. Fourteen ministers were present, who, with several friends from the neighbourhood, dined at Mr. H. Cox's, a member of the congregation.

The Rev. J. R. Wreford, of Birmingham, introduced the service in the afternoon. The Rev. J. Kentish, of the same place, preached an impressive sermon to a respectable audience, from Eccles. v. 1.

On the following Lord's-day the Rev. W. Bowen, of Coventry, delivered two appropriate discourses—in the morning from Gen. xxviii. 17; and in the afternoon, from Heb. i. 1, 2, when the house was crowded to excess.

The Chapel is very plain and neat; it is in an eligible situation, no other place of worship being near, and will accommodate three hundred persons.

Removals of Ministers.

The Rev. C. P. Valentine, of Diss, has accepted an invitation to become minister of the Unitarian Congregation at Lewes in Sussex.

Dr. Henry Davies has resigned the office of Pastor of the Unitarian Congregation at Taunton.

Proceedings of Learned Societies.

Royal Society.

Sir H. Davy having resigned the office of President to this learned body, there was for some time a considerable stir, and no small measure of anxiety, among the Fellows as to the choice of a successor. Some fears were entertained that political principles and attachments, rather than scientific qualifications, might preponderate in the election. The matter has, however, been set at rest, for the present at least, by the elevation to the Chair of a gentleman whose attainments and character eminently fit him for that honourable situation. The annual election of officers took place at the Society's Rooms on the 30th of November, with the following result.

President, Davies Gilbert, Esq.
Treasurer, Capt. Kater.
Secretaries, { Dr. Roget, Capt. Sabine.

Council,

Davies Gilbert, Esq., *President*
Capt. F. Beaufort, R. N.
J. G. Children, Esq.
Sir H. Davy, Bart.
J. F. W. Herschel, Esq.
Sir E. Hume, Bart., V. P.
Capt. H. Kater, V. P., *Treasurer*
J. Pond, Esq., A. R.
W. Prout, M. D.
W. H. Wollaston, M. D., V. P.
Thomas Young, M. D.
Francis Baily, Esq.
Rev. W. Buckland, D D.
Lord Colchester
J. W. Croker, Esq.
W. H. Felton, M. D.
Rev. E. Goodenough, D. D.
J. Guillemard, Esq.
J. A. Paris, M D.

P. M. Roget, M. D. } *Secretaries.*
Capt. Sabine }

Society of Antiquaries.

This Society has commenced its sittings for the season. Its proceedings thus far have afforded little matter of general interest.

Royal Society of Literature.

At a late meeting of this Society, Mr. Landseer read a paper on the Pyramids of Egypt, in which he maintained the opinion that they were erected by Cheops, his brother Cephrenes, and a princess who was the daughter of one of these

princes, whose memories were abhorred, as having shut the temples, and probably overturned the religious system of the country.

ROYAL ACADEMY.

On Monday the 10th of December, was held the Fifty-ninth Anniversary of this Institution. The President and other officers were re-elected for the ensuing year. The prizes were then adjudged for the best productions in various branches of art, and Sir Thomas Lawrence addressed the Students in a long and appropriate speech.

BRITISH MUSEUM.

The death of Mr. Planta caused a vacancy in the office of Principal Librarian to this institution. The public attention was naturally directed to Henry Ellis, Esq, as the person most eminently qualified to succeed to that office, from his intimate knowledge of the business of the Library, acquired by a long residence in the house, and a zealous discharge of the duties of his situation. We are glad to learn that he has received the appointment of Principal Librarian.

FOREIGN.

AMERICA.

Unitarianism at Philadelphia.

(Extract of a letter from Philadelphia.)

"*October* 18*th*.

"THE Unitarian Church here will probably be taken down next summer, and a new one built upon an enlarged scale. Some members of the Society have bought ground for the purpose, and Mr. Strickland, our architect, is drawing a plan for a new building. But what is more extraordinary as regards Unitarian doctrine, is a *Revolution*, it may be called, amongst the Friends or Quakers. A large majority of that numerous body in this city have become Unitarian. The question relating to the division of the Meeting-houses betwixt the orthodox and heterodox, it is said, is to be taken up at the Yearly Meeting in April next, but in the meanwhile the heterodox party has within a few days erected a large temporary frame building, in which the men met last Sunday, although it was an extremely wet day, in number upwards of two thousand—the females met in a neighbouring Meeting-house. These Seceders are called *Hicksites*, after a leader (Elias Hicks) of New York, but the point of doctrine which is the cause of this division, is the 'ultimus' of Unitarianism."

RUSSIA.

Ukase against the Jews.

[The following translation of a late Russian Ukase is copied from the "*World*" Newspaper.]

Ukase issued by Imperial mandate for regulating the existing laws concerning the residence of Jews, for a limited time, in any of the cities of Russia.

I.—THOSE Jews who have the liberty to trade and to carry on handicrafts in the provinces exclusively appointed for their settlement, by the enactments of the year 1804,* are not permitted to traffic in the interior government of Russia, that is to say, they are not to offer for sale any articles, either in shops or at their lodgings; still less are they to hawk about any wares or utensils, whether belonging to themselves or others. Neither may they open workshops, still less employ foremen, apprentices, or labourers, whether Christians or otherwise, in any department whatsoever.

II.—They may remain for commercial purposes, such as bill business, contracts, or supplies, provided they have an express permission from government to that effect.

III.—Professed artizans may settle, in order to perfect themselves in connexion with some Guild, or for the purpose of communicating instruction in any particular branch of the art in which they may possess distinguished ability.

IV.—Every Jew, desirous of learning a craft, or of imparting the knowledge of his peculiar art, must present himself before the city corporation, and give an account of himself, what kind of artizan he is, or what he wishes to learn. When the corporation, together with the officer of the Guild, have examined the certificates of the individual, let it then be ascertained who in his particular line might be called on to judge of his ability; also, whether the art he professes is known in the town, and whether the knowledge of it will be of indispensable advantage to the community at large. And in every such case the opinion of the corporation must be decisive. The said Jews shall be allowed to remain in the town for a specified time, whilst the matter is brought to a termination, agreeably to the tenor of this law.

V.—Jews thus obtaining the privilege of commencing business, may not settle any where without having, besides their certificate, a regular government passport.

VI.—Even the police-master himself

* Lithuania, &c., &c.

may not suffer a Jew, under the above circumstances, to remain in the town more than six weeks; but his further stay must depend on the corporation, who are not to allow it without weighty reasons for so doing. A license for a longer period than six months, cannot be given without still higher authority.

VII.—Jews having no government passport, or who, having such a passport, have, nevertheless, no license to enter any town in the interior, shall be sent back by the police to the places of their abode, after the expiration of the time specified in the 28th section.

VIII.—If, after an order to that effect, they either refuse to go, or return again, they shall be regarded as vagrants; and by virtue of the Ukases of 15th November, 1797, 25th February, 1823, and 8th June, 1826, they, together with those who allow them to remain, or who harbour them in their houses, shall be amenable to the law as vagrants, or abettors of vagrants.

IX.—Jews condemned to banishment must not be detained for debtor or creditor accounts, but satisfaction must be sought in the usual way, agreeably to the commercial relations subsisting between the different countries to whom the parties belong.

X.—The execution of an order of banishment is only to be delayed by the police officer,

1. When the Jew is in one of the town hospitals; or,

2. When he shews a proper certificate from a medical man, stating that he could not be sent away without injury to his health.

XI.—Rabbins, or other religious functionaries, are to be sent away by the police officer, immediately on the discovery that they are such.

XII.—Jews are not allowed to change their passports. And the expiration of their allotted time for remaining anywhere, shall furnish an imperative ground for dismissing them.

XIII.—Foreign Jews who enjoy the privilege of other foreigners, in those governments only that are appointed for the residence of Jews, are required to be subject in every other respect to the laws and regulations imposed on subject Jews; that is to say, if they have proper passports they may be suffered to enter any of the provinces of Russia for the like space of time and for similar purposes, but in all other cases they must be sent over the frontiers.

Attested by the Grand Master of Police of St. Peterburgh.

[This severe edict has excited a strong sensation among the Jews in this country, who have held some public meetings on the subject, but we fear with no great advantage to the cause of their persecuted brethren.]

LITERARY NOTICES.

The Bishop of Down and Connor is preparing for publication, Biographical Notices of the Apostles, Evangelists, and other Saints, with reflections adapted to the minor festivals of the Church.

The Rev. R. D. Hampden will shortly publish a volume of Practical Sermons.

The Rev. H. C. O'Donnoghue, of St. John's, Cambridge, has announced an Essay on Marriage.

The United Committee appointed to conduct the Application to Parliament for the Repeal of the Sacramental Test, will commence, on the First of January, a periodical work, to be entitled The Test-Act Reporter, which will comprise matters of intelligence as to the proceedings of this Committee, and other means for obtaining the Repeal of the Corporation and Test Acts, as well as some papers and pamphlets bearing reference to the same subject.

The Rev. I. Worsley, of Plymouth, is engaged in writing a work on the Origin of the Primitive American Tribes, with an inquiry into their manners, customs and religious observances, shewing their striking resemblance to those of the Israelites.

The Rev. Thomas Russell is employed in editing an uniform edition of the Works of the English and Scottish Reformers: to include the works of Tyndall, Frith, Barnes, Cranmer, Latimer, Hooper, Ridley, Bradford, &c.

Dr. Olinthus Gregory has announced as in the press, Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M.D., F.R.S., &c. &c., with numerous illustrative selections from his unpublished papers.

Mr. Montgomery is about to publish a poem on the Omnipresence of the Deity; designed to illustrate the presence of God over the Works of Creation, and in Human Life.

Mr. Soames has nearly finished the printing of the fourth and concluding volume of his History of the Reformation of the Church of England.

Bishop Heber had left in MS. a Narrative of a Journey through the Upper Provinces of India, from Calcutta to

Bombay, which is on the eve of publication.

An Original Treatise on Self-Knowledge, by the late Stephen Drew, Esq., Barrister of Jamaica, has been announced as to be shortly published.

A new weekly periodical has just been commenced under the title of The London Medical Gazette, being a weekly journal of Medicine and the Collateral Sciences. The object of the work is stated to be to lay before the public the earliest and most correct information on all subjects connected with medicine. It is to consist of original papers in the form of Lectures or Essays, Critical Analyses of Medical Works, Reports of interesting cases, and all such medical intelligence as is calculated to excite interest. We understand that the work is undertaken by men of real science and high standing in their profession; and from what we have seen of the Numbers already published, we are able to say that it bids fair to supersede, for the public advantage, certain illiberal and quack publications that profess similar objects.

Mr. Upcott, of the London Institution, is in possession of a series of Original Letters written by Dr. Philip Doddridge, which he intends to publish the ensuing season; being desirous to enlarge and perfect this collection as far as possible, he solicits from those who may hold documents of the same kind, of sufficient interest for publication, the loan of the originals, or copies of them.

The Collected Works of the late Dr. Parr will speedily be published in six volumes 8vo., under the editorial care of his friend Dr. John Johnstone.

The Rev. George Payne, A. M., Resident and Theological Tutor of the Independent Academy, Blackburn, is printing Elements of Mental and Moral Science. 1 Vol. 8vo. This work will state the opinions of our most distinguished philosophers in reference to the various subjects on which it treats, and will aim to exhibit the connexion which exists between sound philosophy and revealed truth.

We are glad to find that the family of the late Mr. Horsey, of Northampton, are printing from his Manuscripts, Twelve Instructive and Familiar Lectures to Young Persons, on the Intellectual and Moral Powers of Man; the Existence, Character, and Government of God; the Evidences of Christianity, &c.; with a concluding Address on Nonconformity, delivered at Northampton.

Mr. Aspin is preparing for publication Urania's Mirror, Second Part, containing Representations of the Planets, with Descriptions, and an Apparatus, forming a Substitute for an Orrery: the whole fitted up in an ornamental box.

Shortly will be published, in 2 Vols. 12mo., The Antidote; or, Memoirs of a Modern Freethinker: including Letters and Conversations on Scepticism and the Evidences of Christianity.

NEW PUBLICATIONS.

The Times and the Seasons, or the Prophetic Writings Harmonized; a Series of Treatises illustrative of the Holy Scriptures. 12mo. 12*s.*

Hugg's Introduction to the Writings of the New Testament, translated from the German, with Notes. By the Rev. Dr. Waite. 2 Vols. 8vo. 32*s.* boards.

The Veracity of the Gospels and Acts, argued from the undesigned Coincidences to be found in them, when compared, first, with one another, and secondly, with Josephus. 8vo. 5*s.* 6*d.*

Recensio Synoptica Annotationis Sacræ. By the Rev. S. T. Bloomfield, M. A. Second and concluding Part. 5 Vols. 4*l.* 4*s.*

Religio Militis, or Christianity for the Camp. 18mo. 5*s.*

Christian Sympathy, a Collection of Letters addressed to Mourners. 18mo. 3*s.*

Prayers for the Use of Families; to which is prefixed, an Address on Family Devotion. A new edition, 2*s.* boards.

Sermons.

Sermons designed to correct some of the principal Doctrinal Errors of the present Times, and to promote Christian Unity and Church Membership. By the Rev. J. H. Cassan, M. A. 8vo. 12*s.*

Sermons on some of the leading Principles of Christianity. By the Rev. P. N. Shuttleworth, D. D. 8vo. 12*s.*

Single Sermons.

The Oppressive, Unjust, and Profane Nature and Tendency of the Corporation and Test Acts exposed, in a Sermon preached before the Congregation of Protestant Dissenters meeting in Cannon Street, Birmingham, Feb. 21, 1790 By the late Samuel Pearce. 8vo. 6*d.* Republished by the United Committee on the Corporation and Test Acts.

A Funeral Sermon, occasioned by the Death of Miss Elizabeth C———. By the Rev. John Styles, D. D. 1*s.* 6*d.*

The Ignorance of the Apostle Paul of the Doctrine of the Mysterious Union of Two Natures in Christ, deduced from his Writings: being Remarks on a Sermon on "Christian Preaching," by the Rev. J. Davies, Curate of St. Pancrass, Chichester; with a Notice of the Publications of the Rev. J. Gilchrist and Mr. Elton. By John Fullagar, Minister of the Unitarian Chapel, Chichester.

The Conduct of Hezekiah, King of Judah, in restoring the Worship of Jehovah, pressed on the Consideration of private Christians: a Discourse, delivered at Chichester, August 26, 1827. By J. Fullagar. 1*s.*

Obstacles to the Diffusion of Unitarianism, and the Prospect of their Removal: a Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 7, 1827. By John Kenrick, M. A. 8vo. 1*s.*

PUBLIC AFFAIRS.

UNDER this head, we propose to give a monthly summary of political occurrences, with such reflections as may be supposed to occupy the mind of a Christian spectator of the great world. We subscribe to the creed of no party; nor do we adhere to the entire policy of either Ministry or Opposition. Our principle is love of country; our object, to serve the great cause of Liberty. Happily, parties are nearly broken down in England. The old race of Tories is on the eve of extinction: there is scarcely a principle for which the Whigs have to contend. Modern Tories are Whigs in all but the name. The public conduct of the few professed Whigs has sometimes ill agreed with their political title; there have been occasions when they have disavowed sympathy with the people, and boasted of moving in a sphere far above the contagion of popular feeling. Neither of these classes of politicians enjoys any large degree of public confidence. Prejudices the people may still have; but upon the whole their maxim is, "Measures, not Men." By means of the Press, a chain of communication is established between the people and Parliament, and public opinion exercises an unexampled influence upon the Legislature. This legitimate influence of the people counterbalances the influence, whether legitimate or illegitimate, of the crown. According to the theory of the constitution, the state of the representation in the House of Commons is exceedingly corrupt; but, although we profess to be advocates for reform, we are constrained to allow that the power of the Press checks and controuls this corruption, and overrules in some degree the speeches and votes of our boldest senators, even of those who are most forward to proclaim their independence of the public. Whilst the liberty of the Press continues, any daring act of tyranny is impossible; and it would seem to be almost a necessary consequence of this liberty, that freedom should become more secure by being better understood by a larger number of persons, and also that it should grow and expand under the same genial influence of day-light which cherishes every sentiment and invigorates every institution that belongs to the commonwealth.

One word characterizes both our domestic and our foreign relations,—Uncertainty. The mixed administration that has been formed since Lord Liverpool's political, and Mr. Canning's natural, decease, has not yet acquired consistency. It is understood that the premier, Lord Goderich, has tendered his resignation, and holds the keys of office only till his successor is appointed. Of the other ministers, the Marquis of Lansdowne fills the first place in public esteem; but we fear that his pledges to certain great measures will be a bar to his political advancement, and that he will be yoked with colleagues who will frustrate some at least of his well-known patriotic designs. Before our next number appears, the Parliament will have met. The session is looked to with anxiety, not without distrust. In what way parties will be cast, is a problem that perhaps even ministers cannot yet solve. Rumour has described a very strange Opposition. The part which it assigns to Lord Grey is utterly incredible. He may be disappointed and displeased; but we will not believe that he can put himself at the head of a party who for a time equal to the average of human life, have not only heaped upon him and his political friends all the abuse that interested hatred can supply, but likewise thwarted and ridiculed every attempt to introduce economy and retrenchment

into the public expenditure, and to enlarge and strengthen the boundaries of constitutional freedom.

The great questions of internal policy that will agitate the next session, are Catholic Emancipation and the repeal of the Corporation and Test Acts. These can no longer be put off. The voice of millions forces them upon the serious consideration of Parliament. The result may depend upon the shape that the ministry will finally assume.

One question peculiarly interesting to our readers will be again stirred, and we hope beneficially to the class of persons whom it concerns; we refer to the Unitarian Marriage Bill. This was left in a state of suspension at the breaking up of the last session; it will be revived in the Lords at an early period of the next session, and, we understand, in a form much more likely to be satisfactory to the Unitarians than that into which it was moulded in the Committee of the Upper House.

Europe is deeply intent upon the relations of the great powers with Turkey. The bold and successful attack on the fleet of the Barbarians, at Navarino, seems to have stunned the Divan at Constantinople. Mahometanism has never sustained such a shock since the Crescent first lifted its banners against the Cross. Jurists may debate the question, how far the proceeding of the allied squadrons was conformable to the law of nations; a law which all acknowledge in terms, and violate in fact, whenever the violation appears expedient: but we believe that the feeling, if not the judgment, of Christendom sanctions and even applauds the measure. According to the latest intelligence (we write Dec. 27), the Sultan stands hesitating on the brink of war: should he resolve upon hostilities, he risks the loss of every thing. Deprecating war, however favourable it may seem to the cause of liberty, we cannot but hope that the Porte will listen to pacific counsels. We know when and where hostilities begin, but not when and where they will end. There is too much discontent, and there are too many causes of quarrel, in the European States, to allow us to expect that war with Turkey will not by degrees embroil the other powers. A triumph over the Barbarians would scatter fears and jealousies amongst the successful combatants, and Europe might once more be converted into one wide field of slaughter.

The mighty empire of Russia is increasing its overgrown greatness by victories in Persia. France has been lately agitated by a new election of Deputies, in which the people have shewn unexpected strength. This government is about to recall its troops from Spain, as the English government is likewise its troops from Portugal. These two nations are in a degraded state; suffering voluntarily under the wretched dominion of an ignorant and corrupt priesthood. Thousands of their most enlightened and virtuous sons are exiled on account of their patriotism, and are telling every free people in the world the sad story of their countries' wrongs and distractions. The actual condition of the new republics in South America is little known; we have scanty information even concerning the proceedings of the great numbers of Europeans that are exploring the mineral treasures of this long-envied Continent. The United States are rising yearly in national importance. A contest is in preparation for the Presidency, between the present President Mr. Adams and General Jackson. Our wishes are with the former: his good sense, moderation and disinterestedness entitle him to the customary reward of a second term in the Presidency. A President General would be an ominous character. The Americans ought not to reckon upon more than one Washington.

CORRESPONDENCE.

A NEW department has been commenced in the present number, under the head of *Occasional Correspondence*. It is intended for communications of the shorter kind, containing Inquiries, Answers to Inquiries, &c., which could not be so conveniently inserted in the first department; and its place has been so arranged as to admit such papers later in the month than could be done in that first portion of the number.

A part of the present number has also been assigned to the subject of *Politics*, which it is intended to continue monthly.

The respectable Correspondent who has communicated a paper on Cuvier's Biographical Memoir of Dr. Priestley, recently inserted in the Edinburgh New Philosophical Journal, is informed that that "Historical Eulogy" was inserted entire in the first Volume of the former Series of the Monthly Repository, (1806,) pp. 216—219, 328—334. The Conductors of the present Series would not think themselves justified in renewing this subject after an interval of more than twenty years.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XIV.

FEBRUARY, 1828.

A SKETCH OF THE HISTORY OF THE ENGLISH MARRIAGE LAW.*

In tracing the history of the Marriage Law in this country, it is difficult to assign the exact period at which the institution of marriage was first considered to be a matter of ecclesiastical cognizance. There seems, however, to be very little doubt that from the earliest times the church endeavoured to draw to itself the solemnization of this contract, and accordingly, by the decrees of various councils, the performance of the ceremony was prohibited unless *in facie ecclesiæ*.† Whether the effect of these ordinances was to render marriages solemnized in contravention of them invalid, for temporal purposes, or merely to subject the parties to spiritual censures, is a question of great obscurity; but it certainly appears that, from the earliest periods of our history, it was the practice to solemnize the marriage in *facie ecclesiæ*, or to receive the nuptial benediction from the lips of the priest. As marriages celebrated without any religious solemnity were clearly *irregular*, and subjected the parties to the animadversion of the spiritual courts, which in those days exercised a most formidable jurisdiction, it is not surprising that a due regard was paid to the observance of the prescribed forms; and it by no means follows, as a necessary consequence from thence, that such an observance was essential to establish the *temporal* rights of the parties. In all probability, however, some confusion existed as to these distinctions, and in the apprehension of the people an *irregular* marriage might be considered an *invalid* one. Thus, in the Consideration, Election and Petition of Parliament, addressed to Richard III., it is said, that the marriage of Edward IV. and Elizabeth Grey "was made privily and secretly, without edition of banns, in a private chamber, a profane place, and not openly in the face of the church, after the law of God's church, but contrary thereunto, and the laudable custom of the Church of England."‡ It is worthy of observation, that this marriage is said to be contrary to the law of *God's church* and the

---

[* We make no apology to our readers for laying before them a valuable communication on a legal subject, considering its connexion with the important endeavour to enlarge the civil privileges of Unitarians, which has so long engaged their attention. Our correspondent does not seem aware that Dissenters' marriages in Ireland are, by a *Declaratory* Act, valid to all intents and purposes. ED.]

† See Selden's Ux. Heb. l. ii. c. xxix.

‡ Rolls of Parl. Vol. VI. p. 241.

custom of the *Church of England*, but is not stated to be contrary to the *law of England.*

Though the churchmen held the celebration of marriages without the intervention of a person in orders to be void, yet they treated marriages celebrated by such a person, not in *facie ecclesiæ*, and with publication of banns, &c., as valid, though irregular; in which light the Gretna-Green marriages are still regarded by the law of Scotland. The consequence was, that clandestine marriages soon became frequent; and clergymen of bad character were easily found to perform them for the emolument which they produced. When the Committee for Scandalous Ministers was sitting in 1640, a petition was presented against the Vicar of Kidderminster and his Curate, as unlearned tipplers, who preached but once a quarter; and the curate's trade in the week days was said to be unlawful marriages.* In the course of the following century these irregular practices greatly increased, until abolished in 1756 by the passing of the Marriage Act.

In the year 1644, the Book of Common Prayer having been abolished, and the Directory substituted by Parliament in its place, the solemnization of marriage was regulated by that ordinance, which directs that "though marriage be no sacrament, yet it be expedient that it be solemnized by a lawful minister of the word;" and banns are directed to be published, and the ceremony to be performed, in a place appointed for public worship. It may be observed, that the prayer and exhortation given in the Directory are free from the objections which have been sometimes urged against the present service.† In 1653, the ceremony was again altered, and after a publication of banns at the church or market-place, the ceremony was directed to be performed before a Justice of the Peace.‡ This ordinance was confirmed in 1656, except as to a clause of nullity, which was repealed.§ It appears by the ordinance of 1653, that the consent of parents or guardians was required if either of the parties were under the age of twenty-one years.‖

It is probable that the frequency of clandestine marriages originally led to the passing of the statute 26 Geo. II. c. 33; though, according to Horace Walpole,¶ it owed its introduction to Lord Bath, who happening to attend a Scotch appeal was struck with the hardship of a matrimonial case, in which a man after a marriage of thirty years was claimed by another woman on a precontract. The history which Walpole has given of this statute is both curious and amusing.

"The Judges were ordered to frame a bill which should remedy so cruel a retrospect. They did, but drew it so ill, and it was three times printed so inaccurately, that the Chancellor (Lord Hardwicke) was obliged to give it ample correction. Whether from mere partiality to an ordinance thus become his own, or whether in shaping a law new views of power opened to a mind fond of power, and fond of dictating; so it was, that the Chancellor gave all his attention to a statute into which he had breathed the very spirit of aristocracy and insolent nobility. It was amazing, in a country where liberty gives choice, where trade and money confer equality, and where

---

* Godwin's Commonwealth, Vol. I. p. 52.
† See Scobell, p. 87.
‡ Scobell, p. 236.
§ Id. p. 394.
‖ There is a laughable proviso at the end of this ordinance—that the Justice, in case of dumb persons, may dispense with their pronouncing the words, and with joining hands in case of persons who have not hands.
¶ Memoirs, Vol. I.

facility of marriage had always been supposed to produce populousness,—it was amazing to see a law promulgated that cramped inclination, that discountenanced matrimony, and that seemed to annex as sacred privileges to birth as could be devised in the proudest, poorest, little Italian principality. * * * The abuse of precontracts had occasioned the demand of a remedy. The physician immediately prescribed medicines for every ailment to which the ceremony of marriage was or could be supposed liable. Publication of banns was already an established ordinance, but totally in disuse, except amongst the inferior people, who did not blush to obey the law. Persons of quality, who proclaimed every other step of their conjugation by the most public parade, were ashamed to have the intention of it notified, and were constantly married by special license. Unsuitable matches, in a country where the passions are not impetuous, and where it is neither easy nor customary to tyrannize over the inclinations of children, were by no means frequent. The most disproportioned alliances, those contracted by age, by dowagers, were without the scope of this bill. Yet the new act set out with a falsehood, declaiming against clandestine marriages, as if it had been a frequent evil. The abuse was the temporary weddings clapped up in the Fleet, and by one Keith,* who had constructed a very bishoprick for revenue in May Fair, by performing that charitable function for a trifling sum, which the *poor* successors of the apostles are seldom humble enough to perform out of duty."

It appears, from the debates on the bill, that Horace Walpole is not correct in his statements as to the number and cheapness of the clandestine marriages. One of the speakers on that debate asserted, that at Keith's chapel there were 6000 married in a year, whereas at St. Anne's Church, in a very populous parish, there were seldom above fifty marriages in a year, though the difference in the expense was not above eight or ten shillings.†

The debates on the bill were long and violent. "The Speaker," says Horace Walpole, in a letter to the Hon. H. S. Conway,‡ "who had spoken well against the clause, (of nullity,) was so misrepresented by the Attorney-General, that there was danger of a *skimmington* between the great wig and the coif, the former having given a flat lie to the latter." For the bill, spoke Pelham, Wilbraham, C. Yorke, &c.; against it, Fox, Charles Townsend, Fazakerley, and others. "Captain Saunders, who had said he would go and vote against the bill for the sake of his sailors, (having once given forty of his crew leave to go on shore for an hour, and all returned married,) was compelled by Lord Anson, the Chancellor's son-in-law and his patron, to vote for it."§

The clause of *nullity*, as it was termed in the statute of George II., (whereby marriages, however honestly contracted, yet wanting the consent of the proper parties, were declared void, and the children consequently illegitimate,) has been considered a very harsh and unjust enactment. Not only were the children of such marriage illegitimate, but if such children were married under age, with the consent of their supposed parents, the grand-children likewise were illegitimate. An instance of the grievous operation of this law, occurring a few years since in a noble family, led to the revision of the statute of George II., and accordingly a new Marriage

* When Keith was deprived of this revenue he swore he would be revenged upon the bishops; that he would buy a piece of ground and outbury them.

† Hansard, Parl. Deb. Vol. XV. p. 19. ‡ Walpole's Works, Vol. V. p. 35.

§ Walpole's Mem., Vol. I. p. 300.

Act was passed, (3 Geo. IV. c. 75,) whereby marriages solemnized by license, obtained without the proper consent, were rendered valid, where the parties continued to cohabit until the death of one of them. Some of the provisions of this statute, however, being found of an inconvenient nature, the statute 4 Geo. IV. c. 76, which contains the present marriage law of England, was passed. The chief distinction between this act and that of George II. will be found in the clause, declaring what marriages shall be void; with regard to which the law now is, that in order to render the marriage void, it must be *knowingly and wilfully* entered into by both parties, contrary to the provisions of the act.

Before concluding this slight sketch of the history of the law of marriage in England, it will, perhaps, not be considered improper to state the arguments relative to the validity of marriages by Dissenting ministers, before the statute of George the Second.

Before the statute 26 Geo. II. c. 33, marriages were of two kinds; such as were celebrated *in facie ecclesiæ*, or by a person in holy orders, and such as, though contracted per *verba de presenti*, yet wanted that solemnity. The legal effect of the latter marriages has been a subject of much dispute, and is still considered by many as an unsettled question. On the one hand, it is contended that, by the English law, a solemnization by a person in holy orders was always requisite to form a legal marriage, though it is admitted that the parties are bound by the contract; on the other hand, it is said, that before the Marriage Act, the contract itself was a sufficient marriage for all civil purposes which do not require the intervention of the ecclesiastical courts, by which such a marriage is regarded as imperfect. The following is a succinct statement of the arguments and authorities on both sides of the question.

It is said by those who contend for the necessity of a religious ceremony, that the *practice* of such a solemnization, in very early times, appears from the law of dower *ad ostium ecclesiæ*;* from which we learn that it was customary for the husband on his marriage to endow his wife at the church door. The rule is said to have been so strict at one time, that a marriage privately performed in a chamber by the bishop, being without any celebration of mass, was held invalid;† but in a much later case, a marriage in an ale-house, solemnized by a person in orders, was adjudged to be good.‡ It appears in the argument of counsel, in the case of *Bunting* v. *Leapingwell*,§ that children born after a contract *per verba de presenti*, are illegitimate, unless the marriage ceremony afterwards takes place, which will have relation to the contract. So in the case of *Heydon* v. *Gould*,‖ where, on an appeal to the delegates, it appeared that the parties married were Sabbatarians, and had been married by one of their own ministers, (not in orders,) who had used the form of Common Prayer, except the ring, it was held an insufficient marriage. Many *dicta* of the Judges may also be cited to shew that a religious solemnization was considered by them to be essential.¶ The common law recognizes and follows the ecclesiastical law in this respect. Thus, when issue is joined on the fact of marriage in a writ of dower, the trial is by the bishop's certificate, who, of course, is guided by the rules of the ecclesiastical law, and will not certify a marriage unless a religious ceremony has taken place; yet the courts of common law regard such a

---

* Lit. Ten. sec. xli. † 10 Ed. I. 4 Vin. Ab. 218.
‡ Tarry v. Browne, 13 Car. II. 1 Sid. 64. § Moor, 169.
‖ 1 Sack., 119. ¶ Co. Litt., 33, a, note 10. 1 Sid. 13.

certificate as conclusive. In cases of disputed marriages, before the Marriage Act, the question always appears to have been, "Was the marriage ceremony performed by a person in orders?" Thus, in the *King* v. *Luffington*,* the question was, whether a marriage by a person erroneously supposed to be in orders was valid; a question which could never have arisen unless it had been essential to prove that the ceremony was performed by such a person. In addition to these authorities, many *dicta* of the ecclesiastical Judges might be cited to prove the position above advanced.

On the other hand, it is said by those who argue in favour of the legality of marriages contracted without any religious sanction, and without the intervention of a person in holy orders, that it is admitted by the civilians themselves that originally marriage was only a civil contract.† The celebration in a church, or before a person in orders, being a matter of ecclesiastical ordinance only, was not before the Marriage Act, 26 Geo. II., considered to be essential at common law, to the validity of a marriage. It may be admitted that the *practice* of celebration *in facie ecclesiæ*, or before a priest, was almost universal, but it was a consequence of the ecclesiastical censures and disabilities to which the parties would otherwise have subjected themselves. All the authorities which can be collected on the other side of the question, setting aside certain loose *dicta* of the Judges, are cases either determined in the spiritual courts, or argued by civilians, and only prove the existence of the rule in the ecclesiastical law. Thus, in *Bunting* v. *Leapingwell*, the court acted upon the opinion of the civilians; while, in *Heydon* v. *Gould*, which was decided before the delegates, it was said that perhaps the wife or the issue of the marriage might entitle themselves by such a marriage to a *temporal* right. This case can only, therefore, be considered as an authority in the spiritual courts, which appears to have been the opinion of Chief Baron Comyn, who abstracts it thus:‡ "If the marriage be not conformable to the ecclesiastical law, the husband shall have no right by the ecclesiastical law, as if the marriage be in a separate congregation by their preacher, who is a layman, the husband will not be entitled to administration." With regard to the admission of the bishop's certificate in cases of dower, which is allowed to be conclusive in the common-law courts, it by no means proves that those courts would be guided by the rules of the ecclesiastical law if the case came directly before them. Numberless instances exist in which the courts of common law recognize the authority of judgments and sentences, though founded upon rules and obtained upon evidence wholly unknown to the common law, as in the instance of decrees in chancery. Had the question arisen in a court of common law, it would have adjudicated upon it in a manner wholly different, and yet, finding it determined by a competent tribunal, such determination is regarded as conclusive. The authorities to shew that before the Marriage Act the intervention of a priest was unnecessary, are numerous. It appears to have been the opinion of Sir Matthew Hale, as we learn from the following passage in his life by Burnet: "A Quaker being sued for his wife's debts while sole, insisted that his marriage was not legal, not being according to the rules of the Church of England; but Hale declared that he was not willing on his own opinion to make their children bastards, and gave directions to the jury to find it special, as he had undoubtedly a right to do.—He thought all marriages made according to the

* Burr. sett ca. 232.
† See Bunting v. Leapingwell, Moor, 169; Blackstone's Com. Vol. I. p. 439.
‡ Digest, Baron and Feme (b. i.).

several persuasions of men ought to have their effects in law."* This opinion has excited the spleen of Roger North, who tells us, that "it was gross in favour of those worst of sectaries."† So, in the year 1661, in an action of ejectment, tried at Nisi Prius, a Quaker marriage was held to be valid;‡ and, in an action for criminal conversation, Mr. Justice Denison held a Quaker marriage to be sufficient to support the action.§ Upon the same principle, in a case at the Old Bailey, before Sir John Silvester, it was held that a marriage in Ireland, (to which country our marriage acts do not extend,) by a Dissenting minister, in a private room, was good.‖ To these authorities may be added that of the present Chief Justice of the King's Bench, who, in his charge to the jury in the case of *Beer* v. *Ward*, stated, that a marriage without religious solemnization or the presence of a priest, and merely with consent of parties admitted before sufficient witnesses, and followed by cohabitation, was, before the passing of Lord Hardwicke's Act, a valid marriage for all purposes whatsoever, according to the then known law of the land, as was the case with the law of Scotland at this day.¶ It appears, however, that Lord Eldon (whose prejudices do not run in favour of the Dissenters) did not altogether coincide in this opinion.

An argument in favour of the validity of Dissenters' marriages is also to be drawn from the exception in Lord Hardwicke's Act of the marriages of Quakers and Jews. The Legislature in passing this act could not have regarded such marriages as invalid, as the exception would then have been merely nugatory. It must have been perfectly immaterial to the Quakers whether their marriages were invalid by the common law or by the express words of the statute. Unless such marriages were good, the Quakers would indeed be placed in a most singular situation. The act says, that all marriages not celebrated according to its provisions shall be void, except the marriages of Quakers, which are not within the operation of the act. Quakers, therefore, as long as they continue such, cannot be married according to the provisions of the act. But it is said, that by the common law the marriages of Quakers, according to their own ceremonies, are invalid. Therefore, in consequence of this exception in the act, it is impossible that Quakers can be legally married at all. To avoid this absurdity it is absolutely necessary to hold that the marriage acts have recognized the common-law validity of marriages celebrated by Dissenters according to their own particular ceremonies.

The validity of marriages by Dissenting ministers before the Marriage Act does not entirely rest upon the position that such marriages were valid as *contracts*, without the intervention of a priest; for it may be contended upon very arguable grounds, that subsequent to the Toleration Act Dissenting ministers are recognized by the law as public teachers of religion, and that, therefore, marriages celebrated by them were equally good with marriages celebrated by Roman Catholic priests, which are admitted to have been valid. This appears to have been the opinion of Sir John Nicholl, who, in the case of *Kemp* v. *Wickes*,** thought that Dissenting ministers, being now legalized, it could not be said that rites and ceremonies performed by them were not such as the law could recognize in any court of justice. This opinion is countenanced by the decision of the Court of King's Bench in *R.* v.

---

* Life of Hale, p. 70. † Life of Lord Keeper North, Vol. I. p. 134.
‡ Haggard's Rep., Vol. I. Appendix, p. 9. § Buller's Nisi Prius, p. 28.
‖ Russell's Crown Law, Vol. I. p. 205. ¶ See the Times of Nov. 18, 1823.
** London, 1810, Butterworth; Roper's Baron and Feme, Vol. II. p. 478.

Barker,* where it was held that a *mandamus* lay to trustees to admit a Dissenting teacher. In that case Lord Mansfield says, "Since the Act of Toleration, Dissenters are entitled to all manner of legal protection; charities to their mode of worship have been established since the Revolution, though held to be superstitious before."† In opposition to this argument it may doubtless be urged, that the law required a celebration by a person *in holy orders*, in which light a Roman Catholic priest is regarded, and that a Dissenting minister is not a person in holy orders. But to this it may be replied, that before the Toleration Act the law recognized no religious teacher who was not in holy orders, but that since that act the minister of a Dissenting congregation is regarded as a minister of religion, and that the requisition of the law (if indeed it ever existed) merely was, that marriage should be a religious ceremony.

R. H

ADDRESS

TO THE AVOWED ARIANS OF THE SYNOD OF ULSTER.

HAIL! faithful few, who love the light of truth
More than the praise of men!—Your choice is made;
And may that choice repay you! If ye lose
Much that the heart of man has learned to prize,
Stir not your noble spirits when ye think
What ye have gain'd? What honour from good men,
What peace within, what favour from your God!
Reason is on your side, and Nature too:—
Nature, who bade the human soul be free,
Active and independent, gave it power
To seek the truth and energy to hold.
The mind of man must keep its onward course,
And conquer prejudice and combat error,
Till truth prevail, clear, gentle, and serene.
Thus springs, within the bosom of a mount,
Work on their silent way, till, stronger grown,
They burst their barriers, and gush freely forth
To meet the eye of heav'n: and if, convulsed,
The hills are rent, and falling rocks impede
The torrent's course, the proud wave higher swells,
And overflows them; till opposed no more,
It spreads afar its silent, blue expanse,
Where flowers behold their image, and the moon
Gazes upon herself.—
Then struggle on,
And hope for future peace:—but if in vain
Ye seek it among men;—if malice, scorn,
And tyranny should track your steps, and chafe

---

* See W. Blackstone's Rep. Vol. I. p. 353.
† See also R. *v.* Jotham, 3 Term Rep., 575.

Th' immortal mind they never can subdue,—
O! still be thankful for your destiny.
Hold fast your glorious privilege, and impart
Where'er ye may, the liberty wherewith
The Gospel makes you free, What though for this
Bigots alarm, and superstition scowl,
And friends desert, and calumny prepare
Her scorpion whip,—yet tremble not, nor shrink,
Nor deem the contest doubtful. Ye have heard
The holy call which none may disobey,
Receiv'd the badge which none may disavow.
Say,—if the spirit of Truth, descending, place
His fiery symbol on your honour'd heads,
Can ye, with ev'ry energy awake,
Each power exulting, glowing ev'ry sense,
Under his influence,—can ye forget
The language he has taught? Can ye despise
His holy revelations, or desert
The little band of friends who bear his mark?
Can ye forswear the gifts of heav'n, because
Earth's tyrants frown, earth's children mock, and griefs,
Perils, and snares, are thickly strewn around?
O, no! Ye cannot choose but speak the things
Your mental eye hath seen, your favour'd ear
Intently heard.—And if for this, the storms
Of life should gather round you on your way,
Ye shall not shrink defenceless or afraid.
Conscience is nigh to shield, to soothe, to cheer.
Should poverty impend, and natural tears
Be shed, when the fond partner of your cares
Grieves for her children's lot and fears for you,
Conscience shall dry those tears, dispel that grief,
Sweeten the bread of virtuous poverty,
Beam consolation from your children's eyes,
And echo sounds of gladness from their tongues.
Around your heads, if Conscience still attend,
The lightnings of the world innocuous play,
And form a crown of splendour for your brows.
Conscience can bid the muttering storm be still;
And make from jarring discords of the earth
Celestial music;—strains which shall expire
Only in death;—strains which your waking souls
Shall recognize, when from the tomb ye rise,
And see heaven's portals open to the sound.

V.

JOURNAL OF A TOUR IN THE SOUTH OF FRANCE, BY THE REV. S. WOOD.

(Concluded from p. 11.)

To the Editor.

Marseilles, Dec. 28th, 1827.

OCTOBER 29th. I came from Montauban to Toulouse, which is a shabby, old-fashioned town, with high houses and narrow, ill-paved streets. I was glad to escape from it the next morning, by the passage-boat on the canal of Languedoc, which landed me at Beziers in six-and-thirty hours. This canal, which was begun and finished in the reign of Louis XIV., is a magnificent work indeed—wide, and with trees planted on each side; the country through which it passes not particularly interesting, though it is but fair to take into the account, that the best season for seeing it was past.

Nov. 1st. Arrived at Montpelier by the diligence at six in the morning, after one of the most jolting rides that I ever remember to have had. I asked a man, why the roads were not kept in better order *(mieux arrangées)?* He replied, "*Monsieur, le Gouvernement pourquoi n'est-il pas mieux arrangé?*" and this was accompanied by one of those shrugs of the shoulders which none but a Frenchman can give, and which expressed, better than all the words in the dictionary could have done, "So it is, and so it must be." In truth, the state of this and of many other roads which I have travelled in France, is a disgrace to the government, which ought either to see that its agents do their duty, or to place these things on a totally different footing.—The climate of Montpelier, as far as I could judge from the stay of three or four hours which I made there, deserves the bad character which it has *lately* acquired. I felt it to be peculiarly dry and cold; nor can it be otherwise, for the town is situated on an eminence, with a wide tract of open country to the north, bounded by a ridge of hills in the distance. The town itself, though the streets are narrow, is in other respects well built; it has a delightful public walk, and an aqueduct with a double row of one hundred and eighty arches, surpassing even that of Lisbon. Between Montpelier and Nimes I crossed a most singular district of country, the plain of Lunel—a wide expanse of barren-looking land, planted, as far as the eye could reach, with stunted vines, interspersed with olive-trees, the former producing an excellent wine. Across this plain was blowing that keen north wind, the *mistral*, which prevails so much in this part of France. As I entered Nimes, I was much struck with the *Arena* or *Amphitheatre*. This splendid monument of Roman grandeur, and of Roman cruelty, has suffered but little from the hand of time, most of the steps or seats for the spectators remaining entire, as well as the galleries and archways by which they were approached. There are four doors to the ring or *arena*,—two by which the wild beasts were introduced, a third for the gladiators, and a fourth for the criminals condemned to die. It was enough to make one's blood run cold to contemplate a spot which had formerly been the scene of so much wanton and deliberate cruelty. What are we to think of the morality, or of the refinement, of a people who could take delight in such exhibitions as these, and erect buildings in which they could be seen by the greatest number of persons? Christianity would have done much to deserve our gratitude, had it only abolished such practices as these. Yet, can we say that it has completely abolished them, while cock-fighting still remains the disgrace of our nation?

Nov. 2d. This morning I visited the *Maison Carrée*, a beautiful Roman temple in excellent preservation, scarcely any part of it being imperfect; also the remains of the Temple of Diana, the public walk, and fountain, and an ancient tower, which is placed on the top of a high hill, overlooking the town, and to which various uses have been assigned—some supposing that it was a treasury, others a light-house, &c. Accustomed as we are in England to regard with wonder every morsel of real Roman that we can find, though it be but a broken arch, or a few square feet of wall, how much does it astonish us to have such perfect buildings as the *Maison Carrée* or the Amphitheatre presented to our view, with not merely the general outline or skeleton preserved, but even the minute ornaments! When I first saw the former of these edifices, (and I saw it too, as it ought to be seen, "by the pale moon-light,") I could scarcely believe that it *was* a Roman temple on which I was gazing. The interior has been repaired, and fitted up as a hall for the reception of relics of the antique and works of modern art. It contains some good pictures and statues, and is a most delightful lounge.

3d. On this and the two preceding days, there was a dry, parching coldness in the air, like some of our worst weather in the month of March. This day it was the *vent de bise*, or north-east wind, which blew; on the preceding it was the *magestral*, or *mistral*, i. e. the north-west.

Sunday, 4th. Attended the morning service at the principal Protestant church. The pew-opener* placed me on a semi-circular bench immediately opposite the pulpit, appropriated to the members of the Consistory. I soon found myself surrounded by a number of elderly and most highly respectable looking men. When I considered their calm and sensible countenances, and recollected the troubles and persecutions which this church had suffered in the years 1815 and 1816, I could not help regarding them with feelings of love and veneration; I looked upon them as "a noble army of martyrs," as men "of whom the world is not worthy," and who possess a reward, such as the world cannot give, in the high consciousness of having stood firm to their principles, notwithstanding the ill-disguised enmity of a bigoted court and the excesses of an infuriated populace. M. Fontanès was the preacher. He had a good congregation of five or six hundred persons, who were very attentive to his discourse; and it would have been strange had it been otherwise, for I have seldom, if ever, heard preaching with which I was better pleased. The text was taken from 1 Cor. xi. 17, "Now in this that I declare unto you, I praise you not, that ye come together, not for the better, but for the worse;" and the object of the preacher was to shew what a discourse is, or ought to be, and how the hearers may best profit by it. "A discourse," he observed, "is, in fact, a conversation or familiar address *(entretien)*; for, as the pastor has not time to talk on religious subjects, as much as he could wish, to the members of his flock at their own houses, he says to them all, when assembled together, what he would desire to say to each individual in private." The discourse of M. Fontanès corresponded exactly to this definition. It had all the best points of the French style and manner, and none of their defects. There were no overwrought appeals to the feelings—no tinsel decorations or oratorical de-

* I use this word for the want of a better, for there can be no such officer as a pew-opener where there are no pews to open. The body of the French Protestant churches is filled with chairs, arranged in pretty close rows, those in the same line being fastened together and kept in their places by long slips of wood nailed at the top and the bottom.

vices; but all was plain, and simple, and natural—familiar without being coarse, and persuasive without affectation. It was delivered entirely without notes, and without the slightest hesitation; the action free and graceful, precisely that which a man would naturally adopt if called upon to address a number of people in a room on an interesting and important topic. As I sat listening with edification and delight, I said to myself, "This is real eloquence! this is the kind of preaching to do good!" I was affected even to tears, and as I walked back to my hotel, felt myself a better man than I was when I went. And why cannot we have something like this in England? Why cannot we stand up in our pulpits like men, and address our congregations without a note before us, as if we really meant to do them good? Is there, in the style and manner of this preaching, any thing so difficult to acquire, that it is hopeless to make the attempt? I am convinced that there is not; and I am convinced of another thing too, that if we do not try to acquire some such style as this, our preaching will be little better than a dead letter. But it is useless to bring forward an evil without pointing out the remedy. If, then, we would improve our preaching, we must do three things. In the first place, we must banish cushions from our pulpits. With such a piece of furniture as this before him, a man's action can never be easy and natural. Should we not think it very ridiculous to see Mr. Brougham addressing the House of Commons, or Mr. Denman appealing to the feelings of a jury, with such a thing as one of our pulpit cushions before him? These articles were surely invented to put both the minister and his people asleep, as the form and the name seem indeed to imply. If we must needs have something to rest the Bible upon, in the devotional part of the service, let this be removed when the sermon is to be spoken. In the second place, congregations must demand less of their ministers in the way of pulpit duty; they must be content with fifty sermons in the course of the year, instead of a hundred, or with twenty-five instead of fifty. And, in the third place, ministers must have the means of travelling abroad; they must have the opportunity of hearing with their own ears, and of seeing with their own eyes, specimens of the style which they ought to adopt; they must hear Fontanès at Nîmes, and Mûnier at Geneva, and Monod at Paris; and if, after listening to these noblest of sacred orators, they do not return home with a deep and a full conviction that our English preaching is not what it ought to be, and with a high resolution to attempt something better and more profitable to themselves, they will be unworthy of the profession which they have thought fit to assume. But on this subject I shall not enlarge at present, as I hope to give my thoughts more at length at some future time.

Before the afternoon service, I went with M. Fontanès to the *Bibliothèque Populaire*, or Library for the Common People, and was much gratified to see the number of persons who came for books, though it is only two months since it was established. There is here also a Lancasterian School, in which there are from 260 to 280 boys and 220 girls.

Nov. 5th. Left Nîmes at noon, and travelled all night in the diligence to Marseilles, where I arrived the next morning at eight o'clock; the country through which I passed during the day-light, a dead flat, bounded on each side by ridges of picturesque hills; the most striking object in the whole ride, the Castle of Beaucaire, which is perched on an almost inaccessible rock, overlooking the rapid stream of the Rhone, opposite the village of Tarascon.

7th. M. Sautter, one of the Protestant pastors, to whom I had an intro-

duction, took me to see the new church, which has lately been built for the members of his communion. So far as mere architecture is concerned, it is a fine building, but it is ill adapted for preaching; the pillars are much too thick, and from the height of the ceiling, or some other cause, it is not free from echo. It cost 80,000 francs; and it is pleasing to record, as a proof of the liberality of the times, that towards this sum the Government contributed 15,000, and the Commune 30,000. There is here, as at Nimes, a long semicircular seat, opposite the pulpit, for the members of the Consistory; and M. Sautter informed me, with pride and pleasure, that the consuls of many different countries, and many different communions, have all their places either on that or on an adjoining bench; viz. those of England, America, Sweden, Holland, Russia,* Prussia, and Switzerland. There is a Lancasterian school for the poor boys, and another for the girls; and a collection of religious books in the vestry, to lend or sell to those who want them. The congregation is rich, and comprises some of the most considerable people in the town; the number of Protestants is about 1300. There are two pastors who preach in turn, and one of them goes on the first Sunday of every month to Aix, where there is a small congregation. There are also two other country churches, at the distance of fifteen or twenty miles, attached to this Consistory, and supplied by a pastor who preaches at each alternately.

17th. Went to the Public Library, the door of which I found kept by some gendarmes, who told me that I could not be admitted, as the election of a Deputy was then taking place in the hall. There were a number of the electors standing talking in knots in the street, but the general tranquillity of the town presented a striking contrast to the scenes which I had witnessed on similar occasions in England; so much so, that a man who was not distinctly informed of it, would not be aware that any thing extraordinary was going on. The taking of the votes occupied two days, and on the morning of the third it was announced that the Ministerial Deputy was re-elected, though not by a very large majority, for out of 800 more than 300 had voted for his opponent. At the election preceding this, the Opposition candidate had only eighty votes, so that liberal sentiments have made considerable progress in the last three or four years. It is worth recording, that among the 800 voters there was only one priest, which proves that the French Catholic clergy are by no means rich.

Dec. 17th. I have now been here six weeks, and I find that, what with news-rooms, libraries, the society of a few friends, and the bustle and variety of a large town, I have many resources for passing the winter agreeably. The weather, when I first arrived, was extremely cold, as it always is whenever the *mistral* blows. Three weeks ago we had a cruel blast of it, which lasted three days; since that it has been mild, and we have had heavy rain. No person affected with a pulmonary complaint ought to come hither, unless he has resolution enough to keep himself in the house when the cold wind prevails; at other times the climate is delightful.

The new part of the town of Marseilles is well built and handsome; the streets regular, and the houses all of stone. It possesses a most commodious natural dock, near half a mile in length; and it is very interesting to see the variety of costume displayed by the natives of different countries on its quay.

* The established religion of Russia is that of the Greek Church; but the Consul of this power, resident at Marseilles, is a German, and of the Lutheran persuasion.

The progress which this town has made in real, substantial prosperity, and in intellectual and moral improvement, in the last forty years, is truly gratifying. Since 1812, even, its population has increased from 80,000 to 123,000, without reckoning a floating population of 22,000. Among its public institutions, almost all of recent origin, may be enumerated a Botanic Garden, a Public Library, a Secondary School for Medicine, and gratuitous Schools for Drawing, Music, Geometry, and Mechanics; a Female Penitentiary; a Savings' Bank; an Institution for the Deaf and Dumb; and a variety of others, the object of which is to give assistance to the sick and to the poor, and to relieve misfortune in whatever shape it may present itself. Within the last year and a half there has been formed here a Société de la Morale Chrétienne, on the same plan as that at Paris. Société de la Bienfaisance Chrétienne, would better express the object which it has in view, which is to promote the happiness and improvement of man, in whatever way its efforts may be most needed. Hitherto its attention has been chiefly directed to the establishment of a *circle*, or reading-room for young people, to the improvement of the prisons, to the abolishing of gaming, and to the bettering the condition of the young Greeks, many of whom it has rescued from slavery, brought to this port, and forwarded on their arrival to other towns on the Continent, where committees exist which take charge of their education. The country around Marseilles is not beautiful, and least of all so to an Englishman; for there are no green fields for the eye to repose upon. Yet it is extremely striking; the canes, and vines, and olives, with which the gardens are planted; the pines, which the axe has still spared, on the higher grounds; the bold rocks, which shoot up their craggy summits on every side; and the blue waters of the bay, which reflect the hues of a cloudless sky, combine to form a scene which might feed the imagination of a poet.

18th to 21st. Made an excursion to Toulon and Hyères. The arsenal at the former place is extensive and well arranged; and its bay large enough for three hundred vessels to ride securely at anchor. Great preparations are making to bring the Dey of Algiers and the Grand Turk to their senses. Hyères is the most miserable town that I ever saw; but placed in the midst of a country which is the very garden of France, spread out into pastures, and orange-groves, and vineyards, and gently sloping towards the sea, which presents itself at the distance of a couple of miles. This place is warmer than Marseilles, but it is not altogether secure from the *mistral;* lodgings are dear, and a man would be very likely to die for want of society.

Having now attempted to give your readers some idea of what struck me as being most worthy of notice in the course of my journey, I shall here set down, in a condensed form, the information which I obtained respecting the religious opinions, the present state, and the future prospects of the French Protestants. I have refrained from giving the particulars of conversations which I had with various individuals in the places through which I passed, for this would have been taking an unwarrantable liberty; but I endeavoured, wherever I went, to become acquainted with the Protestant pastors,* and the statements which I shall make are founded on their testimony, as well as on that of other intelligent persons whom I met with.

The result of my inquiries is, that the majority of the French Protestants

* I use this word as corresponding more exactly to the French *pasteur*, than our word minister does. In contradistinction to *pasteur*, *minister* denotes one who is admitted to holy orders, but has not yet the charge of a *flock*.

are Arians; not, indeed, that they would profess themselves such, if asked what their opinions are, but, if questioned more closely, they would be found to be so in point of fact. The French know little or nothing of doctrinal distinctions. Ask a man in this country what he is in religion, he will tell you, that he is a Christian, or a Christian of the Reformed Church, or even that he is a Calvinist, though, after a little cross-questioning, you soon discover that there is not one of the dogmas peculiar to the Genevese Reformer which enters into his creed. It is not therefore the less true, that the majority are Arians, though they may not even know it themselves. With respect to the Atonement, I have been assured by a very sensible man, that they are, to use his expression, "Arminians in a large sense." Those of the pastors who entertain these sentiments, are a very numerous and an increasing body, comprising nearly all the younger clergy. They make no secret of their opinions, and are even frank in the profession of them in private, but they seldom, if ever, introduce doctrine into their sermons, being decidedly opposed, on principle, to this kind of preaching; thinking it infinitely more profitable to instruct their flocks in the great duties prescribed in the gospel, and to open to them its rich treasures of consolation, than to exercise their acumen on points of doubtful disputation, which have been a subject of much discussion for 1800 years. This part of the clergy are, as might be expected, exceedingly liberal towards those who are of other communions; they are not disposed to look with coldness on a professed Unitarian, but ready to hold out the right hand of Christian fellowship to every one who admits in any sense the divinity of Christ. It is their object to keep together, and, if possible, to unite more firmly the body to which they belong, endeavouring to prevent those from splitting into parties who all receive the same gospel, and recognize the same great principles of Protestant dissent. The organ of this party is the *Revue Protestante*, a periodical which appears at Paris on the fifteenth of every month. It is well written, and is filled with the most interesting matter; but it is to be regretted, that forty-eight rather widely printed pages are the whole extent of each number. Of the minority, the greater number may be described as Orthodox, i. e. Trinitarians, without being Calvinists. Those of the clergy who belong to this class are, for the most part, the senior pastors, men who received their education some fifty or sixty years ago, before Griesbach had enlightened the biblical world by his researches, or Michaelis and Kuinoel had left but little for future critics to accomplish. These are fast dying off, and are daily replaced by others who have profited by the progress of the age in all that is interesting and important. The rest are Calvinists, or as they are here often, but improperly, called, Methodists. These are an active, perhaps an increasing, body. They have been fostered and supported by the Wesleyan Methodists and the Continental Society of England, and, like their patrons, they insist perpetually on the corruption of man's nature, and the necessity of an atonement, and would exclude from the name of Christian all those who cannot admit the same doctrines which they do. It is not to be expected that they can be very well content to act with the more liberal part of their brethren; but I have only heard of one place where they have as yet established a separate worship. The English evangelical party, by which this is supported, is looked upon with no good will by the majority of the French Protestants, the latter affirming, that they have introduced dissensions and uncomfortable feelings into their congregations, and that the divisions which they have occasioned are operating as no inconsiderable bar to the conversion of the Catholics, who say, when they see the Protes-

tants so much divided, "We had better remain as we are." At an annual meeting of the Paris Missionary Society, a year or two ago, when a vote of thanks was proposed to the English societies which had lent their co-operation, a distinct exception was made to the prejudice of that for continental missions, just offence having been taken at the unmeasured terms in which it had stigmatized the sentiments of the French Protestants. The organ of the Calvinistic party in this country is the *Archives du Christianisme*, a work which is interesting from its information, but deeply imbued with the peculiar spirit of its conductors; and the style in which many of its articles are written is as *médiocre* as its engravings.

The southern provinces of this country are, as is well known, those in which the Protestants are in the greatest force. Though few, compared to their more orthodox brethren, they are yet a very considerable body, and their wealth and standing in society are much more than proportioned to their numbers. In Bourdeaux, especially, the richest of the merchants are of this persuasion, and a liberal spirit prevails between the members of the two communions, which indeed is the case, I believe, in most of the towns through which I passed, excepting Nîmes, where there is a religious, or rather an *irreligious*, mob of the worst description. The prospects of an increase of numbers among the Protestants are exceedingly cheering. There is a very strong disposition among the Catholics to change their religion. Seventeen hundred came over at Lyons very lately, in consequence, probably, of the measures which had been taken by the authorities to prevent the celebration of Protestant worship in the village of Consorce, (see Mon. Repos., N. S., p. 601,) in that neighbourhood; and I was both surprised and gratified the other day to hear a Catholic declare, that if there were to be a persecution of the Protestants in France, two-thirds of the Catholics would turn Protestant immediately.* The little success which has followed the labours of the Jesuitical missionaries who have lately been traversing the country, and the disgust which their extravagant doctrines and unblushing assumption have, in many instances, excited, are proofs that the French are not, at this moment, very submissively disposed towards the See of Rome. The noble spirit, too, which has been displayed in the late elections, furnishes some kind of pledge that other impositions besides those of the political world will be resisted, and other sophisms exposed; and when to this we add, that the people of this country are daily becoming more serious and philosophical,†

---

* I heard lately an anecdote, which is so very characteristic of the spirit of the times, that I cannot forbear relating it.

The curé of the parish of —— in Gascony, had given it as his opinion that it was very wrong in the women to come to church with nosegays. In spite of this prohibition, his fair auditors thought proper to make their appearance with the offensive ornaments in their bosoms. The enraged curé descended from his pulpit, and snatched away from them all the flowers which he could find. The following Sunday the offence was repeated, and the same summary notice was taken of it; upon which their ladyships, not choosing to be dictated to in this arbitrary manner, seceded in a body, and determined to have a pastor more to their own liking. They first, however, procured a number of Bibles, that they might form a more accurate judgment of the pretensions of the rival churches; and the result has been, that they have hired a room as the first step to the establishment of a Protestant service.

Let the priests look to it! their influence hangs on a very thread! Should any more Protestants be hindered in the celebration of their worship, or any more nosegays be plucked from the glowing bosoms of the high dames of Gascony, we shall soon see the Catholic churches left to the quiet possession of the bats and the curés.

† In support of this remark, I have great pleasure in translating a passage from

more usefully active, and more desirous of information, we can have no hesitation in concluding that the cause of Protestantism in France has every thing to hope from the progress of time, and but little to fear from the secret arts, or the more open attacks, of its enemies. They who from long habit, and the unwillingness to change, cannot bring themselves to renounce the religion of their fathers, while they yet exclaim, "How happy you English are to be born of Protestant parents!" will be succeeded by another generation, who will not be restrained by the same scruples—by a generation who will not only be excited by the light and knowledge and improvement, which are beaming around them, to read and think for themselves on the most important of all subjects, but who will proclaim the result of their inquiries by throwing off the yoke of superstition, and betaking themselves to the bosom of a free and rational church. Nor is it of small importance to add, that one of the chief barriers which opposes the profession and consequently the progress of liberal opinions in England, has here but little influence, or rather scarcely exists; for the Established Church (if indeed any church can be called established, where the ministers of the Dissenting body are paid by the Government) has no golden prebends in its gift to tempt men away from the ranks of truth and freedom, or to retain within its pale enlightened but interested individuals who "cannot afford to keep a conscience." It was only the other day, that the Government salaries of the second class of Curés was *raised* to the same sum as the *lowest* which is given to a Protestant pastor; and those of the Bishops are only from 12,000 to 15,000 francs, i. e from £480 to £600 a year. What the *casuel*, i. e. the fees or perquisites, may amount to, it is difficult to say; but, if I am rightly informed, in the case of the Bishop of this town, it is not sufficient to defray the outgoings which are attached to the possession of his office, so that his salary of 12,000 francs is not, in fact, a clear income.

I cannot conclude this letter without observing, that if the Protestants are sincerely desirous of increasing their numbers, they will introduce some very necessary reforms into their public service. In the first place, the reading of the Scriptures ought not to be intrusted (as it has been in every instance, except one, which has come under my notice) to the clerk, or to a young minister, whose manner is any thing else than just and impressive. It is really degrading the word of God to let it be read, as it always is, precisely as a man would read a list of things at an auction, without emphasis, without intonation, without meaning; and there is the less excuse for this, as there are generally two pastors attached to each church. In the second

---

the Revue Protestante for July, 1825, p. 11. The writer has been speaking of a book written by a Catholic, and goes on to observe,

"Our readers cannot fail to be gratified by the progress of free inquiry, a progress which nothing can stop. After a whole age of incredulity and levity, we see the most distinguished writers of our day, of all parties, making a slow but perceptible approach towards the gospel. A new light beams upon their opened eyes. It is pleasing to be able to point out this change; nor less so, to add, that the reprinting of so many books, in which false views are given of Christianity, no longer makes men either unbelievers or impious. People are tired of that wretched wit of Voltaire, which, however brilliant it might be in the gilded drawing-rooms of Ferney, is a bitter draught in the comfortless cottage of the widow and the orphan. It serves to amuse, and that is all. Graver subjects occupy men's thoughts; they acquire more and more the habit of going to church; and the spirit with which they are filled is in unison with the simplicity of the worship and the sanctity of the place. Philosophy, becoming religious, extends, if we may so express it, her wings over the human race, and the fulfilment of the times is at hand."

place, the singing is universally bad. I have heard some scores of Psalms sung in the last two months, and I have only heard one tune the whole time. It is one uniform drone, without either life, or soul, or interest, or variety. Why cannot the French import some of our best collections of Psalm tunes, and adapt words to them, just as Moore did with the Irish Melodies? In the third place, the devotional part of the service is not sufficiently varied, the Commandments, and the Confession of Sin, as well as the General Supplication, being read every Sunday. And what is the consequence of all this? It is, that the congregation, finding the first part of the service uninteresting, acquire the slovenly habit of straggling in after it is begun, there sometimes not being above a dozen persons present at the commencement. If there must be a printed liturgy, it would surely be a very easy thing to extend and vary it, so as to have three or four services to be used in turn, instead of the same every Sunday. Should these observations meet the eye of any of those whom they chiefly concern, I hope they will not bring upon the writer the charge of censoriousness, but that they will be taken in the same spirit of friendship in which they are given. I have made them, because I think that they are such as must suggest themselves to every one who has been accustomed to the admirable manner in which the devotional part of the service is generally conducted in the Dissenting chapels in England, and because I am persuaded, that if these things were reformed, the Protestant churches of France would be still better filled than they are, and they who resort to them would be more interested and more improved. Hoping that your readers may derive from what I have written half the gratification which I have derived from what I have seen and heard, I remain, &c.

SAMUEL WOOD.

A DREAM OF HEAVEN.

Lo, the seal of Death is breaking,
Those who slept its sleep are waking,—
  Eden opes her portals fair!
Hark, the harps of God are ringing,
Hark, the seraphs' hymn is singing,
And the living rills are flinging
  Music on immortal air!

There, no more at eve declining,
Suns without a cloud are shining
  O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
  To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing
  In the bowers of paradise;—
Where the founts of life are flowing,
Flowers unknown to time are blowing,
Mid superber verdure glowing
  Than is sunn'd by mortal skies.

There the groves of God, that never
Fade or fall, are green for ever,
Mirror'd in the radiant tide;
There, along the sacred waters
Unprofaned by tears or slaughters,
Wander Earth's immortal daughters,
Each a pure Immortal's bride.

There no sigh of memory swelleth,
There no tear of misery welleth,
Hearts will bleed or break no more:
Past is all the cold world's scorning,
Gone the night, and broke the morning,
With seraphic day adorning
Life's glad waves and golden shore.

Oh, on that bright shore to wander,
Trace those radiant waves' meander,
All we loved and lost to see,—
Is this hope, so pure, so splendid,
Vainly with our being blended?
No! with Time ye are not ended,
Visions of Eternity!

Crediton.

OPINIONS OF THE EARLY FATHERS ON THE PERSON OF CHRIST.

To the Editor.

SIR,

IN the last number of the Quarterly Theological Review, there is an article on Burton's work respecting the Ante-nicene Fathers, which not only betrays the usual violent and virulent spirit against Unitarians and those who have most distinguished themselves in defence of their cause, but evinces at the same time so much ignorance of the real question at issue in the controversy between Dr. Priestley and Dr. Horsley, and the evidence on which Dr. Priestley asserted the great prevalence of Unitarianism in the earliest ages of the Christian church, that I am tempted to offer, in the first place, a few observations on several accusations contained therein; and I may, hereafter, with your approbation, give a short account of the several points in dispute between Dr. Priestley and Dr. Horsley; stating what the one asserted and the other denied, the evidence on which this affirmation and denial respectively rested, and the result to which a fair and candid examination of it necessarily leads.

The tone and style of the Reviewer in the article upon which I am animadverting, are throughout of the most acrimonious and scurrilous nature. Any error, however trivial, any oversight, however unimportant, the slightest mistranslation or misconstruction of a passage committed by an Unitarian, is made the ground and occasion of the foulest accusations. The most vituperative epithets are lavishly bestowed on Dr. Priestley, Mr. Lindsey, and Mr. Belsham. They are charged not only with ignorance and presumption, but with dishonesty and falsehood. And does the Reviewer think that, except by bigots like himself, such abuse will be received with any other feel-

ings than those of reprobation or disgust? To say nothing of the pure and unsullied character of these celebrated defenders of the primitive faith, what motives, what inducements, had they or could they have had, to be dishonest and unfaithful? What temptation had they to become Unitarians and to witness before the world their good confession, in spite of the prejudices of early education and the influence of many dear and cherished associations, except that which flowed from the disinterested love of truth, and the desire of obeying the voice of God, as that voice was heard speaking in their hearts and consciences? The Reviewer could not but know, as all must know, that Unitarians have no outward attraction to draw men over to their profession. With them there are no seducing temptations; temptations which appeal to vanity or sense; neither the lure of wealth, nor the pomp of pride, nor the baubles of ambition, nor the splendour of fashion. "The world has no love for them, for the world loveth her own." And is it to be imagined that men, who, for the sake of principle, were so ready to renounce the world and the world's laws, should afterwards become unprincipled, not only for no earthly purpose that can be conceived, but to their own manifest injury and disadvantage? Human nature must, indeed, be very differently constituted from what it now is, to render this supposition possible.

Let the Reviewer, then, and men like-minded with himself, be told, (for it would seem as if they had forgotten it,) that Unitarians are, naturally, as sensible as others to the good and the evil which this world has to distribute; that their bodies and minds are as susceptible of pleasure and pain as those of the most orthodox believer; that they have no more fondness than he for slander and reproach; and that, if they could do so with a safe conscience, they would be as glad probably as he to enjoy the honours and emoluments of the patronized and endowed sect. Unhappily there are too many, holding Unitarian opinions, who are taken captive by these feelings; and, for the sake of the fashion of this world, of its privileges and advantages, of its glitter and its gold, fetter their consciences and restrain the going forth of their convictions. They love the praise of men more than the praise of God, and verily they have their reward. But when we see men, like those just mentioned, with high-principled courage turning a deaf ear to every other call but the call of duty, and casting a look of disdain upon the good things of this world when set before them as lures, as the price of their soul, the purchase-money of their sincerity and integrity; when we have before us such instances of the paramount influence and ascendancy of moral and religious principle, it is the weakest kind of railing to construe, under these circumstances, involuntary errors into wilful falsehoods, to confound the unconscious mistakes of the understanding with the dishonest purposes of the will. Of the attacks which are made upon us, incessant as they are, both from the pulpit and the press, it does not become us to complain; it being the right and the duty of every man to endeavour to put down what he believes to be serious error; but we *have* reason to complain when our motives are arraigned, and our object is misrepresented. We *have* reason to complain that ignorance and calumny are constantly employed as instruments of personal annoyance, and that no method of attack is rejected, however unmanly and unchristian.

The article upon which I am remarking furnishes a good specimen of the kind of hostility to which we are exposed. Of such a mode of procedure, however, it is impossible to speak with too severe a spirit of reprehension. Does the Reviewer think that Unitarians could not, if they so pleased, retaliate? Is he so ignorant of the writings of his own orthodox party as not to

be aware, that scarcely one is to be found of any eminence among them has not committed blunders, which, following his example, we migh gross and stupid,—errors which we might denounce as wilful and perv But where would be the use of this species of warfare, this criminatio recrimination, this interchange of calumnious language, this bandying t fro of harsh and reproachful epithets? Could it tend to any other pu than that of exciting and inflaming the bad passions of our nature, and the means of throwing additional hindrances in the way of arriving at or of escaping from error? That party alone will be guilty of such con whose object it is to blind the judgment, to weaken and impair the p of spiritual discernment. The man of honest purpose, of real singlen intention, of pure and ingenuous mind, will disdain the use of such He has too much confidence in the power of truth, to desire any other pons than those which can be furnished from her own armoury. these he contends, and upon these he relies.

I have made these observations because there is no doubt that Dr. Prie in his controversy with Dr. Horsley, and in other parts of his num publications, has been proved to have committed some errors and mist Would he not have been more than human if he had not? Of these e and mistakes, ungenerous, unjust advantage has been frequently taken only to cast aspersions upon the character and fame of this illustrious but to perplex and mislead the understandings of inquirers, as to the *nature* and real merits of the proofs and reasonings adduced by him. on this latter account chiefly that Dr. P.'s mistakes are to be lamented is because, in connexion with some of the arts of controversy in whic opponents were far better skilled than himself, they have served to hood the judgment of many, who would otherwise have seen clearly enough his assertions respecting the general prevalence of Unitarianism in the periods of the Christian church were completely and solidly established, that there was scarcely a single argument, of any force or weight, adv against it by his able and learned antagonist, that was not entirely overth and utterly demolished. I do not stand up the assertor of Dr. Priest infallibility, but of his honour and integrity. I do not say that his ferences are always exact, or that his translations and construction passages are uniformly correct, or that his inferences are in every unexceptionable and just; but I say that few men could have writte much, upon such a subject, and with the commission of so few errors a has done. In his main position he was impregnable. Whatever tri defeats he may have suffered on the less important and inferior stations be occupied, here, on this capital point, his victory was decisive and tri phant.*

The Reviewer observes, (p. 288,) "that in every dispute concerning

* "With great tranquillity and satisfaction, therefore," says Dr. P., in the pre to his History of Early Opinions, "I now commit this History to my friends, as my enemies; sufficiently aware that it is not without its defects to exercise the dour of the former, and the captiousness of the latter. But no work of this ext and of this nature, can be expected to be perfect. I have myself discovered g mistakes and oversights in those who have gone before me; and notwithstandin my care, I shall not be surprised if those who come after me, should find things to correct in me. To make this as easy as possible, I have printed my au rities at full length. But I am confident that all my oversights will not invali any position of consequence in the whole work, and this is all that *the real* inqu after truth will be sollicitous about."

gly anxious to shew that the antiquity which we claim for our is unjustly claimed; that it is, in fact, with them and not with us. eal to establish this point, they are apt to confound two questions distinct, viz. the opinions held by the early philosophizing fathers, opinions held by the great mass of Christian believers. With the n of those termed *apostolic*, it is not denied by Dr. Priestley, nor rian writers generally, that the fathers, as they are called, were them believers in the divinity of Christ.* Whether that divinity ey professed was, or was not, of a subordinate nature, has, at dif- nes, been a matter greatly disputed; but it has not been disputed by t the ancient fathers generally admitted the doctrines of the pre- and divinity of Christ. That which they dispute and deny is the nism of the *great body of the early Christians*. On the contrary, ntain that, for upwards of a century after Christ, the *generality* of believers were properly Unitarians, and that the evidence for this be gathered from the incidental remarks and concessions of the *writers* themselves. The evidence to which they appeal, and on ey chiefly rely, is that which is derived not from the direct and testimony of partial and biassed friends, but that which is drawn indirect and incidental testimony of acknowledged, and, for the t, bitter opponents. The Reviewer says, "he wonders that any have the face to say that all the fathers of the church and all Chris- ple, till the Council of Nice, were Unitarians." Dr. Priestley has so, nor has even Mr. Lindsey said so, to whom he refers, and from quotes a part of a sentence instead of the whole.† Dr. Priestley

---

far," says Mr. Wellbeloved in his admirable Letters to Archdeacon Wrang- far from considering these Fathers as Unitarians, we charge them (with tion of those denominated apostolic) with being the corruptors of the doctrine. All that we contend for, (that is, with respect to these Ante- thers,) is, that they did not hold the doctrine of the Trinity as now pro- at they had no notion of three co-eternal and co-equal persons forming but that, although they spoke of the divinity of the Son and of the Holy

(History of Corruptions, Vol. I. p. 32) says, "we find nothing like divinity ascribed to Christ before Justin Martyr." While, therefore, he admits that divinity *was* ascribed to Christ by Justin Martyr and others of the fathers, he does, in the foregoing sentence and in other places, exclude from this admission the fathers termed apostolic. Here the Reviewer and himself are really and properly at issue. While the one contends, that from the writings of the apostolic fathers, in consequence of the very doubtful authenticity of some, and the interpolated state of others, no inference can be fairly drawn in proof of their acknowledgment of the proper divinity of Jesus Christ; the other contends that such an inference may and must be drawn. This dispute, it is clear, resolves itself into the question, What, of the existing writings of the apostolic fathers, are genuine, and what are not? The Reviewer discourses about Hermas and Barnabas as if no serious and weighty objections to the genuineness of their writings existed; or as if, from writings so suspected, it were fair to draw any argument involving their authenticity; a conduct which (if we were to use his own language) we should say, is at once a proof either of his extraordinary ignorance, or most unaccountable perverseness. Of the writings of Ignatius, Dr. Priestley may have spoken too loosely and unguardedly when he said "that their genuineness was generally given up by the learned." But to found upon this vague and inaccurate mode of expression the charge of "presumptuous falsehood," is a piece of daring, the like to which was scarcely ever before exhibited. It is a monstrous accusation, and the man who preferred it must have known that, in doing so, he was "the bearer of false witness." When it is notorious that many of the learned have given up the writings of Ignatius altogether, the shorter* as well as the longer epistles; when it is remembered that that opinion is constantly gaining strength, and when we reflect that serious doubts concerning them have been expressed by Michaelis and Marsh, the error committed by Dr. Priestley is simply that of an exaggerated form of expression, the employment of too general and extensive a term. This is an error of frequent recurrence in the writings of the best and honestest of men—and one which it is extremely difficult entirely to avoid. And if for every such inadvertence writers are to be branded with the odious epithets of "presumptuous liars," it would not be easy to name any one who could escape the disgraceful imputation.

It is not worth while to enter now upon the question of the authenticity of the works of the apostolic fathers. Many of them are almost univer-

---

word, what, though not strictly correct, it is yet most frequently understood to mean, those who hold the doctrine of the inferiority and subordination of the Son to the Father. And in this sense of the word, notwithstanding all that the Reviewer has said to the contrary, I believe that Mr. Lindsey was right. For the general reader, who may wish for information upon this subject, a reference to Dr. Clarke's "Scripture Doctrine of the Trinity" may perhaps be sufficient.

* On which side the majority of the learned incline it is not easy to say. A great many, no doubt, have advocated the genuineness of the shorter epistles. But if great names are to be cited in their favour, names equally great may be produced against them. If not altogether spurious, however, they have been altered and interpolated, so as to be deprived of all authority. Lardner considered them to have been tampered with and corrupted. So thought Mosheim, and also Michaelis and Marsh. Semler entirely rejects them, and in this is powerfully supported by Dr. Campbell in his Lectures on Ecclesiastical History. Jortin declares, that in no writings are there more evident marks of interpolation than in the genuine epistles, as they are called, of Ignatius. "What need have we of further witnesses" to shew the want of authority belonging to these writings?

sally given up. Of some, stronger doubts are entertained than of others. In the least disputed of them, viz. Clement's first epistle to the Corinthians, the only expression that has been quoted as clearly implying a belief in the divinity of Christ, is the phrase, "sufferings of God;" but, even here, the true reading is suspected by many learned critics to have been, μαθήματα, instead of παθήματα, "the precepts, and not the sufferings of God," as the context manifestly shews. Of this the Reviewer takes no notice, but cites the passage as if the present reading were altogether unquestioned. Upon this or any other passage, however, extracted from the writings of the apostolic fathers, whether making for or against our opinions, I would not lay the smallest stress. It would not, as it seems to me, be fair to do so, when it is recollected what suspicions are attached to them by men of undoubted erudition, and when a theological scholar, in every way so accomplished as Bishop Marsh, speaks of them generally in the following manner: "Not only the adversaries, but also the friends, of Christianity have suspected the authenticity of the writings ascribed to the apostolic fathers, notwithstanding the immense erudition bestowed on them by Cotelier, Usher, Pearson, Le Clerc, and others, at the end of the last and beginning of the present century. Lardner has clearly shewn that all the works of Clement are spurious, except his first Epistle to the Corinthians; but even that is suspected by one author, (i. e. Michaelis); and Dr. Semler, who has made a more particular study of ecclesiastical history perhaps than any man that ever lived, doubts the authenticity of all the writings ascribed to the apostolic fathers. This, at least," continues Bishop Marsh, "*is certain*, that passages are found in these writings which, from the nature of the subjects, could not have existed in the first century; and if they prove not the whole to be spurious, they prove at least that these writings have been so interpolated as to make it difficult to distinguish what is genuine from what is false." * Surely of writings, so many of which are acknowledged to be spurious, and the whole of which are believed to have been interpolated, and where it is so difficult to distinguish what is genuine from what is false, it behoves all parties, whether orthodox or heterodox, to be particularly cautious in the use which they make, and not to rest any thing of weight upon so uncertain an authority. In spite, therefore, of the air of confidence assumed by the Reviewer, I have no hesitation in saying that, as evidences of the real sentiments of the apostolic fathers, the writings now bearing their name afford no satisfactory ground of decision, and that Dr. Priestley has not been proved to have been incorrect in his assertion, that before Justin Martyr nothing like divinity was ascribed to Jesus Christ.

The Reviewer finds great fault with Dr. Priestley for appealing to a passage in Eusebius, in proof of the assertion that the Unitarians in the time of Victor, about the end of the second century, contended, as the Unitarians of the present day contend, that theirs was the faith of the first Christians. The passage, as quoted by the Reviewer, proves the correctness of Dr. Priestley's statement. It is this: "They" (says the author to whom Eusebius refers) "maintain that all the first Christians, and the apostles themselves, received and taught those things which they (the followers of Artemon) now hold; and that the true doctrine, which was preserved till the time of Victor, the thirteenth bishop of Rome in succession from St. Peter, was first corrupted by his successor Zephyrinus. Their assertion might have

* See Marsh's Michaelis, note to Vol. I. C. ii. S. vi.

some show of probability, but that, in the first place, the Holy Scriptures are decidedly opposed to them; and there are extant many writings of the brethren, more ancient than the times of Victor, which they wrote to the Gentiles in defence of the truth, and against the then existing heresies. I speak of Justin, Miltiades, Tatian, Clement, and many others, in all of which the divinity of Christ is maintained. And who is ignorant of the books of Irenæus, Melito, and the rest which proclaim that Christ is both God and man? And whatsoever psalms and songs were written from the first by the faithful brethren, they all ascribe divinity to Christ, and celebrate him as the word of God. How, then," he asks, "can it be pretended that the doctrines which they (the Artemonites) inculcate were received till the time of Victor? And how is it that they are not ashamed to throw out this calumny against him, since they perfectly well know that Victor excommunicated Theodotus, the inventor and father of their God-denying apostacy, the first who asserted the mere humanity of Christ."

"In this passage," says the Reviewer, "Dr. Priestley could perceive nothing but a plain acknowledgment that the ancient Unitarians themselves constantly asserted that their doctrine was the universal opinion of the primitive church." Certainly, in this passage Dr. Priestley saw, what every one *must* see, that the Unitarians of the time of Victor contended that theirs was, generally, the faith of the primitive church. That in the above passage of Eusebius Dr. Priestley saw *nothing but this*, is what the Reviewer had no right to say. For Dr. Priestley * has taken particular notice of all the statements contained in this said passage, and has attempted distinctly to answer every one of them. He was fully aware that Eusebius and others set up the claim of antiquity for their opinions, as the Unitarians did for theirs. He mentions and combats it. He notices expressly what is said about Theodotus and the novelty of his doctrine, and observes that a direct contradiction to it may be found in the writings of Eusebius himself, and cites a passage from Bishop Pearson in corroboration of the same opinion. As to the hymns used by Christians, and said to have been from the beginning, Dr. Priestley argues,† that no inference can be safely drawn from them, because divinity may be ascribed to persons in very different senses; and as to their antiquity, the historian not having particularly mentioned their age, it is very possible, for any thing that appears to the contrary, that they might have been those very hymns which were rejected by Paulus Samosatensis on account of their novelty. This very nearly agrees with what Dr. Lardner ‡ says of them. "Possibly," observes he, "those hymns were partly ancient, partly modern, having been altered and interpolated since their first original, and some of them might be entirely modern." It appears, then, that Dr. Priestley saw in this passage every thing that was to be seen, and has noticed every thing that it became him to notice. The question, however, with which we are now most concerned is, did the Unitarians of the time of Victor, or did they not, contend that theirs was the faith of the general body of primitive Christians? And was Dr. Priestley

---

* Early Opin. Vol. III. pp. 295—302.

† And in my opinion justly. These hymns are no longer in existence; if they were, it might, perhaps, be found that their language admitted of a different interpretation from that put upon it by the anonymous author referred to in Eusebius. Many persons argue the divinity of Christ, for instance, from words and phrases which, in the estimation of others, justify no such doctrine.

‡ Works, Vol. III. p. 94.

wrong in saying that they did, and in the authority to which, for that purpose, he appealed? He does not attempt to deny or conceal that this claim of the Unitarians was not admitted by Eusebius, for he replies to Eusebius's objections. All that he asserts is, that it was a claim every where advanced by the Unitarians, and, as Dr. Priestley considers, justly advanced. This is the head and front of his offending, and for which he is courteously charged by the Reviewer with "extreme dishonesty,—a just specimen," it is added, "of the conduct of Unitarian commentators."

Why the testimony of an anonymous author, cited by Eusebius, (for Dr. Lardner will not allow, as the Reviewer asserts, that it is *Caius,*) should be preferred to the testimony of Artemon, or Paul of Samosata, or of the Unitarians of that period generally, I know not, except that the one was orthodox and the other heterodox, a circumstance, I am well aware, quite sufficient, in the estimation of some people, and probably of the Reviewer himself, to determine the judgment,—though, no doubt, there are others who will not hesitate to prefer the positive assertions of heretics, of fair and respectable character, to the anonymous statements of an orthodox writer recorded, in a subsequent period, in the writings of another.

For the same purpose, as that last mentioned, the Reviewer cites again a passage in the Philopatris, "a satirical dialogue," says he, "ascribed to Lucian, but *probably the work* of some contemporary writer." Triephon, a Christian, in reply to the question of his Heathen catechumen, "By whom shall I swear," answers, (I give, instead of the Greek, the English of the passage,) "By the most high God, great, immortal, celestial, Son of the Father, the Spirit proceeding from the Father, one of three and three of one. These account Jupiter, reckon this your God." "This passage," says the Reviewer, "almost persuaded Socinus that the doctrine of the Trinity was the received belief of the Christians of the second century." Whether this was the case or not, whether Socinus was so easily persuaded as we are told he was, I have not at this moment the means of ascertaining; but if he were, he must have been in a singularly credulous state of mind, and strangely wanting in his accustomed judgment. The whole force and pertinency of the Reviewer's observation depend *entirely* upon the age of this anonymous work. It is clear that when the dialogue was composed something like the doctrine of the Trinity was entertained by the writer; but before we can regard it as furnishing any testimony in favour even of the partial reception of this doctrine in the middle of the second century, we must first be satisfied that it was written at about this period; but for this there is not only no sufficient evidence, but the greatest weight of learned opinion inclines the other way. Dr. Lardner,* after mentioning the opinions of Bishop Bull, (who placed it as early as the reign of Marcus Antoninus,) and the sentiments of Moyle, Dodwell, and Gesner,† who ascribe it to the third and fourth, century, decides in favour of the later date, viz. the fourth century. In this case any argument derived from it as to the state of opinions in the second century is perfectly nugatory.

It may seem strange that a writer, thus betraying carelessness or prejudice at every step, should have ventured upon occupying ground which he has shewn himself to be altogether incapable of maintaining. It would not have

---

* Works, Vol. VIII. pp. 77 and 81.

† Gesner composed a dissertation expressly on its age and author, and supposes it to have been written in the time of Julian, after the middle of the fourth century.

been worth the trouble which I have taken to notice his charges, were it not that such confident assertions, affecting the character and credit of the professors of Unitarianism, and of its most illustrious advocates, are too often received with a readiness exactly proportioned to the degree in which they seem to detract from their principles and their honour.

THOMAS MADGE.

MEMOIR OF ANTONIO VIEYRA, THE PORTUGUESE PREACHER AND MISSIONARY.

OUR readers are probably aware that the censorship imposed upon the French press expired with the close of the last session of the French chambers, and cannot be again imposed until these bodies reassemble after the new election. During this interval, the periodicals of France are using their liberty with great zeal, and giving to the public many curious papers, which had been condemned to oblivion by the jealous caution of their official literary inquisitors. One of these prohibited productions is the memoir of which we here subjoin a translation, which is inserted in the French "Globe" of the 22nd of December. The subject of it was an extraordinary man, and his history cannot, we think, be now perused without interest.

"When, during the controul of the censorship, we gave a sketch of the literature of Portugal, we were not permitted to pay that tribute of respect which we ought to have done to one of its first prose writers, and the greatest man perhaps of that country, Camoens himself not excepted. Antonio Vieyra was not merely the first preacher of his nation, the Massillon of Portugal; the universality of his genius recalls to us that of Bossuet. A great theologian, an expert linguist, a profound historian and chronologist, a political writer distinguished by his force and courage;—speaking and writing the principal languages of Europe, together with six at least of the primitive dialects of Brasil, he was not solely a man of the closet and of study; he was in Europe a statesman, and in America an apostle. Several diplomatic missions to England,* France and Holland, (in 1646 and 1647,) two journeys to Rome,† four voyages to Brasil, eleven visits to all the missionary stations on the Maranhaô, twenty-two voyages along rivers exceeding in their extent the Mediterranean Sea, fourteen thousand leagues traversed on foot over the deserts of the new world, would seem to have scarcely left him leisure to be a writer. Nevertheless, Vieyra is justly ranked among the literary ornaments of Portugal; and we hardly know which ought most to excite our admiration, the immortal productions of his eloquence, or the six hundred leagues of territory which he civilized.

"This illustrious man was born at Lisbon on the 6th of February, 1608. His father conveyed him, when only seven years of age, to Bahia, where, in opposition to the wishes of his family, he joined the Jesuits on the 16th of May, 1623. He was for some time professor of the learned languages at the College of Bahia. In 1641, after the restoration of the house of Braganza, he accompanied, as his adviser, D. Ferd. Mascarenhas, son of the Viceroy of

---

* "Barbosa notices only one voyage of Vieyra to England. We state the fact from Oudiner. See Niceron, Tome XXXIV. pp. 270—275."

† "Ib. 1650, 1669."

Brasil, who was sent to Portugal to compliment the king, John IV. This monarch, captivated by the eloquence of Vieyra, appointed him his preacher, and having found him possessed of talents for public business, entrusted him with many negociations. It was in vain that the king endeavoured to attach him to his person, and to reward his services by a bishopric. His truly apostolic soul sought a career of activity and of dangers. Vieyra determined to devote himself altogether to the instruction of the American savages. In 1652, he arrived at the Captainship of Maranhaô, accompanied by twelve missionaries. In the following year he was compelled to return to Lisbon to carry a complaint to the king against the Colonists, and to demand the freedom of the Indians as necessary to their conversion. Having succeeded in this honourable undertaking, he again set out for his deserts. It was then that, devoting himself to his proselyting zeal, he brought over to Christianity the greater part of the tribes who wandered in the Seara, Maranhaô, Para, and on the banks of the Amazons. He erected sixteen churches, and composed a catechism in six languages for the use of the converts. He subjected the Nhemgaybas to the Gospel and to Portugal, which received them in triumph on the 5th of August, 1659. In 1661, the Colonists, more and more irritated by the impediments which the missionaries opposed to their criminal avarice, shipped off Vieyra and his associates in a vessel bound for Lisbon, on the pretence that they were conspiring with the Dutch to deprive Portugal of Brasil. This absurd accusation fell of itself: the voyage occasioned Vieyra, however, many misfortunes. Alphonso VI. had now succeeded to John IV. The young nobility had rendered themselves masters of the king's will. Vieyra, being consulted by the regent, advised that the favourites should be banished. A remonstrance, attributed to his pen, was forwarded to the young monarch. This piece appeared in French in a work entitled, *Relation des troubles arrivés à la Cour de Portugal*, by Fremont d'Ablancourt. The following year, however, the favourites again became the masters, and Vieyra was banished first to Oporto, and afterwards to Coimbra. Old enmities were now awakened. From the year 1652, the Jesuits of Portugal, enraged by a measure which they believed to have originated in his advice, were desirous of expelling him from their society as an innovator. On this occasion they charged him with having delivered from the pulpit doctrines contrary to the true faith. Will it be believed that neither the genius of this great man, nor the eminent services he had rendered to the cause of Christianity, could prevent their persecuting him through the Inquisition? He was imprisoned, by order of the Holy Office, on the 2nd of October, 1665; and it was considered that they did him a favour when they released him on the 24th of December, 1667, after a confinement of twenty-six months, by sending him to assist at an *auto-da-fé*, and restricting themselves to prohibiting him to preach. This injury was too odious to pass unnoticed. The Pope interposed, and the honour of Vieyra received a striking satisfaction and a singular distinction. By a brief of Clement X., he was removed from the jurisdiction of the Portuguese Inquisitors, and placed under the charge of the Roman congregation of Cardinals. We owe to this dispute of Vieyra with the Holy Office a very curious little work, which was not printed till 1821. It is entitled, 'A Secret Note addressed to the Sovereign Pontiff, Clement X., on the manner in which the Inquisition of Portugal proceeds towards its Prisoners.'* It is to be

* "Barbosa has not mentioned this piece among the manuscript productions of Vieyra; the reason of his silence may be easily understood."

added, that it was after the developement of facts made by this letter that the Inquisition was suspended in Portugal from 1674 to 1681.

"At the request of Queen Christina, Vieyra, in 1669, received from the general of his order, an invitation to visit Rome. The queen, delighted by his eloquence,* was desirous of engaging him as her confessor; but Vieyra's wishes were absorbed in his missionary labours. After having re-established his health at Lisbon, and, in 1678, declined new offers from the Queen of Sweden, he re-embarked for Brasil, where he arrived in 1681. He was appointed, on the first of January, 1688, by the general of the Jesuits, Visitor of the Provinces, and the Superior of all the Missions. He passed the remainder of his life at Bahia, where he occupied a small house with a garden, in one of the suburbs. In this retirement he employed himself in the correction and printing of his works. He afterwards received a brief from Clement X., authorizing him to publish his works without submitting them to the approbation of any censors—a circumstance not the least remarkable of his life. Vieyra rigidly observed his vow of poverty. He possessed no property, and wore the same cloak for fourteen years. He died in a state of nearly total blindness, in 1697, at the age of 89.

"In the writings, as well as in the adventurous life of Vieyra, we perceive a poetic character, which is a predominant characteristic of the Portuguese prose writers. We shall quote, in proof of this, the extract of a sermon which this zealous missionary delivered at the church of our Lady of Ajuda, at Bahia, during the obstinate and glorious struggle which Portugal had to maintain against Holland. This piece is marked by all the pious courage and all the zealous singularity of so energetic a character. It is pronounced by the Abbé Raynal,† to be the most extraordinary discourse that ever was delivered from a Christian pulpit. Vieyra, having taken for his text the xliv. Psalm and 23 verse, where the Psalmist, addressing God, says, *Awake. Why sleepest thou, O Lord?* thus proceeds:

"'It is thus remonstrating rather than supplicating that the prophet-king speaks to God. The [present] times and circumstances are the same.—It is not, therefore, to the people that I shall preach this day; my voice and my words shall ascend higher. I aspire at this moment to penetrate the bosom of the Deity. This is the last day of Easter, *(le dernier jour de la quinzaine,)* which in all the churches of the mother country is devoted to prayers before the sacred altars; and since this day is the last, it is proper to resort to the only and the last remedy. The Christian orators have in vain laboured to lead you to repentance: since then ye have been deaf, since they have not converted you, it is thou, Lord, whom I would convert.—Knowest thou not that the heretic, elated by the successes which thou hast granted him, has already said that it is to the falsehood of our worship he owes his protection and his victories? And what wouldst thou that the heathens who surround us should think of this?—The Talapoin, who does not yet know thee, the unsteady Indian, scarcely wet with the water of baptism? Hast thou then given us these countries only that they may be wrested from us? If thou hast destined them for the Dutch, why didst thou not call them while the land was uncultivated? Has the heretic rendered thee such signal services, and are we so contemptible in thine eyes, that thou

* "He preached before her in Italian."

† "*Histoire Philosophique.* Paris, Amable Coste, 1820, T. v. p. 37; and *Recueil des Sermons* du P. Vieyra, Lisbon, 1679, 1696, 12 Vols. 4to., terciera parte, p. 467. The Sermon is entitled, *Pelo bom Successo das Armas de Portugal contra as de Hollande.*"

hast drawn us from our country merely to be to him the clearers of the soil, to build him cities, and enrich him by our labours? Job, crushed by misfortunes, contended with thee: thou wouldst not that we should be more insensible than he. He said, Since thou hast determined my destruction, accomplish thy purpose; kill me, annihilate me. Let me be buried, and reduced to dust; to this I consent. But to-morrow thou shalt seek me, but shalt not find me. Thou shalt have the Sabeans, the Chaldeans, the blasphemers of thy name; but Job, the faithful servant who adores thee, thou shalt have no more. Dost thou think that Holland will furnish thee with apostolical conquerors, who, at the hazard of their lives, will carry through the whole country the standard of the cross? Will Holland raise temples that shall please thee? Will she build altars upon which thou wilt descend?—Yes! yes! the worship which thou shalt there receive will be that which is daily offered at Amsterdam, at Middleburgh, and at Flushing, and in other parts of this cold and humid hell!

"'Lord! I well know that the propagation of thy faith, and the interests of thy glory, depend not upon us,—and that were there no human beings in existence, thy power would give life to the stones, and from them raise up children to Abraham. But I also know that since the time of Adam thou hast not created a new race of men; that thou employest those which are, and that thou dost not admit to thy plans the less good, but from the want of better. If the misfortune befall us, that Holland shall become the mistress of Brasil, what I would with humility, but most seriously recommend, is, that thou do well consider before thy decree be executed; carefully weigh what might in that case befall thee; deliberate, while yet there is time.—Before the deluge thou wert highly incensed against the human race. It was in vain that Noah supplicated for an age; thou persistedst in thine anger. The cataracts of heaven at length burst; the waters rise above the summits of the mountains; the whole earth is inundated—and thy justice is satisfied! But three days afterwards, when the bodies floated, when thy eyes beheld the multitude of livid carcases, when the surface of the seas presented to thee a spectacle the most melancholy, the most terrific which ever angels gazed upon with sorrow, what didst thou? Struck with this scene, as if thou hadst not foreseen it, thy bowels were moved with grief. It repented thee that thou hadst made the world. Thou didst lament the past—didst form resolutions for the future. Behold what thou art; and since this is thy character, why dost thou not interpose to save us? When thy temples shall be spoiled, thy altars destroyed, thy religion be extinguished in Brasil, thy worship be suspended and the grass shall grow before the portals of thy churches, then shall Christmas arrive, and there shall be none to commemorate thy natal day. Lent, the holy week, shall come, and the mysteries of thy passion shall not be celebrated! The stones of our streets shall groan, like those of the desolate streets of Jerusalem. There will be no more priests, no more sacrifices, no more sacraments. Heresy will seat herself in the chair of truth. False doctrine will infect the children of Portugal. At some future day the question will be asked the descendants of those who surround me, *Boys, of what religion are you?*—And they will answer, *We are Calvinists. Girls, of what religion are you?*—And their answer will be, *We are Lutherans.* Thou wilt then pity, and wilt repent; but since sorrow affects thee, why not prevent its occurrence?'—

"Surely, neither Bossuet nor Bridaine furnishes any thing more splendid than this bold address. Besides his sermons, which form thirteen volumes, 4to, and extend to 190 in number, Vieyra wrote many other pieces, which

are specified by Barbosa. His other biographers have enumerated only a small portion of his publications. We cannot better complete the idea we had proposed to give of this extraordinary man, than by transcribing the titles of some of his works. They are, 1. A Letter addressed to the King on the Missions of Seara, &c., 4to. 2. Account of the Mission of the Serra of Ibiapaba. 3. Report to the Ultra Marine Council on the Affairs of Maranhaô. 4. Advice on the Difficulties experienced by the Inhabitants of St. Paul in the Government of the Indians. 5. Letter of Vieyra to the Provincial of Brasil on the Motives of his quitting Lisbon in 1652. 6. Apology for the Tears of Heraclitus. 7. The Art of Flying, a curious work, composed on the Invasion of Portugal by Spain. 8. A Discourse on the Comet which appeared at Bahia on the 27th of October, 1694. 9. History of the Future. 10. Criticism on the History of the Dominicans of Portugal.

"Vieyra left many manuscripts, of which Barbosa has given a correct catalogue. The principal are, 1. Description of Lisbon. 2. Politics of the Devil. (We are not informed whether this work treats of the Inquisition.) 3. Method of Governing the Indians of the Great Para. 4. Instruction and Reply on the Affair of Naples. 5. Description of Maranhaô. 6. A work on the War of the Dutch at Pernambuco. 7. The Manner in which the Indians were taken and condemned to Slavery in 1655. 8. Memoir on the State of the Jews and of the New Converts in Spain and Portugal. 9. A Key to the Prophets.—But we must stop. Perhaps more than one of our readers will, like ourselves, blush on their own account at the neglect we have so long shewn towards a literature of this kind. They would also probably feel surprised if we were to omit to avail ourselves of an interval of the liberty of the press, to give insertion to the praise of a man who has in such a degree done honour to Christianity and to human nature."—*Le Globe*, Tome VI. No. 13.

SECRET WORSHIP.

WOULDST thou in thy lonely hour
Praises to th' Eternal pour?
I will teach thy Soul to be
Temple, Hymn, and Harmony.

Sweeter songs than poets sing
Thou shalt for thy offering bring;
The unuttered hymn that dwells
In devotion's deepest cells.

Know that music's holiest strain
Loves to linger, loves to reign,
In that calm of quiet thought,
Which the passions trouble not.

And that living temple where
Peace and Hope and silence are,
Is the sacred citadel,
Where the Father loves to dwell.

Wouldst thou in thy lonely hour
Praises to th' Eternal pour?
Thus thy Soul may learn to be
Temple, Hymn, and Harmony.

A.

REVIEW.

ART. I.—*History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century; including a Sketch of the History of the Reformation in the Grisons.* By Thomas M'Crie, D. D. Edinburgh, Blackwood. 1827.

(Concluded from p. 34.)

IN 1269, died at Ferrara, Armanno Pungilupo. His conduct had been so exemplary and christian-like, that the Bishop of Ferrara, who was and is considered a saint, endeavoured immediately to prove in an authentic manner that Pungilupo had gone straight to Paradise, had worked many miracles, and deserved to be canonized. But whilst the good bishop was administering oaths to witnesses and collecting evidence to this purpose, not more than a year after Pungilupo's death, the Court of Rome set to work to prove that Pungilupo, so far from being a saint, was a heretic, and had gone quite in the other direction: and at Rome also witnesses were sworn and evidence collected to prove that such was the fact. The contest between the advocate of the saint and that of the devil (who is considered to be defendant *jure officii* in these cases) was a long and sharp one; but at length the latter prevailed. Although so late as the year 1295, Ricobaldo called Pungilupo a *friend of God*, yet, on the 22d of March, 1301, Pope Boniface VIII. (for whom Dante was mistaken in hell by Pope Nicolas III., who occupied a place which he was anxious to leave to Boniface, who he knew was to succeed him in it) condemned the memory of Pungilupo as that of a heretic; his bones, which had been buried thirty-two years, were dug up and burned, and his ashes thrown to the wind. A diligent historian of Ferrara, on whom we may rely, since Muratori has praised him, has preserved the acts of this condemnation, and from him we learn, that Armanno was declared guilty of partaking the opinions of the Albigenses, Bagnolesi, and Concorrezesi. He has further taken the trouble, on that occasion, of giving a list of propositions in which these sectarians agreed, as well as of some in which they did not. It may not be uninteresting to our readers to see some of the propositions in which they agreed.

The Albigenses, Bagnolesi, and Concorrezesi, in Italy, then agreed, it appears, in the following propositions: "That Christ is not God; that there is no resurrection of the body; that baptism with water is of no service; that a material church is of no use to pray in; that the church cannot make constitutions; that the anointment with holy oil is nothing; that the sacrament of the altar is nothing; that there is no original sin; that there is no purgatory; that faith alone is not enough for our salvation; that we ought not to confess; that it is not lawful to swear, or to put any one to death, or to give any one up to justice (if a heretic), because he may be converted." *

The sect of the Apostolics, resembling this in many points, was flourishing at the time when Pope Boniface was condemning the memory of Pungilupo. John of Parma, General of the Franciscans, is said to have prophesied that the Gospel of Jesus Christ was to terminate in the year 1260, when

* Priscianus, apud Muratori Antiq. Ital. Med. Ævi. Diss. 60.

the Gospel of the Holy Spirit was to succeed it, being as much superior to the existing one as the sun is to the moon, and by this the church was to be changed. The tenets of this man being condemned, another friar of Parma, Gerard Secarelli, began to spread the opinions of the Apostolics, and being taken and condemned as a heretic, he was burnt on the 18th of July, 1300. His sect was not, however, extinguished with him, for he was succeeded in the direction of it by Fra. Dolcino, whose capture and death are made by Dante matter of prophecy to him by Mahomet, in the 28th canto of his Inferno. Dolcino was burned after the most cruel torture, which he bore with the greatest fortitude, and without renouncing his opinions, in July 1305.

Secarelli and Dolcino taught that they were sent to REFORM the church, which was perishing, on account of the pride, avarice, luxury, and many other vices of the clergy. Dolcino said that Secarelli had already begun this *reformation*, and that he (Dolcino) was to finish it: that the church of Rome was not the church of God, but a reprobated one, and that she was that bad woman who renounced the faith of Christ, of whom John speaks in the Apocalypse: that no pope has the power of absolving from sins, if he be not "as poor, holy, and humble as St. Peter, not exciting war, not persecuting any one, and permitting every one to live in perfect liberty:" that Frederic of Aragon should be made Emperor, and should make nine or ten kings in Italy, who would destroy the pope and priests and friars, more especially the Dominicans and Franciscans, "and take from them their riches and temporal dominions, and bring all the world under the law of the New Testament." These sectarians called themselves *apostolics*, because they professed to live according to the manner of the apostles, and their opinions on many points were very heterodox.

This sect was certainly in many particulars the same as the others which appeared at different times. It is recorded at least that they agreed in their praises of celibacy, in their opinions respecting the inutility of churches, in disapproving of oaths, &c. It was said by the Albigenses, "that it was not permitted to shave;" so also the Apostolics, who affected the same ignorance and simplicity of manners as the apostles, were "intonsi et barbati," as St. Bernard says. Long after this monk, some of the followers of Dolcino being burnt at Padua, one who saw them burn says they were rustics.* Dolcino had many followers in Dalmatia and the Alps of Trent, as well as in Tuscany and the neighbourhood.† The name was well known in the twelfth century, and was even familiar in Germany, as we find from St. Bernard. Evervin, a parish priest of Steinfeld, near Cologne, wrote to St. Bernard to acquaint him that some of the *Apostolics* had been discovered to have arrived there, and the discovery originated in a quarrel these newcomers had with some heretics of that place. Two of them, *quoting always the words of Christ and of the Apostles*, had a dispute in public before the Archbishop of Cologne and many of the nobility, and then asked time to send for some of their *learned elders*. The people, against the will of the clergy, (if we must believe Evervin,) seeing that these heretics would not be converted, seized them, submitted them to the watery ordeal, (which St. Bernard approves of as an excellent mode of discovering truth,) and, as they were found obstinate, they were burned. They died so cheerfully, that poor Evervin could not understand how those sons of Belial appeared to have a

* Foscolo's Dante, sect. lxxx.

† Additamenta ad Hist. Dolcini Hæres. apud Muratori.—Rer. Ital. script. Vol. IX. col. 450.—Sassi not. in Dolcini Hist. col. 429.

greater strength of resolution than true Christians. St. Bernard answered this letter from Evervin, saying, that the courage they appeared to possess did not come from God, but from the devil; he called them all sorts of names, foxes, hypocrites, dogs; but after all is compelled to say that they behaved very well, did not deceive any one, had very good morals, did not commit violence, &c.: good qualities which he charitably attributes to hypocrisy. Muratori observes that none of the contemporary historians found fault with the behaviour of Dolcino and his followers in a moral point of view.

Dr. M'Crie would pass over the exertions of many excellent men by telling us, that many Italians had discovered the corruptions of the Roman Church, who entertained no thought of renouncing her communion, and he quotes three or four passages from the *Divina Commedia* to prove his opinion. Now this, in its strict sense, would apply to almost all men who see abuses in their country's institutions. Their first thought is, not to destroy, but to reform; not being always sure that if they overthrow they shall set up something better. The Nonconformists of England laboured long to avoid what they called the sin of schism, and so did many very honest reformers, who, for one reason or another, saw no necessity to destroy in all respects the system of ecclesiastical government of those from whom they differed in some particulars. That Dante "entertained no thought of renouncing the communion of the Roman Church," if opportunity served and redress could be had no other way, is a very easy assertion, but one which has little to support it. A man who, as Dante did, cried out loudly against the mass, the indulgences, the decretals, the temporal power of the popes, and their avarice; the hypocrisy and riches and idleness and ignorance of the friars of all denominations; who scorned their interpretation of the Bible, charging them with distorting its sense, and advising his fellow-creatures to read it and follow its precepts; who boldly puts into hell Pope Celestin, though canonized as a saint; who declared the Roman see vacant, in the sight of God, when filled by an unworthy pope (Boniface VIII.)—this man certainly looks like one who would not have been very averse to renouncing the communion of the Roman Church. After what Foscolo and Rosetti have written on Dante's inclination and intentions on the subject of reform, (particularly the former in his preliminary volume,) Dr. M'Crie would perhaps alter his opinion. To understand Dante, it is necessary to have a somewhat more intimate acquaintance with him than that which Dr. M'Crie appears to possess. His quotations remind us of the inquisitors of Spain, who put the poem in the *Index expurgatorius*, until *three* passages were expunged from it. Those learned divines did not see any other part to be dangerous. The Italian divines were wiser—they wrote very learned books and notes to prove his orthodoxy; not daring to proscribe his poem, and seeing that it would be necessary to destroy it altogether to do any good to their cause, unless they could make the world put an entirely different construction upon its meaning.

The poem of Dante cannot be understood without a full acquaintance with the religious history of his time, nor is that religious history intelligible without a thorough knowledge of his poem. Many of his opinions are those professed by the Italian sectarians in matters of morals, reformation of ceremonies, &c. In doctrinal speculations he placed Aristotle above Plato; but still, in his system of the heavens, in his metaphysics, and in his theological disputations, he follows in preference the school of Plato and Pythagoras. Nevertheless, many of his poetical fancies are to be traced to the opinions of the heretics of his days, and sometimes to those of some of the heathen

philosophers whom he could reconcile with Christianity; in doing which he displayed great ingenuity.

Dante's time, however, was not the fit season for heading any open plan of reformation in Italy. The abuses of spiritual power to obtain temporal ends and to advance the ambitious views of that "old, cursed, insatiable she-wolf," (as Dante calls the Court of Rome,) were then brought to their highest pitch, and political heresy to her interests was as dangerous as religious. The Venetians having seized Ferrara in 1309, Clement V. excommunicated them, declared them infamous to the fourth generation, ordered their merchandise to be confiscated in all the ports of the world, deprived them of the right of inheriting or of making a will, either in a foreign or in their own country, authorized any one to seize them and make them slaves, and excited all Christian nations to the lawful, nay, meritorious, act of making war upon them, and of destroying them by means even of treachery. And this bull found executors amongst all the Christian powers. A year before Dante's death, in 1320, and exactly one hundred years after the first *constitution* of Frederic against the heretics, the Inquisition was most mercilessly and infamously exercised against the partizans of the empire, in Milan and other cities in any wise disaffected, and continued to be so for several years.

Yet, in 1369, an insult was offered in Milan to the ambassadors or legates of the pope, which perhaps would have been spared when that city was full of heretics. In that year the pope excommunicated Visconti, Duke of Milan, and sent a cardinal and an abbot to deliver to him the bull of excommunication. The legates found Visconti in his capital, delivered him the bull, and were apparently well received. When they were about to depart he offered to accompany them a little way, attended by many of his followers. On reaching the bridge of the *Naviglio*, the duke stopped and asked them sternly, whether they felt more inclined to eat or to drink; they answered, that they wanted neither: but being pressed, they added, that where there was so much drink to be got, they felt more inclined to eat. "Well, then," said the duke, "here is the bull of excommunication; you shall eat it before you leave this bridge." It was in vain the cardinal remonstrated and threatened him with the vengeance of God. The ambassadors were obliged to eat immediately on the spot the parchment, ribbons, leaden seals and all. When they had finished their hard repast they were allowed to depart.

Petrarch and Boccaccio contributed greatly to the revival of Platonic philosophy. Neither of them was ever a profound scholar in Greek, yet from their days Aristotle began in his turn to loose ground before his rival.

In the next century Platonism was every where in vogue throughout Italy, and philosophy, in various ways, became the source of discussions and opinions which agitated the minds of the Italians, and prepared them for the state in which the German reformation found them. The Aristotelians became comparatively insignificant, but they still adhered to their principles. Pomponazzo, the most famous of them all, having denied the immortality of the soul in his treatise *de Immortalitate Animæ*, had no better defence to offer, than that he meant it as Aristotle's opinion, not his own; a very evasive plea, as may easily be seen. Had it not been for Cardinal Bembo's protection, perhaps the inquisitors would not have so easily admitted it, coming from a man who was already obnoxious for having held up Christianity to ridicule.

There was a moment when it appeared probable that the superstitions of Rome would be done away with altogether in Italy. The spirit of the times

was such, that popes and cardinals laughed at the vices of friars, and denounced both them and their miracles; but these men were many of them politicians, and the greater part of those even, who were honest, shrunk from violence and from many of the opinions and proceedings of the *root-and-branch reformers.*

Many of the Italians began to join the Court of Rome at the Council of Constance, and did so altogether at that of Trent, not from religious, but political reasons; to prevent the destruction of a power which they considered necessary to the political importance of their country. The literati, equally with the politicians, betrayed the cause of reform, or left both sides to the management of the rude and violent. "Sadoleto, Bembo, and the rest of the Italian scholars," as Mr. Roscoe observes, "kept aloof from the contest, unwilling to betray the interest of literature by defending the dogmas of religion, and left the vindication of the most important interests of the church to scholastic disputants, exasperated bigots, and illiterate monks, whose writings for the most part injured the cause they were intended to defend." This same Sadoleto, we learn from Dr. M'Crie, "in the name of his friends, set before Paleario the danger of giving way to innovations, and advised him, in consideration of the times, to confine himself to the safer task of clothing the peripatetic ideas in elegant language." Sadoleto, like Erasmus, had not the courage of a martyr.

Dr. M'Crie might very well have bestowed a little more pains in analysing the causes which led (more directly than the "disturbance" of the free inquirers) to so complete a desertion and overthrow of those bodies of reformers, who (though no doubt on various principles and views) were working, it might have been supposed somewhat surely, towards much the same end in Italy. The effects of the ferment upon political and religious opinion in Italy, are equally susceptible of much interesting inquiry. Whatever was the reason why the cause, though triumphant elsewhere, so totally miscarried in Italy, the injury resulting to that country from the collision was fatal and permanent. That measure of liberty and practical toleration which had existed, perhaps, to a greater degree there than in any country of Europe, was totally destroyed. Thankful for the blessings of the Reformation, however disfigured, it is hardly for *us* to speculate what might have been the result if the Italians had not been so crushed. Some of their descendants are fond of thinking that those principles which had found their way into the minds of so many of all classes of society, and even of the dignitaries of the church, would have produced a less violent and dogmatic, but perhaps a more effective, reformation, commencing in the country which was best prepared for it by its civilization and by the authority which its example would have enforced. As it was, if some part of Europe gained, Italy lost irretrievably all she had both in possession and prospect. After the Council of Trent, the power of the Inquisition was amazingly increased. Even the bishops were deprived of their canonical power, the monastic orders were rendered independent of them, the pope became a despot, and the whole nation was prostrated both in a civil and religious sense.

Dr. M'Crie's religious views obviously govern his plan, and furnish the reason why some of the most remarkable seceders from the Roman faith among the Italians are very briefly disposed of. Even the names of several of them are not mentioned, as is the case, for instance, with Gribaldi; of others it is only incidentally done. Alciati and Blandrata are only mentioned as "the noted Anti-trinitarians." Gentili is spoken of but once, to

deny that he met with other Unitarians at Venice in 1546. The Socini are very slightly noticed. In Dr. M'Crie's view, these men had nothing to do with "the Reformation" but to *disturb* it; and to dwell upon their names would excite feelings unpleasant to an admirer of Calvin, who would willingly shut his eyes to that great man's infirmities. To have mentioned Gribaldi, might have rendered it necessary to say that he died of the plague just in time to escape dying (thanks to the mercy of the Calvinists) by the hand of the executioner, a fate which could not be escaped by the more unfortunate Gentili, who was put to death among the Lutherans at Bern. We know that Dr. M'Crie is really an enemy to cruelty and intolerance, but we cannot help remarking that his dislike of any doctrines but his own has led him to approve of acts *in principle* as bad as those just now alluded to, which he wisely passes over in silence. Speaking of Alciati and Blandrata, (who visited the Grisons a second time in 1579, and were ordered to depart immediately,) he adds, "After this the country does not appear to have been DISTURBED with these controversies" about the Trinity. To be sure it was not *disturbed*, because if, instead of discussing with your opponents, you drive them away, you are not likely to be *disturbed* by their controversies. In other times a zealot would say of these good people, on the same principle, "They are carrying their opinions to some place, where perhaps they will find ignorant persons to delude; therefore, instead of banishing, the effectual remedy is to burn them, that they may not *disturb* ANY *country with their controversies.*" Thus did the holy Inquisition, and in defence of it urged the very same reason, namely, that where there was the blessing of a holy office, the country was *not disturbed by controversies* on religion. But it is said, "They were strangers—they fomented discord and endangered the existence of the whole colony, by propagating sentiments equally shocking to the ears of Papist and Protestant." Were not the Englishmen and Germans who were burned at Rome and elsewhere in Italy foreigners? Did not they foment discord, and endanger not a mere colony, but what was considered the true and universal church of God? And as for their propagating sentiments shocking both to Protestants and Catholics, does not a Jew or a Mahometan do the same? Consequently, the kings of Spain were right in driving all the Jews and Mahometans from their dominions, and in burning those who did not depart. Besides, we would wish to understand how far this is to go. Carlostadt was a *Protestant*, we suppose; but merely because he promulgated tenets shocking both to Papists and Lutherans about the real presence, he too was banished by the kind intervention of Luther, and driven both by him and Zwingle to live miserably by hard daily labour. Is this within the justification pleaded?

We do not intend to enter here into the details of Dr. M'Crie's History. It contains a good deal of matter which it is not easy to find elsewhere; and, whatever we may think of the deficiency and exclusiveness of his plan, and the partiality of his execution, his book is certainly, upon the whole, interesting and useful. We might, perhaps, remark, that he appears to us to repose rather too indiscriminate a confidence in his authorities. Whatever may be thought of their high characters, the reformers, and in general the Protestant writers, particularly those who were nearer the times of the Reformation, are not to be blindly trusted when they speak of Papists, of the Inquisition, of heretics, and so on. We cannot help, for instance, observing, that Calvin is a suspicious authority for an affirmation on which stress is to be laid, that Servetus "was known to be as zealous of propa-

gating his notions by private letters, as by the press." So we incline to think, that if the assertions on the persecutions at Venice be not altogether false, they are greatly exaggerated. Some of the writers on whom Dr. M'Crie relies, may be easily convicted of telling untruths—for instance, Vergerio. This man says, according to the translation of Dr. M'Crie, in a letter of April 24, 1551, "The news from Italy are, that the Senate of Venice have made a decree that no papal legate, nor bishop, nor inquisitor, shall proceed against any subject, except in the presence of a civil magistrate; and that the pope, enraged at this, has fulminated a bull interdicting, under the heaviest pains, any secular prince from interposing the least hindrance to trials for heresy. It remains to be seen whether the Venetians will obey." Now, it is a fact ascertained beyond the shadow of doubt, that from the very first moment when the Inquisition was introduced into Venice, it was *always* under the controul of the civil magistrates. After this we hear that "ample authority is given to the inquisitors, on the smallest information, to seize any person at their pleasure, to put him to the torture, and (what is worse than death) to send him to Rome." When we see all this said on the faith of an historian who talks about a bold speech, made at *a publio audience*, by an ambassador of the Grisons, who was thanked by several of the senators for his boldness, whilst we know that no public audience, no thanks of senators, could take place in reference to any ambassador, we are very much inclined to doubt all these tales and the circumstantial histories about the boats, the planks, &c., &c.

What we positively know is, that the republic of Venice *never* yielded to the Court of Rome; that when the Pope proposed a crusade against the Lutherans, the Venetians not only refused to join in it, but would not send ambassadors to a congress held at Bologna for that purpose; and that Caraccioli, Marquess of Vico, well known as an illustrious Protestant, often mentioned even by Dr. M'Crie, whenever he wanted to see his family, always did it in the Venetian territories, and under a safe-conduct from the government, which was respected by every one in the territories of the republic. Add to this, that we do not find a word about these persecutions and these martyrs in any historian of the republic of Venice, and particularly not in the last, best, and most impartial of them all, Count Daru, who had access to the private archives of the republic, and who would have exposed most willingly any villanies of the Court of Rome or of the Inquisition. The fact adverted to by Dr. M'Crie, that there continued to be Protestants at Venice in the seventeenth century, is also in our favour. We should have wished that to all other authorities Dr. M'Crie had added those mentioned by Daru, as from them it appears that among those Protestants, who exceeded one thousand, there were three hundred patricians, and that they were under the direction of the illustrious Fra. Paolo Sarpi, and of his companion and friend Fra. Fulgenzio.

To conclude this rambling excursion: we have heard that chronology and geography are the two eyes of history. We cannot assert that Dr. M'Crie's history is blind, because we cannot well make out whether or not it has the eye of chronology; a thing very difficult to be verified in his confused and embarrassed method of writing, the same persons and places appearing and disappearnig many times, without clearly distinguishing any dates. We doubted the soundness of the other eye, that of geography, when we saw Bologna, Modena, &c., separately spoken of, and the Pisano, (which we suppose means the territory of Pisa,) and the duchy of Mantua, (separated

as they are by many other states and by the Apennines,) united in one place, as if they were contiguous to one another, (P. 130.) But when we saw Piedmont and the very city of Turin spoken of as out of Italy, (pp. 281—283,) and read, "LUCCA—SITUATED ON THE LAKE OF GENOA," (p. 123,) we felt satisfied that, if not blind, Dr. M'Crie's History was at least somewhat one-eyed.

P.

ART. II.—*Conybeare's Bampton Lectures and Chevallier's Hulsean Lectures.*

(Concluded from p. 43.)

MR. CONYBEARE begins, in his second lecture, the history of the spiritual and secondary interpretation of Scripture. We have already examined the evidence on which the existence of such a sense has been supposed to be known to the writers of the Old Testament, or any of those who lived before this part of Scripture was completed, and having found no trace of such knowledge, we cannot, of course, agree with him, that those who, in the interval between the close of the Old Testament and the times of our Saviour, employed themselves in tracing such a sense, "borrowed this principle of interpretation from the authority of revelation itself." P. 40. Of the marks of this practice in the apocryphal books he thus speaks:

"The earliest instances of this practice are to be found (assuming, that is, the correctness of the dates usually assigned for the composition of those works) in the apocryphal books of Wisdom and Ecclesiasticus.—In both these works, but more especially perhaps in the book of Wisdom, traces of mystical interpretation are occasionally discoverable, though these are scarcely of that which can in strictness be termed a spiritual character. They are altogether in the tone of that Hellenistic philosophy, if we may so term it, which distinguishes the whole of the works in question, and of which it will soon be necessary to speak somewhat more at large. The most singular example, perhaps, of this mode of exposition to be found in either of the books, is the assertion, that the sacerdotal vestments of Aaron were symbolical of the material, or perhaps of the archetypal, universe; a notion held also by Josephus and others in later times.—In one passage of the book of Wisdom, there is (if I be not mistaken) somewhat which implies that its author regarded the history of the fall of our first parents as allegorical; and the same tendency to mystical exposition shews itself more than once in the highly amplified and ornamented detail which the same writer presents of the plagues inflicted on the monarch and people of Egypt. Of an era not perhaps very remote from that of these extraordinary works, is a remarkable, though suspicious, document, preserved by Eusebius, and attributed, on the authority of the Pseudo-Aristæas, to Eleazar the high priest. In this an allegorical explanation is authoritatively given to the different species of animals permitted or forbidden by the Mosaic law to be used for the food of man. The chief ground for proposing this explanation appears to have been a dread lest the Scripture should be supposed to have prescribed any thing as of divine ordinance, without reason or truth (εἰκῇ ἢ μυθώδως); a pretext, which (with, perhaps, a yet greater latitude of application) is common to all the earlier advocates of allegorical exposition. Whatever degree of credit we attach to the writings which pass under the name of Aristæas, the extracts preserved by Eusebius prove at least, that the habit of mystical exposition had already obtained among the Alexandrian Jews in the age of their author. The like inference may be drawn also from the extracts given by the same

historian from the treatise, whether genuine or supposititious, attributed to Aristobulus, a Jewish philosopher of the peripatetic school, said to have flourished under the Ptolemies."—Pp. 41—45.

It is evident, from Mr. Conybeare's own statements, that these books afford no traces of that kind of secondary interpretation of the Jewish history and law which, he contends, was familiar to the ancient Israelites, though imperfectly practised by them, namely, their typical and prophetical reference to the Messiah; but, we think, we may go further, and say that the passages referred to are not even examples of secondary interpretation at all, as they attribute no more than *one* meaning to the words. When the author of the Book of Wisdom says, "that God made not death, neither hath he pleasure in the destruction of the living: for he created all things, that they might have their being; and the generations of the world were healthful;" he seems to mean nothing more than that the world was originally calculated for the immortality of man, till his own disobedience brought death into it; and this, surely, is much more like a literal than an allegorical interpretation of the fall. The amplification of the plagues of Egypt displays the usual tendency of the apocryphal writers to exaggerate and feign, but we can see in it no marks of mystical exposition. The passage of this book, (xviii. 24,) in which the author, speaking of Aaron's staying the plague, ascribes virtue to his garments and insignia, ("for in the long garment was the whole world, and in the four rows of stones the glory of the fathers graven, and thy majesty was the diadem upon his head,") is a curious instance of that propensity of the Jews to seek for a recondite and fanciful *reason* for their own usages and rites, of which other examples may be seen in Josephus. That the pectoral of the high-priest represented the glory of the fathers, and the diadem, the majesty of Jehovah, was perfectly true; that the colours of his garments represented the elements, his girdle the ocean, and his turban the heavens, (Jos. Ant. III. C. vii.,) is rather a fanciful theory respecting the motive of the legislator in prescribing this dress, than a mystical interpretation of his words, which are taken only in one, and that their obvious, sense. Indeed, throughout his observations, Mr. Conybeare makes no distinction between the *emblematic* or *commemorative* import of a ceremony or usage, and the double meaning of words, applying to both the terms secondary, spiritual, mystical, allegorical, &c. Thus we are told, that an allegorical explanation is given in the epistle of Eleazar to the clean and unclean animals of the Mosaic law. Now, though Eusebius, in introducing the extract in question, (Pr. Ev. VIII. 9,) does use the word ἀλληγορεῖσθαι, this only shews, what we had occasion to observe in speaking of a passage in the epistle to the Galatians, (iv. 24,) that the ancients used the verb very differently from ourselves. The commands and prohibitions are taken in a literal sense, but are supposed to convey some moral instruction, derived from the habits of the animals in question. Thus the birds and beasts allowed for food are chiefly granivorous and herbivorous, while those forbidden are carnivorous, a distinction designed to teach us, that violence and bloodshed are unlawful. Ruminating animals are clean, to shew us the importance of *meditation*; those with a divided hoof are so, to shew us the importance of *discrimination*, &c. All this is absurd and fanciful it is true, and may be called a spiritual or mystical explanation of the Mosaic precept; but it is no secondary or allegorical interpretation of the words. The extracts from Aristobulus are yet further from affording any example of allegorical explanation. In the longest passage (Eus. Pr. Ev. VIII. 9, 10) he is supposed to be explaining to the king, Ptolemy,

the passages of the law in which hands, eyes, a face, &c., are attributed to God, and this he does by shewing that hands are an emblem of power, and that when it was said of himself, μεγάλην χεῖρα ἔχει ὁ βασιλεύς, what was meant was, that he had great power, and that the same principle of interpretation was to be applied, when God is said in the law to have brought up Israel out of Egypt "with a strong hand." Eusebius, it is true, calls this ἀλληγορικὴ θεωρία, but it is evidently nothing more than a *figurative* explanation of the anthropomorphic language of Scripture. In another passage (vii. 13) he applies to wisdom what is said of the creation of light; but the very phrase μεταφέρατο δ' ἂν τὸ αὐτὸ καὶ ἐπὶ τῆς σοφίας, points to an *application* rather than an *interpretation*. Should any one, however, think that from the manner in which Origen, *con.* Cels. IV. 51, joins his name with Philo's, as an author of allegories of the law, he must have written in the same strain with Philo, we see no objection to the inference; but the fragments which have been preserved do not supply any positive evidence.

Many circumstances conspired to dispose the Jewish Platonists of Alexandria to the allegorical interpretation of the law. Surrounded by monuments, in which a literal and symbolical meaning are blended in the most extraordinary manner, it was not wonderful that they should acquire a propensity to discover allegories even in literal narratives, and to search for a hidden meaning where a simple one was obvious. As Platonists, the example of their master not only inclined them to whatever was mystical, but accustomed them to clothe their own thoughts in this imaginative dress, and to seek for allegories in the religious legends of antiquity. Ashamed of the grossness and immorality of their own mythology, and yet unable or unwilling to renounce them openly, the Heathens themselves had endeavoured to bring religion and philosophy into harmony, by the allegorical interpretation of their poetical fables, and especially those of Homer,* whose name stood the highest, and whose influence on the popular mind was the greatest. What Homer was in point of antiquity to the Greeks, Moses was to the Jews; and the more they venerated him as the founder of their nation, the more anxious they felt that his writings and his institutions should impress the Heathens, if not with a belief in his divine mission, at least with reverence and admiration. They possessed not the knowledge of their own language and antiquities, which would have been required to explain justly and truly many things by which a heathen would be revolted, nor did they understand the scope of the Mosaic legislation sufficiently to vindicate it on the true ground, as a wise and beneficent plan for promoting the welfare of the people who lived under it, and making them the instruments of the most important future blessings to mankind at large; they adopted a course better suited to their powers, and better calculated to obtain their object with their heathen contemporaries, and by an allegorical interpretation contrived at once to explain away that which in a literal sense they could not justify, and also to engraft upon their sacred books the dogmas of that philosophy which they had learnt from the Heathens to admire. The writer whose works remain as an ample specimen of this mode of interpretation, Philo of Alexandria, lived a little before and during the age of the promulgation of the gospel, but the manner in which he speaks of his system shews that it was then no recent invention. It should be observed that, though he sometimes appears to uphold the allegorical as exclusive of the literal sense, he else-

* See the seventeenth Lecture of Bishop Marsh, who closely follows a writer in Eichhorn's Allgem. Bibl. V. 229, seq.

where considers them both as existing, one for the unrefined multitude, the other for those whose minds had been purified and exalted by philosophy. The spirit of his interpretation of the Mosaic history will be best understood by an extract from this part of Mr. Conybeare's work.

"While he allows that the history of Abraham exhibits in its literal acceptation the example of a man wise and dear to his Creator, he sees in the outward circumstances of that history the progress of the human mind from a state of darkness and error to one of intellectual and spiritual illumination. Chaldea is the region of vain and earthly imaginations, of astrology, idolatry, and false philosophy. Haran is the type of the sensible and material universe, of the creature with whose elements alone the unenlightened man is conversant. The handmaid Agar shadows out that discipline of the mind in the study of the liberal arts and sciences which is a prerequisite for the attainment of the highest and only true wisdom. She is termed an Egyptian, because the body (of which Egypt is the symbol) is needful for the acquisition of this elementary knowledge; and, lastly, she is subordinate to, and in time to be supplanted by, the real and legitimate partner of such a mind, the perception of things purely intellectual, and of their eternal author, figured in the person of Sarah, whose name he interprets to signify, my superior or ruling principle (*ἀρχή μου*). In Isaac, Philo discerns the type of a mind ranking yet more highly in the scale of spiritual and intellectual excellence; a mind possessing intuitively, as it were, and by the immediate gift of its author, the supreme wisdom; not a denizen of the fleshly Egypt, not seeking for previous instruction from the handmaid and the slave, from human erudition and accomplishments, but choosing one virgin partner, the heavenly and spiritual Rebecca, a patient continuance in the truth (*ὑπομονήν*). In like manner the wives of the other patriarchs are declared to be severally typical of some good quality of the heart or understanding. The life of the patriarch Jacob, like that of Abraham, is regarded as symbolical of the progress of human intellect from the earthly and visible things to the heavenly and invisible. The well of Haran is the fountain of science. To the vision of the ascending and descending angels a yet more remarkable interpretation is affixed. The ladder is the region of the air interposed between our own globe and the lunar sphere; a region peopled through all its extent by intellectual and incorporeal essences, some of whom are continually descending for the purpose of animating the bodies of men; others, having quitted those bodies, are returning to their aerial mansion, destined either to make this their sole and endless dwelling-place, or to return to the prison of the body, according to their respective degrees of purity and advancement in the love and knowledge of spiritual things. It is needless to add, that this is precisely the doctrine of the Platonic school as to the pre-existence and descent of the human soul."—Pp. 56—59.

Mr. Conybeare very candidly admits that the passages of Philo's writings, to which some (especially the late Jacob Bryant) have appealed, to prove that he had attained to some notion of the mediatorial office of Christ, are too obscure to warrant such a conclusion, and that Philo's notion of a Messiah was like that of his countrymen generally, the notion of an earthly and temporal deliverer. We have, therefore, reached the æra of the gospel, without having found, either in the Scriptures of the Old Testament themselves, or in the Apocryphal books, or in the writings of the Alexandrian Jews, a single example of a typical or secondary application, in the sense in which those phrases are commonly used; that is, any example of words understood as primarily referring to subordinate events and persons, and at the same time to the Messiah and the events of his kingdom, and only among the Platonizing philosophers have we found a double sense of any kind attributed to the words of Scripture.

. In the commencement of his third Lecture Mr. Conybeare touches very briefly on the use of secondary interpretation by our Lord and his apostles. As the whole authority of the practice must be derived from the use of it, we should have been glad to have found something more satisfactory than an assertion, that only the "most determined prejudice can doubt that they do affix a secondary and spiritual meaning to the Scriptures of the Old Testament." P. 78. The truth is, that the phrases *secondary interpretation, double sense*, &c., are wholly unknown to the writers of the New Testament, and though the spirit and the letter are opposed to one another, it is not necessary for us to shew that these expressions have no reference to what theologians call the spiritual sense of the Old Testament. The writers of the New Testament, when they quote passages from the Old, applying them in a manner very remote from the sense which their original connexion indicates to belong to them, never intimate that they supposed them to have a double, a primary, and a secondary meaning; they allege them as if the meaning which they attribute to them were the only one which they bore; and it is only an hypothesis of theologians that they knew of the existence of any other. Our Lord himself makes a very rare use of the argument from prophecy in support of his own claims, resting the proofs of his mission on the works which the power of the Father enabled him to do; he refers in general terms to the testimony which Moses, David, and the prophets bore to the Messiah (Luke xxiv. 27, 44); but we do not recollect a single passage in which he appeals, *in proof of his divine authority*, to a prophecy of the Old Testament, which, when examined with its context, appears to have no reference, or only a supposed secondary one, to the Messiah. In regard to the Evangelists the case is different, and the wide diversity of the sense in which they apply passages in the Old Testament, especially in the Psalms and Prophets, to Christ, from that which they evidently bear, in their original connexion, has long since led critics to suppose either a double meaning in the original, or an accommodation, resembling that of modern quotations of the classics, and not implying the belief of any real prophecy in the words. The bolder criticism of a still later period has suggested, that the Evangelists themselves understood and applied the Old Testament, like their contemporaries, according to the sound of detached passages, rather than the real meaning, and were equally remote from the knowledge of a double sense, and an intention to accommodate Scripture to any purpose to which they did not believe it originally applicable. Mr. Conybeare is unable to dispense entirely with the system of accommodation, but he admits it reluctantly, and even thinks it the part of Christian humility and sober criticism rather to suspend the judgment, as to the passages which present difficulties, than to attempt to reconcile or account for them by this hypothesis. P. 80.

Passing to the apostolical fathers, Mr. Conybeare observes, that in the first Epistle of Clement to the Corinthians, there is little of mystical application of Scripture, while the Epistle of Barnabas abounds in them, and the author of the Clementine homilies adopts the principle of Philo, that many things in the Old Testament are derogatory to the power of God if literally understood, and therefore must receive an allegorical interpretation. Justin is both careless in his quotations and fanciful in his expositions, but does not indulge in that bold denial of the literal meaning which characterized the Alexandrian school. Irenæus, too, luxuriates in typical expositions, in which an instructed Christian of the present day will hardly follow him, and in one passage, where he applies the spoiling of the Egyptians as an analo-

gical argument that the church may possess itself of the goods of Heathens, Mr. Conybeare remarks the first instance of the misapplication of a scriptural type leading to a moral error of judgment, if not of practice. Tertullian closes the list of those who are enumerated in the third Lecture, and from him the reader will hardly expect more sobriety than from his predecessors in typical exposition, a practice so seductive to a lively imagination.

The fourth Lecture brings us to the school of Alexandria, distinguished, according to Mr. Conybeare, by not confining its allegorical interpretations to the illustration of those doctrines which are derived from the undoubted evidence of Scripture, as the apostolic fathers did, but endeavouring by means of it to give the appearance of scriptural authority to the doctrines of their Platonic or Eclectic philosophy. Of this school the two most illustrious names are Clemens and Origen. Clemens believed that the heathen philosophers had either acquired from the Mosaic writings a knowledge of the truths which they contain, or that they had enjoyed a portion of the same inspiration from which the Jewish legislator had derived them; and while with the most multifarious erudition he endeavours to shew the conformity of the heathen theology with the Jewish and the Christian, he labours, on the other hand, by the aid of allegorical interpretation, to deduce the doctrines of philosophy from the Scriptures. He regarded nearly the whole of them as bearing an enigmatical character, and the Mosaic law as having a fourfold meaning, literal, moral, mystical, and prophetical. Like Philo, who was evidently his model, he applies the commencement of the book of Genesis to the Platonic theory of an archetypal universe, allegorizing the history of our first parents, and occasionally grafting Christian ideas on the fancies of his Jewish predecessor. The simplest portions of the history do not escape his ingenuity; thus, in the three days' journey of Abraham, previous to the offering of Isaac, he discerns the progressive advancement of the human mind towards the comprehension of the ideal universe; and the same event he conceives to afford an adumbration of the three persons of the Trinity, and the third of them to prefigure that on which our Lord rose from the dead. The same course is pursued with the narratives of the Gospel. The five loaves miraculously blessed by our Lord, are interpreted to be the five senses of man, and the feet of the Redeemer, bedewed, as he expresses it, by the ointment of repentance, to typify either the doctrines of truth, or the apostles who preached those doctrines. Origen, the most eminent of all the philosophizing theologians whom Alexandria produced, is still more celebrated than Clemens in the history of allegorical interpretation, partly from the reputation which other circumstances attached to his name, partly from his real merit and services to the cause of biblical criticism, and from his opinions on this subject being conveyed in the more accessible form of commentaries and homilies on Scripture. Hence, he has even obtained the unfounded reputation of being the inventor of the allegorical system. Like Clemens, he turned the history of the New Testament into type and allegory, as well as that of the Old. Having given some specimens of the extravagant length to which he carried this practice, Mr. Conybeare observes,

"It is indeed calculated to excite both wonder and regret, that one so distinguished for learning, genius, and, it may fairly be added, for piety, should have attached so little of value to the plain, literal, and practical exposition of the text; should have spoken at times as though doubtful, not only of the worth, but even the truth of the simplest narratives, unless viewed through the medium of allegory. Not only in the parables and the actions

or institutions expressly recorded as having a symbolical and spiritual meaning, but in every miracle, every speech, (I had almost said,) and every movement of our blessed Lord, in every mention of time, place, or outward circumstance, he finds a mystical designation of somewhat more closely and highly connected with the progress of the gospel, and the reception of Christ into the hearts of his faithful people."—Pp. 140, 141.

"Thus, before the termination of the third century, such a body of spiritual and allegorical interpretations had been accumulated, as to leave to subsequent expositors the power and opportunity of little more than actual repetition, or direct and obvious imitation. The principle was generally recognised as applicable to the Scriptures of the New as well as the Old Testament; and the chief alteration perhaps observable, as we advance, appears to be this, that the philosophical expositions are gradually either omitted, or so modified, as to harmonize more readily with the established faith of the church. As the παραδόσις too became more copious, and more technically defined, the subjects, believed to lie concealed under the mysterious veil of the letter, naturally became somewhat more numerous."—P. 143.

It will, therefore, be unnecessary for us to pursue the history of allegorical interpretation in the hands of later writers, who only repeated what their more eminent predecessors had said. Theodore of Mopsuestia (who died A. D. 428) appears to have set himself against the prevailing taste of the age, and to have endeavoured to bring back the interpreters of Scripture to the literal sense, but with little success; and the rapid decline of learning, secular and sacred, which ensued after the fifth century, forbade the hope of any revival of the true principles of sacred criticism. The fathers of the Latin church who succeeded to Tertullian, though they abound in mystical interpretation, yet indulged their fancy less than those of the Alexandrian school, and in greater subjection to the *regula fidei*. They do not in general deny the literal sense, but only treat it as in itself unworthy of the author of Scripture. Jerome and Augustine are the most eminent expositors among the Latin fathers of this age. To the former, as to Origen, biblical criticism owes the highest obligations; yet, in his expositions, he adopted the vague and uncritical canon, that every thing improbable or unworthy in the literal sense was to be explained allegorically; and he not only uses this method to illustrate or enforce doctrines which he supposed to be clearly taught in other parts of Scripture, but attaches an argumentative and doctrinal value to the allegorical sense. Augustine, inferior to Jerome in erudition, but superior to him in imagination and eloquence, found mystical interpretation in an especial degree conformable to his mental habits, and in proportion to the imperfection of his philological knowledge and his contempt for the letter of Scripture, was his success in discovering meanings most remote from the intention of the writers. The following is a specimen:

"The whole of the Psalms, as well as the greater part of the historical books of the Old Testament, Augustin appears to regard as having been understood by the Israelites themselves in their primary and literal sense alone, 'ad tempus temporaliter intellecta sunt,' but to have involved universally a second sense, of a prophetical as well as spiritual nature. He grounds this assertion, erroneous perhaps in the extent only of its application, upon a text which evidently bears no such meaning as that which he would affix to it, 'Cantate Domino canticum novum—Vetus homo cantat vetus canticum, novus, novum.' The applicability of each Psalm to the person, the history, or the spiritual kingdom of our blessed Redeemer, he gathers usually from the mystical import of the titles prefixed to each; titles, the age and origin of which are, in the opinion of the best biblical scholars, by no

means free from suspicion. Thus the title of the fourth Psalm, 'In finem, Psalmus Cantici David,' is explained with reference to our Saviour as the fulfilment of the law, 'Finis legis Christus—Hic aut verba Dominici hominis post resurrectionem expectamus, aut hominis in ecclesia credentis, et sperantis in eo.'"—Pp. 180, 181.

During the dark ages the method of allegorical interpretation prevailed universally among the commentators, who indeed drew their materials from the fathers already mentioned. The state of sacred literature among the Jews was such, that had Hebrew been more known than it was, no remedy of the evil could have been derived from this source: for the Rabbis were as blindly devoted to their Cabbala, as the Christians to their spiritual and secondary sense. But in the eleventh and twelfth centuries the grammatical study of Hebrew and the historical interpretation of Scripture were revived by Aben Ezra, Jarchi, and Kimchi; and the Christian theologians, being engaged in eager controversy with the Jews, were obliged to pay more attention to the literal sense. Nicolas de Lyra, who flourished towards the beginning of the fourteenth century, is reckoned by Mr. Conybeare one of the first whose method of exposition was improved by this means. But his innovations were unpopular, and the weight of authority against which he had to contend did not allow of his succeeding to any great extent. Nothing less than the revived study of the Greek and Roman classics was sufficient to expose the absurdity of the mode of interpretation to which the Scriptures had so long been subjected, nor till the appearance of the paraphrases of Erasmus was any effectual impression made upon the ancient system. That while he bore his testimony against the excesses of Origen, Hilary and Ambrose, Jerome and Augustine, he still admitted a limited use of the same method, may have been the result of the prudence which he infused into every act of opposition to the opinions of his age, or of habit, not admitting him at once to see the full extent to which his own principles should consistently be carried: in the passage which Mr. Conybeare quotes from him, (p. 224,) we do not, however, see a recognition of the fact that Scripture was designed to have more than one meaning, but only to produce in different minds different feelings and emotions. "Non absurdum est voluisse Spiritum S. ut sacra Scriptura nonnunquam *varios gignat sensus*, pro cujusque affectu. Neque hæc est Scripturarum incertitudo sed fœcunditas." In fact, in his Annotations on the New Testament, he seldom notices the spiritual expositions, so popular in his day, except for the purpose of refuting them. Melancthon imitated his example, and the writings of Luther, although affording some instances of a very fanciful application of Scripture, tended on the whole to re-establish the literal sense. By encouraging their readers to throw off this servile devotion to authority and tradition, all these eminent men contributed indirectly to the same end, though their own practice may not always have been uniform and consistent.

It is to Calvin, however, above all the other Reformers, that we are indebted for the first promulgation, at least in modern times, of a principle, without which the interpretation of the Old Testament can never be freely and independently carried on, namely, that we are not to suppose that the passages quoted from it in the New Testament, really had that meaning which those who quote them assign to them, because the New-Testament writers are in the habit of *deflecting or accommodating* what they cite, to the purpose which they have in view. "Non tam interpretatus," says he of Ps. lxiii. 19, quoted Ephes. iv. 3, "quam pia *deflexione* ad Christi personam accommodat." So in the passages which have been supposed

to bear a double relation to the Jewish and the Christian church, he appears disposed rather to ground such an application on the similarity of the subjects and their condition, than on any typical and prophetical character. The recollection of these facts may teach a seasonable lesson to some of his modern followers, many of whom, we doubt not, regard these doctrines as an invention of the Socinians to weaken the interest of Scripture and degrade the character of the Redeemer.

Mr. Conybeare's seventh Lecture is devoted to the history of secondary interpretation since the days of the Reformers. The Romish Church, as might be expected, continued to adhere to the system which was sanctioned by so many of the most eminent fathers; among the Protestants great diversity of practice prevailed, a few adopting the principle of Calvin, the majority, according to their knowledge and taste, and the predominence of fancy or judgment in their minds, adopting, to a greater or less degree, the spiritual interpretation. Grotius, (of whom Mr. Conybeare rather strangely remarks, "that he betrayed an attachment, perhaps somewhat excessive, to the more learned and temperate of the Jewish expositors,") in his commentaries on the Old Testament, very generally restricted to the history of the Jews those passages which had been hitherto considered as prophetic of the Messiah, admitting, however, a secondary reference to the Christian dispensation. Though he by no means denies the existence of a mystical sense or typical prefiguration, the tendency of his commentaries to produce a disbelief in them is visible enough in those who adopted him for their guide, and especially in subsequent critics of the Remonstrant Church. Among these Le Clerc, as might be expected, is mentioned by Mr. Conybeare with strong reprobation, as carrying his notions of accommodation to such an excess, as nearly to invalidate the prophetical character of the Old Testament, and indirectly at least to depreciate the divine authority of the New. We will, nevertheless, venture to predict, that the name of Le Clerc will be preserved by distant generations with gratitude, as of a man who, by unwearied activity and fearless independence of thought, gave a powerful impulse to the minds of his contemporaries. While Grotius and his followers thus contracted the secondary interpretation within the very narrowest limits, the learned Cocceius extended them beyond the wildest flights of the ancient allegorists, by maintaining, that "Scripture signifies whatever it can signify," in other words, whatever it can be made to signify. That the Coccean school is not wholly extinct may be inferred from the work of the Rev. Mr. Noble, reviewed in the last volume of the Repository [p. 523].

Until about the middle of the last century the Lutheran divines of Germany had held a kind of middle course in regard to typical and secondary interpretation, of which an idea may be derived from the well-known work of Glassius. Since the days of Semler, however, the ancient opinions on this subject, even in the modified degree in which they were still held by Ernesti, have been gradually abandoned; there are probably very few who maintain the double sense by which Grotius explained the application of the prophecies in the New Testament, and while some still contend for an accommodation, others regard the Evangelists as applying Scripture according to the custom of their age, in which the true sense and connexion of the obscurer parts of it had already been lost. The writings of Sykes and Benson in our own country, on types and the double sense, cannot be unknown to the theological reader.

The last Lecture of the volume, which should have been first, treats of the principles by which spiritual interpretation should be guided, and

of its several species. The maxim of the text, "Turn not unto the right hand nor to the left," is an excellent rule for keeping in the right way when it has once been found, but affords no instruction how to find it. We look in vain for any thing like a clear and definite rule, founded on a well-established principle. Mr. Conybeare is laudably anxious to check the abuse of this mode of interpretation, but every thing is in fact referred to the commentator's own discretion, and it would be very difficult to say why he himself receives Joshua as a type of Jesus, and yet hesitates to consider the downfal of the walls of Jericho as a type of the pulling down of the strongholds of sin by the gospel; or why he should see a striking adumbration of the great ransom in the cities of refuge and the offender's liberation by the death of the high-priest, yet doubt whether the harp of David, expelling the evil spirit of Saul, prefigured our Lord commanding the evil spirits to go out of the man whom they tormented. (Pp. 308, 314). On the subject of the deflexion and accommodation of prophecy he writes with equal indecision, not venturing wholly to deny its existence, yet laying down no rule by which to ascertain what is or is not accommodated or deflected. This deficiency is not to be imputed as a fault to Mr. Conybeare, who could not find an intelligible criterion where none existed, which, in regard to types, we have already endeavoured to shew. The general tendency of his remarks, however, is certainly to discourage the spirit of mysticism, and they may thus prove a useful warning to those who would have rejected similar advice from one who abandoned typical interpretation altogether. His history of this practice in the Jewish and Christian church is learned, candid, and instructive, and shews him to have been a man whose pious feelings and amiable dispositions deserved the eulogies and the regret of his surviving friends.

We have given no extracts from that part of Mr. Chevallier's Lectures in which he unfolds the types of the Old Testament. Those who delight in this species of theology will be edified by the minute detail of resemblances into which he enters. We have already, however, observed how completely destitute of Scriptural authority these details are, and the matter, which is to be found in other treatises of a similar kind, is not recommended by any particular ingenuity or eloquence in the manner in which it is treated.

CRITICAL NOTICES.

ART. III.—*The Case between the Church and the Dissenters impartially and practically considered.* By the Rev. Francis Merewether, M.A., Rector of Cole Orton, Vicar of Whitwick, &c., &c. Rivington, London. pp. 166.

THERE are some books that claim a passing notice amongst the publications of the day, not so much from any intrinsic merit or interest, as from the indication which they furnish of the state of opinion and feeling in certain classes of the community. If the work of Mr. Merewether be entitled to any attention, it must be on this ground; though we much question whether his own party would be very willing to acknowledge it as a fair specimen of the learning and ability to which the church must look for her defence in these days of lukewarmness and heterodoxy; for a feebler show of reasoning, conveyed in a worse style, it has rarely fallen to our lot to encounter.

The design of the book must, however, be admitted to be charitable, and reminds us of those schemes of comprehension, which a century ago were subjects of such eager discussion between the Church and the Dissenters; as it is nei-

ther more nor less than an attempt to bring back the various classes of Seceders into the bosom of the National Church, by detailing the mischiefs of Dissent, and enlarging on the benefits of Conformity. This end he proposes to accomplish, without changing any of the creeds of his church; for the catholicism of his spirit extends only to those who subscribe to the truth of her doctrines. (P. 9.) "The safe exercise of their religion," he informs us, (p. 17,) "is the utmost which they can reasonably expect," who dissent from the Church, which "enjoys the honours, stations, and emoluments disposable by the State."

The writer sets out with observing, that "the Established National Church must be admitted to be the *rule;* the Dissenting communities the *exception:*" hence "it will be the most logical, as well as the most orderly and impartial proceeding, to examine the circumstances of the exception, before the value of the rule, as a rule, is inquired into." The very reverse of this appears to us to be the case; since the nature and necessity of the exception can only be estimated in reference to the character of the rule. In this order of inquiry, he proceeds to shew that Dissent, in itself considered, is an evil; a position in which we are very well disposed to agree with Mr. Merewether, though the admission of it would lead us to a widely different conclusion. These evils he arrays under eight formidable heads:—Dissent is, 1st, Anarchical; 2dly, Anti-social; 3dly, Unpeaceable; 4thly, Unpatriotic; 5thly, Uneconomical; 6thly, Unseemly; 7thly, Unlearned; 8thly, Unscriptural.

The guilt of Dissent being thus satisfactorily proved, another important question occurs:—"At whose door does the guilt of Dissent lie? At the Dissenters', who separate because they cannot comply with the prescribed terms, or be involved in the offendant consequences of communion? Or at the Church's, who impose these terms, and give occasion to these consequences?" This point is next resolved by inquiring into the nature of the consequences complained of: these are enumerated under the following heads:—1st, Worship; 2dly, Discipline (including Government); 3dly, Character of Clergy; 4thly, Imposition of Ceremonies; 5thly, Subscription to Articles; 6thly, Doctrine (including Catechism and Creeds). It is not a little singular that from this enumeration is excluded the article of alliance between Church and State—a consideration, of all others, the most important in the eyes of a thorough Dissenter, as pointing to the radical evil from which all the great errors and corruptions of established religions arise.

With what success and ability these several objections to conformity are repelled by Mr. Merewether, some notion may be gathered from what is said under the head of "Subscription to Articles." The sum of the argument is, that without a prescribed creed there can be no uniformity of faith; that the chief sects of Dissenters require from their candidates for ordination some declaration of faith; and that the church has the advantage of prescribing a general form, "framed by collective wisdom and competent authority" for universal signature, instead of allowing each individual, as among the Dissenters, to make a confession of faith in his own words; and that this plan presents a clear, unequivocal, and intelligible test to the clergy and others; and, above all, to those whom the clergy are to teach. (Pp. 88, 89.)

With this "short *defence* of subscription" our author contents himself; and with arguments equally conclusive against the other objections alleged, it is not surprising if he turns the scale against Dissenters, and proves the whole enormity of schism to be with them.

The best part of the book is that in which the writer considers the evil tendencies and the advantages either of established religions generally, or of the Church of England particularly; though we must frankly confess, we have seldom met with a book written so little in the spirit of the present day, or so little calculated to accomplish the end which it proposes. It is evidently called forth by a strong feeling that the interests of the church are on the decline, and discovers a willingness to make concessions for the sake of peace and comprehension, which shews how deeply the inroads of Dissent, in its various forms, upon the integrity of the church are acknowledged and deplored. The grave proposal to the governors of the church for "*shaping*" the Methodist meeting houses "into *decent* ecclesiastical structures," cannot be read without a smile. (P. 152.)

Amidst a somewhat ostentatious display of candour and good feeling towards Dissenters, the author still maintains that tone of conscious superiority, that confident assumption of the learning of his own church, and of the transcendant excellence of her institutions, which so naturally results from possessing a monopoly of the national honours and endowments. Of those high classical and mathematical attainments, and of the general

literary accomplishments, by which many of our established clergy are distinguished, we always wish to speak in terms of respect and commendation. But neither the learning, nor the logic, nor the style of Mr. Merewether entitles him to such consideration. We shall conclude this notice with the following specimen of perspicuous gracefulness of expression: "The balance remains to be struck. Can candour hesitate to pronounce on which side the scale turns? The Church of England, as whilst she is such, that is national, she ought to do, preponderates: the Dissenting cause kicks the beam." (P. 146.) We question whether the most illiterate Dissenting teacher could produce any thing much worse than this; and we are certain that "the general character both of their labours in the pulpit and of their productions from the press," at least among that class which enjoys a regular education, exhibits a style very greatly superior to it.

ART. IV.—*The Silent and Unmarked Progress of Truth: a Sermon, preached, October* 16, 1827, *at Wolverhampton, before a Meeting of Ministers.* By John Kentish. 8vo. pp. 26. Birmingham, Belchers; London, R. Hunter.

MR. KENTISH's text is the question of the Pharisees and the answer of our Lord, concerning the coming of the kingdom of God, recorded Luke xvii. 20, 21. He adopts, in his interpretation of the passage, Schleiermacher's paraphrase: "In the way in which thou seemest to watch for the kingdom of God, expecting its appearance to be marked by outwardly striking events, it will never come to thee; thou needest not look abroad, for it forms itself in the same circle in which thou art living, in that of teaching and instruction, and is in fact already come." The object of his Sermon is to guard this statement from being misapprehended; to illustrate the justness of it; and to point out the influence which it ought to have on the sentiments, temper, language and behaviour of Christians and Christian ministers. The discourse is the work of a learned and critical student of the Holy Scriptures. Clearness of sense and precision of style are its prominent character. In the following passage, the truly respectable preacher gives a perspicuous and animated illustration of his subject:

"This quiet and usually imperceptible progress of truth and holiness, distinguishes Christianity from false systems of belief and rules of life, and gives it one feature of pre-eminence above less complete and more partial revelations of the Divine Will. The march of the Impostor of Arabia, was, alas! but too conspicuous in traces of blood and devastation. On the other hand, the empire of 'the Prince of Peace' has for its captives willing and renewed minds; for it is the kingdom of God within us. So far is it from employing in its own behalf the sword either of the magistrate or of the military leader, so far from loving scenes of parade and state, that its triumphs, altogether moral, have been, perhaps, the greatest amidst those who have suffered persecution for righteousness' sake, and those, too, who have been scantily provided with this world's blessings, yet who have been rich in faith, and heirs of the kingdom. While some men, knowing scarcely any thing more of the Christian dispensation than the name, have exclaimed, 'Lo, here, or Lo, there,' while they have looked for its approach, and even for its victories, in the patronage which forms of it have received either from the learned, the mighty, the wealthy, the great, or from numbers of the people, the humble, enlightened follower of our Lord has been sensible that his kingdom does not so come with observation: such an individual seeks for the Gospel and its ascendancy, where the multitude, whether in lowly or in fashionable life, behold it not; he views it, wherever it forms within the soul the moral image of Jesus Christ, wherever it exalts the child of ignorance and frailty and death, to the hope of pardon and immortal life, and to the glorious dignity of the sons of God."—Pp, 13, 14.

We know not whether there be a particular reference in the application of the discourse to any local occurrences: the concluding paragraph would lead us so to think.

"Many around us are, in their religious profession, ostentatious and obtrusive: I arraign not their motives; while I take leave to protest against their judgment and demeanour. There is a parade, a secularity, in their manners, their language, and some of their measures, when they associate for avowedly Christian objects, which I cannot witness without extreme disgust, and the recital of instances of which would ill suit the services of this hour. Alas!

frail man seldom knows how to steer a safe and even course between the opposite shoals of lukewarmness and spiritual display."—Pp. 18, 19.

We respect the preacher's sense of decorum in keeping the pulpit free from allusions to individuals and parties and passing events; but we remark, with deference, that there is a vagueness in his complaint and remonstrance which may allow some readers to suppose that he glances at certain public religious associations which the habits of his useful life sufficiently prove that he would be the first to encourage. We ought to add, that in a well-written "Appendix," Mr. Kentish particularizes as the objects of his disapprobation, "the placards which so often meet the eye, in the crowded street, and on the public road, the singular matter and phraseology of advertisements inserted in diurnal, weekly and monthly papers, the theatrical semblance and appendages of not a few edifices dedicated to Christian worship and instruction, the theatrical tokens of applause, or its reverse, exhibited at meetings convened for the most important of purposes," and also "those public and oral discussions of theological or ecclesiastical topics, to which a miscellaneous audience is invited and admitted by the sale of tickets."

ART. V.—*The Duty and Benefits of Co-operation among the Friends of Scriptural Christianity: a Sermon preached in the Meeting-House of the Second Presbyterian Congregation, Belfast, on Sunday, the 26th of August*, 1827, *and published at the Request of several of those who heard it.* By Hugh Hutton, M. A., Minister of the Old Meeting-House, Birmingham. 8vo. pp. 46. Hunter and Eaton, London.

THIS discourse, bearing reference to the late unhappy revival of bigotry amongst the Presbyterians of the North of Ireland, is dedicated to that portion of them "who disclaim the authority of the 'Westminster Confession of Faith,' and of all other human creeds, either as a test of Christian truth, or as a bond of Christian communion, and who *practically* maintain the sufficiency of the Scriptures to make men wise unto salvation." It is a faithful, bold, and energetic plea for union and mutual exertion amongst the Irish Liberals. Having, in his exordium, very happily illustrated a somewhat curious text, (1 Cor. xvi. 17, 18,) the preacher thus proceeds:

"As the passage which I have read in connexion with these remarks, fixes our view on the assistance rendered by some of these workers of righteousness, to the labours of Paul, and on the happy influence of their conduct on the spirit and exertions of this venerable servant of Christ; I shall, on the present occasion, pursue the train of thought to which it naturally leads, in some plain considerations respecting the duty, necessity, and advantage, of united and zealous co-operation among the friends of simple, scriptural truth; among those, I mean, who, like you, *acknowledge no master in religion, but Christ; no creed-book, but the Bible; no test of sound doctrine, but the unambiguous declarations of Jesus and his apostles.*"—Pp. 4, 5.

Mr. Hutton addresses his audience as Unitarians, in the comprehensive sense of the appellation, and calls upon them, under this character, to take public active measures for the defence and promotion of pure Christianity: an unusual style of address, we fear, in Ireland, where bigots and fanatics have proclaimed their follies and fulminations from the house-top, but where the advocates of reason, peace, and charity, have too often been contented to whisper in the ear.

We have not space to epitomize the various persuasives of the discourse; we will, however, extract a *Note*, in which the author states his views of the means which the friends of truth and liberty amongst the Irish Presbyterians ought to adopt for the promotion of their common cause. Happy shall we be to learn that the preacher's sensible suggestions have been duly weighed by that valuable class of persons for whose use and benefit they are designed. This is a critical moment in the moral, as well as political, history of Ireland; and much may depend for generations on the conduct now pursued in that interesting, painfully interesting, country, by those persons, whether ministers or laymen, to whom Providence has committed the talent, which carries with it so much responsibility, of influence over the public mind.

"The scope of this discourse, which was hastily composed on the occasion of his receiving an unexpected invitation to preach before a liberal and enlightened congregation of Presbyterians in his native town, and without the most distant idea of publication, prevented the author

from entering on the consideration of the *manner* in which the co-operation here recommended might be effected, and of the specific *objects* to which it might be most successfully directed. He cannot, however, send his discourse from the press in compliance with the request of his friends, without a brief allusion to these subjects. *Associations should be formed* of all who renounce the authority of human creeds and adopt the *Scriptures only* for their religious guide; originating in small independent *district* societies, and uniting in one extensive body. These associations should be *voluntary—always in action*—regularly *corresponding* with each other—supported by *small* contributions from men of the same spirit *in all ranks* of life; the *objects* to which their attention and their efforts might be turned, are such as the following, viz.: the *dissemination* of the great principles of Christian faith and practice, which they profess;—the *erection* of new congregations on these principles,—the formation of *tract* societies—the establishment of occasional *district* and *general* meetings of ministers and people, for religious worship and edification, at which discourses on doctrinal subjects might be delivered—the sending forth of *missionaries* to the various towns and villages, to bear testimony against the corruptions and inventions of men, and to vindicate the authority and teachings of Scripture, both by the preaching of the word and by the circulation of tracts—the assistance of *poor*, or *rising* congregations—the establishment of *Sunday-Schools*, in connexion with their places of worship—the *protection* of ministers and others, who may be brought into difficult circumstances by their manly avowal and defence of the truth—and the maintenance of a system of correspondence and co-operation, with societies founded on similar principles in other countries.

"All these objects have been attempted in England; experience amply attests their practicability and usefulness. *Some* of them might be tried with success in Ireland. From the North to the South, men are to be found there in abundance, of talents, courage, and zeal, equal to the work. Let the *people* take an interest in their labours, and support them with their characters, their substance, and their exertions; and not many years shall pass away, before such associations will be in vigorous and successful operation throughout the land."—Pp. 39, 40.

CONTEMPORARY

PERIODICALS.

UNDER this head we propose to give variety to the Repository by inserting occasionally extracts from different periodical works, illustrative of their opinions and literary merits, or containing any interesting or instructive facts or observations.

ART. VI.—*Foreign Quarterly Review.* No. II.

The Catholic Church.—"The third cause to which we would allude, as having operated far and wide in favour of liberty in the middle ages, is the influence of the Catholic church. Its modern enemies, not content with insisting on the true ground of Protestantism, the intolerable assertion of spiritual despotism by that church, have endeavoured to represent it as the constant enemy of civil freedom. We cannot but think that the history of ancient times speaks almost uniformly in favour of the contrary position. Selected indiscriminately from the very lowest ranks of society, it could not be expected that the priesthood, however tenacious of their own imprescriptible rights, should have felt much sympathy with the assertors of temporal dominion, whether barons or emperors. The son of a herdsman, whom Fortune had raised to the cardinal's hat or papal tiara, if his elevation had left within him the least spark of human feeling, could not but view with some degree of pity the sufferings of that class from which he had himself been raised, and to which, in the eye of the proud descendant of a hundred nobles, he still belonged. And his views of policy generally coincided with his natural feelings. It is impossible to read the history of the Guelfs and Ghibellines of Italy, without perceiving that it was at least as much through the intrigues of the church as through the firmness of the people, that the republican spirit triumphed at once over the tyranny of domestic signori and the pretensions of the imperial court. And, even in darker ages, we ought never to forget, that the liberation of serfs was placed by the church among those good deeds which were exacted as the tokens of a death-bed repentance."—Pp. 328, 329.

Christening Bells.—"If we turn to the *Pontificale Romanum*, we find a ceremony for the baptism of bells, which is to the full as absurd as any of the preceding ones, nay, seems to combine in itself all possible absurdities as to benedictions.

The bell is so placed that it can be easily got at, and then water, a whisk for sprinkling, salt, white linen cloths, holy oil, chrism, an incensoir with hot coals, &c., and a seat for the bishop, are put by it. The bishop comes in state, sits on his faldistorium, and goes through various evolutions of putting on and off his head gear, while he exercises the salt and the water, and the salt and water together, &c., as before. He washes the bell with the salt and water, and after it has been dried he dips his thumb in holy oil and makes the sign of the cross on the outside of the bell, and says, 'We beseech thee, Oh Lord! who hast commanded Moses to make silver trumpets, that this machine may be consecrated by the Holy Ghost, so that all the snares of the evil one, hail and tempest, may be driven away,' &c.! Next he washes away the cross made with oil, and says, 'The voice of the Lord is over the waters,' which is repeated by the choir. Then after certain psalms he makes seven crosses outside with holy oil, and four inside with chrism, consecrates the bell to the honour of some Saint, in the name of, &c. Then comes another prayer to the same purpose as before, then an incensing of the bell, and sundry evolutions with the head gear, psalms, antiphony, a gospel, &c., and the whole is concluded with the bishop's kissing the gospel and returning as he came. This ceremony is called baptizing the bell, and formerly, says the author, there were sponsors, who held the rope in their hands, answered any questions put to them, and were asked the name of the bell as in the baptism of children, to which the whole ceremony was analogous.

"There are, we presume, different forms in different rituals; for in another that we have seen, the bishop, while anointing and crossing the bell, prays God will send his Holy Spirit, that the bell may become sanctified for the repelling of all the power, snares, and illusions of the devil, for the souls of the dead, and especially for the averruncation of storms, thunder, and tempests! This, as an old writer says, is precisely the same notion as the ancients had with respect to their trumpets, as we see from Ovid:—

"Temesæaque concrepat æra
Et rogat ut tectis exeat umbra suis.

"And again, in Tibullus, I. 8:

"Cantus et e curru Lunam deducere tentat,
Et faceret si non Æra repulsa sonent.

"We should be sorry to calumniate any person, more especially any Royal person, but we have strange misgivings that their Royal Highnesses the Duchesses of Angouleme and Berri have been god-mothers to sundry bells since the return of the Bourbons to France; most assuredly in 1782 the King and Queen of France were so. The book before us shews that the ceremony is still practised, for it appears that the chaplain of a Bavarian bishop, who has lately gone through the ceremony, has written in the Allgemeine Kirchen-Zeitung, to shew that his master did not really mean to *christen* the bell! Charlemagne forbade the christening of bells in 789. See Capitular. Aquisgran. III. C. xviii.; or Durantus de Rit. Eccl. I. 22, 2. Cardinal Boza endeavoured to shew that the ceremony was not intended as a real christening; nor can any one suppose that they who invented this impious formulary, could either be blasphemous or absurd enough to entertain such a thought; but in this, as in a thousand other cases, the Church of Rome cannot excuse itself for doing what is likely to mislead, and then taking no pains to prevent the people from being misled, nay, rather encouraging (by her functionaries) the most absurd errors."—Pp. 544, 545.

ART. VII.—*British Critic or Quarterly Theological Review.* No. V.

The New Irish Reformation.—From a long and rather absurd article on this subject, we shall make a few extracts for the benefit of those who might not otherwise be aware what prodigies are now in progress through the converting energies of the possessors of the tithes (we know no other equally appropriate description of the handful of persons who call themselves the Protestant Church) of Ireland.

"On the whole, from a statement of conversions recently published, it appears that the total number at the end of last September, was 2,357. It is known that many have silently conformed to the Protestant church, whose cases have not been included in that statement. It is also notorious, that conversions have not since been anywhere discontinued; and, when it shall have been considered, that only adult persons have been comprehended in the enumeration, it must be manifest that no inconsiderable inroad has been already made upon the Roman Catholic Church of Ireland, by the number of those who have actually withdrawn

themselves and their families from its communion. The review which we have taken of the state of the Roman Catholic Church in every part of Ireland, must satisfy reflecting persons, that the real impression is beyond comparison greater; a spirit of religious inquiry appearing to have been generally excited among Roman Catholics, and the authority of the sacred Scriptures superseding everywhere the dictation of their priests."—P. 53.

" 'The conversions that have taken place are but, as it were, the first shaking of the tree; a few of the ripest have been severed. These recantations have had the most beneficial results. One immediate effect they had, of confirming all Protestants in the truth of Protestantism, which was a point of much importance in this part of the kingdom,—which was the better religion was a subject of doubt in the minds of most ignorant Protestants. Now the Reformed Religion is completely victorious, having Reason and Scripture on its side.'.... 'Never,' the writer urges in his conclusion, 'was there a time when English aid was more necessary than now, because the overwhelming power possessed for so many centuries by the priests, is all brought to bear in every parish against the infant Reformation. Its battle must be fought inch by inch. The Woman that fled into the Wilderness is returning out of it, and the monster stands with open jaws to devour her, if he can, before she has attained strength from on High.'"—P. 41.

" Two observations have been added, which should not be omitted. 'Hitherto,' says our informant, 'the Roman Catholics have had too much reason for an opinion which is very commonly entertained among them, namely, that to be a Protestant and to have no religion are synonymous expressions.' The evil is indeed rapidly disappearing, and Roman Catholics are now forced to make a distinction between nominal and real Protestants. The other observation is, 'that nothing seems so fitted to produce extensive good in Ireland as the influence of the landed proprietor, who should prove to his tenantry that he values them at something more than the revenue which they produce to him. The influence of such a man, who would feel and act as a servant largely entrusted by God, would,' it is said, 'be incalculably great.' The power of this influence has, however, been little tried in Kerry."—P. 47.

Our readers shall see in the next extract what this genial " influence" is.

" A gentleman possessing an estate in a part of Ireland, in which the Roman Catholics form a considerable part of the population, established on it a school for the education of his tenantry, and appointed a committee of five persons, three of whom were Roman Catholics, to arrange a system of education. Having thus taken sufficient care that the peculiar opinions of Roman Catholics should not be offended, he announced to the tenants, that he would insist upon their children receiving the education which he offered, and that he would accordingly exercise all the power of a landlord against those tenants whose children should be absent a single day without permission. The clergy interfered in this, as in other instances; the landlord distrained the cattle of the parents of the children whom they had caused to be withdrawn; and the tenants frequently sent private messages, requesting that these coercive measures might be employed against them, to furnish them with an apology for sending their children again to the school."—P. 24.

But the Protestant church finds some difficulty in agreeing what doctrine it seeks conversion to.

" The prevailing argument urged on the other side by the Roman Catholic clergy, is the dissension existing not only between distinct churches of Protestants, but even within the Established Church of these countries itself, between Calvinists and Arminians. It may indeed easily be admitted, that a question concerning the manner in which the Atonement of the death of Jesus Christ is applied to the salvation of believers, cannot properly have place in a church in which the doctrine of the Atonement is overlaid and stifled by the superstition of a sacrificial sacrament, and by the various contrivances of priestcraft, which have corrupted the scriptural doctrine of salvation with the most unchristian notion of meritorious performances. The very dissension prevailing among Protestants is, on the other hand, at least a proof that the notion of human merit is rejected, since the question is concerning the manner in which the salvation of Jesus Christ is granted by the free mercy of God, whether it is appointed only for a chosen number, or offered generally and without restriction to every individual. It is, however, notorious to every person acquainted with the state of religious opinion within the Established Church, that much of this dissension has been mitigated, and that the two parties, in-

sisting little on their peculiar opinions, are now generally contented to meet upon the common ground of a rejection of the pretensions of human merit. It may be hoped, that what may still remain of the disagreement will be wholly forgotten in the opposition to a common adversary."—Pp. 49, 50.

The following is a curious inducement to conviction.

"Already in the neighbourhood of Sligo, as has been remarked, an opinion has begun to prevail among Roman Catholics, that the religion of the Protestants was soon to have the superiority. How rapidly would the Reformation be extended, if such an opinion were to be generally entertained!"—P. 54.

There is something of the sublime in the following.

"Whoever looks into the history of the three centuries which have elapsed since the commencement of the Reformation, must be convinced that the Church of England has been, and is at this day, the grand and powerful support of the Protestant churches of Europe, and consequently must necessarily have been, and continue to be, the main object of the jealousy and hostility of the Papacy, as it has struggled, and is still struggling, to regain its lost ascendancy over the governments of the west. From England, indeed, and even from Britain, the efforts of the Papacy were, after some struggle, wholly excluded, though not without a change of the reigning dynasty. Ireland, however, specially subjected to the Papacy in the very introduction of the English power, still very extensively acknowledges the Papal supremacy. Here then is the hold which the Papal dominion still possesses of the United Kingdom. That it attaches importance to the hold is manifest from this fact, that the concerns of the Roman Catholic Church in Ireland are subjected to a special congregation of cardinals, though a regular hierarchy has always existed in the country. That the object of the grasp is not limited to the local interests of Ireland, the establishment at Stoneyhurst, and its active interposition, must demonstrate, if demonstration be required. It is the deadly gripe of an antagonist, who will never relinquish the struggle, until he shall have been wholly overcome. Either England must subdue the Papacy by reforming Ireland, or the Papacy will overthrow the Church and Constitution of England. The Protestant religion of England, indeed, cannot altogether perish, though, possibly, in the awful dispensations of the Divine judgments, it may yet require to experience a renewed ascendancy of the Pope, as in the bloody, though brief, reign of Mary, the Reformation of England was originally purified. But, while we are confident of the permanence of our religion, we should struggle to maintain also the permanence of our religious and of our civil institutions. If the spirit of those institutions has become languid in undisturbed tranquillity, let us endeavour to restore it to its original vividness; let us act, as if the struggle in which we are now engaged were the appointed means of the Divine Providence for reanimating the friends of a Protestant Church and Constitution, and we may avert a calamitous visitation by rendering it unnecessary."—Pp. 54, 55.

ART. VIII.—*The Test-Act Reporter.* No. I. January, 1828. To be continued Monthly. London. 6*d*.

THIS is the first number of a little publication under the auspices of the United Committee for conducting the Application to Parliament for the Repeal of the Corporation and Test Acts. We hail it not only as a symptom of activity and of increasing interest on the part of the Dissenters, but as intended to furnish an accurate and complete historical record of what takes place on so important a question. If the Dissenters of the present day have any energies to awaken, they will hail a publication of this sort, which merges all minor differences in the grand design of asserting and extending the most generous principles of Religious Liberty.

OCCASIONAL CORRESPONDENCE.

On the Necessity of Discrimination in Opposing the Doctrines of the Established Church.

To the Editor.

SIR, *Dec.* 13, 1827.

As it is not my design to occupy your pages with any controversy respecting points of theology on which we shall in vain expect coincidence of sentiment, I shall be brief in the remarks which I have to offer in reply to your correspondent R. A. M. I will merely premise that he is evidently not aware that if his observation with respect to the harmlessness of advancing arguments against doctrines in their *exaggerated form* be just, calumnies and libels might be vindicated on the same ground. Supposing the latter to be destitute of foundation, then since *shadows* only have created alarm, they can give rise to no injury, and consequently ought to excite no indignation!

The purport of the paper inserted in your number for September, which your correspondent has honoured with his notice, amounts to this; that it is extremely unfair to represent all members of the Established Church as believing what only a part of them do, and to make the whole body responsible for the extent to which many, and it may be the majority, carry its leading doctrines. In my apprehension, it is the duty of our opponents to specify the precise opinions to which their accusations are intended to be applied, and therefore the use of *general terms* is not sufficient where they are known to comprehend different significations. Though it is true, with very rare exceptions, that every member of the Anglican Church professes to be a Trinitarian, it is not true that every one of them embraces, for example, the opinions of Sherlock. Those only, therefore, who adopt the interpretation of the inflexible dean are bound to answer the objections alleged against it. Thus also in the case of the Atonement, a certain number may believe in the explication given of that tenet by the disciples of Calvin, but it would be palpably unjust to place those churchmen who entertained different sentiments in the same class with these evangelical divines, as they term themselves, though both parties may be equally strenuous in maintaining the truth of the Atonement. Again, several eminent writers of the Church of England have maintained, what in the present day has been advocated by Mr. Wilberforce, that the human heart was rendered so radically depraved by the transgression of our first parents, as to be utterly incapable of any virtuous inclination and of making the slightest effort towards actual improvement. A larger portion of the clergy have contended that this corruption, though universal in its extent, has not destroyed the moral powers of man, nor prevented his attainment of excellence by the proper exertion of his faculties: while others, like Archbishop King and Bishop Bull, make original sin consist in the evils resulting to mankind from God's withdrawing his extraordinary favour, as well as the gift of immortality which he had conferred upon Adam in his state of innocence, though these privileges did not in reality belong to his nature.*

From this statement it is evident that the charges adduced against the preceding doctrines may be true of some of their advocates, and false with respect to others; and hence the necessity of particularizing the precise explanation which is meant to be opposed in all controversies respecting these points. Your correspondent R. A. M., however, observes that there can be no need of this specification, when he can at once, without any trouble, appeal to the Athanasian Creed, the Articles, the Litany, and the Catechism, for the truth of his assertions. To this I have only to reply, that these articles and formularies of the church are received by many whose sentiments materially differ from each other, and are adopted by the followers of Wallis, South, Burnet, Jortin, and Powell, not less than by those of Bull, Sherlock, Waterland, and Horsley. "Tous

* See Archbishop King's Sermon on the Fall of Man at the end of his Origin of Evil, and Bishop Bull's Discourse on the First Covenant, &c.

ceux (says Pascal) qui disent les mêmes choses ne les possèdent pas de la même sorte."

But, let me ask, is there no variety of doctrine among those who claim the common appellation of *Unitarians?* We have not to learn that though a certain portion of them contend that our Saviour was nothing more than one of the ordinary race of men, subject to all the bodily and mental weaknesses incident to human nature, and that even in his moral character he did not exhibit a model of absolute perfection, another class are not less firmly persuaded of his pre-existence; believing that he dwelt in the bosom of the Father long anterior to the formation of the mundane system, and that by him was created the present material universe with all its inhabitants. Some again of the same denomination maintain, that by the Logos of St. John is signified a being perfectly distinct from the Father, and who was in due time sent into the world to announce the certainty of an existence hereafter. Others consider the term as denoting nothing more than the divine wisdom which at a certain period emanated from the Deity, and became personified in the son of Joseph and Mary. One party discards the remotest idea of an atonement; another regards the death of the Saviour as possessing a mediatorial efficacy in the redemption of mankind, though they attempt not to explain their precise notions. Some contend that every semblance of worship paid to our Saviour shares in the guilt of blasphemy; others think with Socinus that the adoration of Christ is fully authorized by the power and glory with which he was invested after his ascension; while a third class assert that from the language of Scripture the Son is entitled to every degree of homage and veneration, short of the actual worship due to the Father.*

Now, in my apprehension, whoever undertakes to refute the creed of the Unitarians is bound to state with precision against which of these parties, all claiming the same title, his arguments are intended to be directed; nor could any thing be more unfair than to involve in one indiscriminate accusation Whiston and Lardner, Priestley and Price, Mr. Frend and the Editor of the Improved Version. It is the constant neglect of this discrimination which I am sorry to be obliged to condemn in the opponents of the Church of England. Your correspondent will probably say, that since the Unitarians are not tied down to any fixed creed, the cases I have compared are not similar; but as long as some of our articles continue to receive different explanations, the complaint I have urged is, in my conception, fully justified. That the language of these articles and formularies has, in some instances, been thus variously interpreted by learned and orthodox divines, it would be in vain to deny; and while some have regarded this latitude as a subject of lamentation, others have with more justice viewed it as advantageous to the interests of religion, by admitting a greater number of able and excellent men into our communion, and by leaving room for future improvement, without compromising the great ends proposed by the Reformation. There can be no doubt that the original framers of our articles were desirous of retaining as many of the best Papists and Puritans within the pale of the church as it was possible to effect consistently with the object in view, and hence we may account for some of those modes of expression which may be construed as favourable to the respective tenets of different subscribers. The truth is, as Dr. Powell has well observed, these articles "have been interpreted too rigidly by zealots on both sides, with different designs: by some among our friends, lest they should be thought lukewarm in defence of the church: by many among our enemies, that the compliance required of them might appear the less reasonable."*

After this explanatory statement, the questions which your correspondent R. A. M. has proposed, with an apparent air of triumph, scarcely require any serious notice. He asks whether it may not be said without exaggerating the truth, that the Athanasian Creed teaches *tritheism*, that the Litany supposes an expiring God; and that the Catechism speaks distinctly of three independent Gods. He will excuse me if I adopt on the present occasion the monosyllabic answer

* If I mistake not, this appears to be the opinion of your correspondent, Mr. T. T. Clarke. I admire the conciliating disposition of this gentleman, but I cannot by any means concur with his sentiments respecting the character of our liturgy.

* See an excellent Discourse *on Subscription*, by Archdeacon Powell, formerly Master of St. John's College, Cambridge, preached before the University.

of that illustrious and lamented statesman, Mr. Canning, to a series of questions forced upon the attention of the House of Commons, by Sir Thomas Lethbridge, during the last session: *No.* The exposition which R. A. M. has given in each of the three instances adduced is most assuredly a gross exaggeration. Neither Sherlock, nor Bull, nor Waterland, nor Horsley, nor any other polemic of the high school of orthodoxy, professed to believe any thing of the kind; nor did they admit that the supplication in the Litany which he appears to think decisive, is to be understood as implying more than the passion of the Son of God in his *human nature.* Neither is the interpretation which R. A. M. has given of some of the expressions in our second Article, that which is received by the majority of our best divines. Like Dr. Channing's* terrific description of the Atonement, (which he most unfairly represents as applicable to all Trinitarians,) it may possibly be adopted by some, but it is utterly rejected by others. Let the former answer for themselves.

Does your correspondent really mean to affirm that because many of the clergy do not subscribe the articles in the sense which in his conception is the most obvious, they must therefore disbelieve them? Then most unquestionably we have a right to conclude that those Unitarians who affix to the words of John vi. 62, of Coloss. ii. 9, and of numerous other texts, a meaning totally different from their usual acceptation, and from what the construction naturally suggests, do in fact, as far as those passages are concerned, refuse to believe the declarations of the sacred writers.

Your correspondent pointedly inquires, what I imagine the great mass of professed Christians do in truth believe. The reply is obvious. As the great mass of the population in every country of Christendom is necessarily composed of the unlearned, they naturally rely upon the authority of the public teachers of the denomination to which they belong for the explication of the doctrines revealed in Scripture, and of the formularies (if any) of their respective churches. But, after all, the private opinion of uneducated persons can be no criterion in judging of the truth of the one, or of the correctness of the other. Nothing, however, can be more unreasonable than the expectations of our opponents, and we might almost suppose that they required in human compositions a degree of perfection not to be found even in the pages of inspiration. We should entertain but a mean opinion of that man's understanding who, because he had met with considerable difficulty in the interpretation of the English laws, as well as some obscurity and error in the language in which they are recited, should immediately relinquish the benefits of our unrivalled constitution, and repair to some other country in quest of Utopian excellence. Little less irrational are those who insinuate that because some doctrinal errors may in their apprehension be discovered in the National Church, and some expressions are retained in its ritual which it might be better either to amend or expunge, its communion ought to be quitted without hesitation, and its tenets and form of worship for ever renounced.

Speaking of our ecclesiastical constitution, your correspondent observes that "every departure from an absolute unity of opinion is a flaw in the operation of the system." Beyond all question such was not the opinion of the temperate Reformers who compiled our Articles. "It is usually of more importance," says Dr. Powell, "to the peace and happiness of a community, that its members should speak, than think, alike." That man, indeed, must be nearly infatuated who can imagine that *absolute* uniformity of sentiment can ever be attained on sub-

---

* Dr. Channing's Discourse on the Beneficial Tendency of Unitarianism is well entitled to the praise of eloquence, but I have seldom seen less substance comprised in the same bulk. Besides the misrepresentation of which I have complained, many of his observations are, to say the least, vague and unsatisfactory. Thus, "Nature," he informs us, "is no Trinitarian. It gives not a hint, not a glimpse, of a tri-personal author." I will merely ask, Has nature given any hint of a resurrection of the body, or of a general judgment hereafter? Does it say any thing of sanctifying a Sabbath for the Jews so sacred that every violation of it was punished with certain death? Does nature give any glimpse of Christian Baptism and the Lord's Supper? Or, what is still more important, does it suggest the necessity of limiting the light of the gospel to a small portion only of the human race, and of extending the sentence of future condemnation to the great majority? But though "neither nature nor the soul bears one trace" of these truths, are they on that account thought to be the less worthy of reception?

subjects of high interest, like the present; but still such a degree of uniformity may exist, and is greatly to be desired, as will comprehend the majority of a nation in the same profession of faith, unite them under the same form of worship, and thus check that separation into an infinity of clashing sects so inimical to all the practical purposes of genuine religion. I will only add, that it is truly preposterous to suppose that either the English clergy or the laity are required to believe that the church to which they belong is altogether faultless, and that it may not in some particulars admit of improvement. It is sufficient that they regard it as better adapted to the circumstances and events of the people at large than any other existing communion, and that, taken as a whole, they acknowledge it to be justly entitled to their cordial approbation.

CLERICUS CANTABRIGIENSIS.

Welsh and Sanscrit Languages.

To the Editor.

SIR,

In your September and October numbers you inserted two articles relating to a passage in Taliesin's Poems, and Mr. Edward Williams's opinion concerning it. I said in the course of the last letter, I had fully ascertained that the passage in question was not Sanscrit; and I gave my reasons for thinking there were some words in it, at least, a little like Welsh, adding, however, that I had got together a few facts, and conjured up a few fancies, to account for the phenomenon, though, as the matter turned out, there was no room left either for fancies or facts. After finishing the letter, I saw the Welsh *Archæologia*, when I subjoined, "that as a few foreign ideas had obtruded themselves on my mind, I would endeavour, with your permission, to relieve myself of them by forwarding them to you on some future occasion."

I am desirous, therefore, of fulfilling my promise by saying two or three words more.

I. Mr. Williams's words, contained in his poems, and alluded to in my last letter, are as follow (Note in p. 7, of the second volume): "The Welsh have always called themselves Cymri: the strictly literal meaning of the word is *Aborigines*: they are the Cimbri or Cimmerians of the ancients, and have been distinguished by this appellation in all ages, and in all countries, wherever they have at different times appeared, as if they considered themselves the Aborigines of the world; they call their language Cymraig, that is, *aboriginal* or *primitive* language, for the word cannot possibly admit any other meaning. Some derive Cymri, or Cimbri, from the patriarch Gomer, a wild conjecture, a groundless etymology. Let them study the Welsh." Dr. Davies, in his preface to his Welsh Grammar, speaks more guardedly: "Si non a Gomero, ut quidam volunt, as some will have it." He adds, however, he is alluding to those who have spoken of the originality of the Welsh language,) "not that they believed that the nation, and with the nation the language, sprang out of the earth like mushrooms, but because the beginning of the nation and of the language is more ancient than all the memory of man."

In a former letter, the grounds on which the eastern origin of the Welsh has been maintained were hinted at, and, at the same time, a passage in Taliesin's Poems was alluded to, which is of sufficient consequence to be quoted in this place:

"A numerous race, fierce they are said to have been,
Were thy originals, Britain, first of isles,
Natives of a country in Asia, and the country of Gafis,
Said to have been a skilful people; but the district is unknown
Which was mother to these warlike adventurers on the sea.
Clad in their long dress, who could equal them?
Their skill is celebrated; they were the dread of Europe."

The original and the translation are in Mr. Higgins's CELTIC DRUIDS, (p. 101,) lately published.

In this ingenious and learned work, the author, amidst many other curious and interesting particulars, aims to shew, that as the Welsh and Irish were colonies from the east, there will of necessity be an affinity in their alphabets, and often a similarity in their language; that the Welsh, the Cornish, the Irish, the Manks, and the Erse, have one common mother language, and that other European and Eastern languages, though subject to intermixtures and changes which the lapse of time and other circumstances would introduce, still find their origin in one parent language; and he particularly shews correspondences of some of them with the Sanscrit, which he also thinks has the same common parent.

Without stating how far I may in all

things agree with the theory of this ingenious writer, I must acknowledge, (though I had not seen this book at the time,) it clearly shews not only the *possibility*, but the probability, and, indeed, the *certainty*, that there are at least Sanscrit *words* in the Welsh language. Mr. Higgins produces a passage of pure Sanscrit from the Greek, and the British must have had an affinity with the Greek as being of the same Celtic origin. And as (to borrow the words of Mr. Higgins) it "retained some of the ancient pronunciation longer than any other nation, so might it retain some of its language."

The learned Dr. Davies,* who was so well acquainted with the genius of his own language, and had compared it with the oriental forms, speaks thus of it generally: Ausim affirmare, Linguam Britannicam tam *vocibus*, quam *phrasibus*, et *orationis contextu*, tam literarum pronunciatione, manifestam cum orientalibus habere congruentiam et affinitatem.

As to a whole passage from the Sanscrit, I was obliged, I own, to call in the assistance of a little fancy: thus,

I recollected that Abaris and Anacharsis, two Scythian princes and philosophers, found their way to Athens in quest of knowledge; that Bladud, an ancient Welsh king, with others, journeyed also to Athens for the same purpose, according to Herodotus and Diogenes Laertius; and that prince Madoc, in the twelfth century, is said to have led out a colony to America. Might not Taliesin, or any other Welsh bard, (the ancient bards were proverbially a roving race,) have been conveyed by some means to the land of the Brahmins, and come back to Britain, the happy white isle, accompanied by a few Brahmins? Thus I got possessed of a few fragments of Sanscrit poetry. For though the ancient Sanscrit was, in some sense, a *sacred*, it was not so much a *secret*, language as some have thought. But I was thinking of a *poet's* expedition, and I was not to be put out of my course by improbabilities and impossibilities. It might at least be shewn from ancient authors, that Britain was visited from the east at very remote periods, and that the British Druids visited ancient Greece.

These facts and fancies, however, with a few others, proceeding on the supposed testimony of two learned Sanscrit scholars, that the lines in our first letter were really Sanscrit, on a more clear testimony that they really are not, are now all put to flight, "velut ægri somnia vana."

II. So I proceed to the second point under consideration, viz. the portion of Welsh which may be supposed to be in the above-said passage.

As to *corrupt* Welsh, I think it has already appeared, that there is a little of something like Welsh in the lines said to be Taliesin's: and I use the word *corrupt* in preference to *obsolete*, aware that certain Welsh critics are backward to admit that the Welsh language has undergone any material change, *it being an original, primitive language*: but,

Mortalia facta peribunt,
Nedum sermonum stet honos, et gratia vivax.

HORAT.

With respect to languages they must *all* of necessity change, increase, or diminish: thus the Greek was derived from the Phœnicians, and, like the Eastern languages, was read from right to left (as now from left to right), in what is called the Βουστροφηδον way: then there was the most ancient, called the Pelasgic, and the Ionic Greek. Again, the latter divides into three principal dialects, of which one (the Doric) is often so different from the others, that Theocritus frequently seems to be written in a different language from Homer and Xenophon, to say nothing of the poetical dialects and of the accentual marks of modern invention. The Latin is a dialect of the Greek, or, more properly, both are derived from the same stock; in Cicero's time it had advanced to its most perfect state; yet Latin inscriptions might be produced, written only three hundred years before, which would be hardly read as Latin. In like manner all the modern languages derived from the Latin—the Italian, Spanish, and Portuguese, have undergone similar changes. The French language has been characterized by the different kings' reigns about whose times its different changes were introduced; and from what was hinted in a former letter, the English language might be distributed in nearly a similar manner.

But it is said by some, and among others, by Camden, that the Welsh language was exempted by its locality from this common liability to change. Dr. Davies finds in it a stronger resemblance to the *Hebrew*, no less in its simplicity, purity, and originality, than in the forms of its grammatical construction and the

* Præfat. ad Linguæ Britannicæ Rudimenta.

constancy of its roots. And this may be admitted.

But the original, primæval character of even the Hebrew is probably lost. The Samaritan is prior to the present square character, which was not introduced till the time of Ezra, after the Babylonish Captivity; and though the Jews may say, that *all the Synagogue* copies of the Old Testament are uniformly the same, yet certain parts of it are Chaldee; not to mention the *Masoretic* inventions and the *Rabbinical* Hebrew. And all this supposes some variety or change.

As to the Welsh, besides that, as our honest Welsh bard admits, it was corrupted by the Irish, it might have received into it something also from its other cognate dialects, and probably had its *provincialisms*, (for the British *had* been the language of the whole *island*,) as also from commerce or other accidental interventions. Now such circumstances would imply some local varieties, some occasional introductions, without, however, supposing any essential radical change in the language, such as would affect the simplicity of its syntax, the purity of its idioms, its claims to antiquity, and many of its roots or its general resemblance in phraseology and forms to the Hebrew tongue; for all which the Welsh, with so much zeal, and probably with so much reason, contend.

Of the Britons themselves we know little, that is certain, till the time of Julius Cæsar. Mr. Williams says somewhere, that he has seen Welsh manuscripts of the eighth, nineth, and tenth centuries; and there are in its cognate dialect, the Irish, and in our Anglo-saxon, writings two or three centuries older, in our public libraries, at least. But Taliesin lived at the end of the fourth and beginning of the fifth century, and might have had the writings of Druid bards, (for, as we learn from Cæsar, they had writing among them,) or some traditionary poems and songs of their roving minstrels, which ran back through very remote periods. Such writings too, and such traditionary poems, might have been affected by different provincialisms, (for at the time here supposed, as observed before, the British language was spoken through *all* England,) or by the mistakes of copyists, or some peculiarities in the pronunciation of the reciters; all these things might have happened when stops were not made use of in writings, when words ran on in continuation without regular division; or some confusion might have arisen in the sounds of vowels and a frequent similarity of letters: of all which sources of mistakes, in old writings, endless examples might easily be produced, if necessary.

Now, Sir, as observed before, it appears that the lines referred to in my first letter are not Sanscrit, and contain in them, probably, something of Welsh. I submit to those who are curious in these matters, whether the hints thus cursorily dropped in this and the preceding letter tend any way to solve the difficulty which seems to have perplexed our honest and ingenious Welsh bard, Edward Williams.

In conclusion, your readers will please to notice, that I say nothing of the *place* and character of the said passage in the poems; for whether it is introduced as a quotation, or whether it is part of a poem in continuation, I must be understood to know nothing, and to have made no inquiry. I beg leave further to add, that though Mr. Williams speaks of it as a passage among Taliesin's Poems, and I have therefore spoken of it as his, I see nothing whence I should conclude that it was really written by him. All that appears from the Welsh Archæologia is, that it occurs in a poem placed chronologically among Taliesin's poems, though without his name. But this, with other matters, I leave to the consideration of such as are better acquainted with the subject, and who may think it deserving their more critical examination.

GEORGE DYER*

On the Mode of Choosing Dissenting Pastors.

To the Editor.

"At the same time (1733) they appear to have laid down for themselves a rule of conduct which, if it were universally adopted, would save much unchristian feeling, and many a division in Dissenting churches; viz. never to have more than one candidate at a time, and, after a competent period allowed for hearing and inquiry, to come to a decisive vote; if unfavourable, by previous agreement to be final."—Pp. 10, 11.

SIR,

Though I felt much interest in the judicious and able review, in your De-

* [It is proper to state that this letter reached us before the appearance of the translation of Taliesin's Poem, Vol. I. p. 885. EDIT.]

camber Repository, of Mr. Turner's Sermon on the Century from the opening of his Chapel, it strikes me that the above extract might have been enlarged upon with great advantage in the present state of several of our leading congregations, who seem to have been pursuing a directly opposite principle, viz. to call upon as many preachers to come and display their talents before them, as the fancy of any individual shall prompt him to propose, before the congregation at large should assemble for the choice of its future pastor. The natural consequence of such a proceeding must obviously be, to divide it into parties, perhaps as many as it may have heard preachers, and to excite in the respective partizans the passions, and give occasion to many of the manœuvres, of a common borough election; passions that will probably maintain their influence and shew their bad effects in the subsequent proceedings of the congregation; and manœuvres that will afterwards be recollected with resentment, and perhaps played off against those who have had recourse to them on the next practical occasion. At any rate, both the passions and the manœuvres are inconsistent with that brotherly love and simplicity of spirit which ought to influence a Christian assembly.

In the mean time the minister elected comes, if he choose to come, to take the charge of a divided flock; he knows who in it are his friends, and who have been his opponents; and it will require great self-government and a spirit well schooled in Christian principles to behave towards all without partiality, and without, on the other hand, yielding, on his side, to a manœuvring, perhaps a truckling spirit, unworthy of a Christian minister.

Does it not, besides, betray somewhat of an overweening consciousness of superiority for any congregation to imagine that it has a right to expect that ministers should come from the most distant parts of the kingdom, leaving their respective flocks to exhibit themselves before them? And may it not also be the means of loosening the bonds of Christian affection between a minister and his flock? of rendering the one unsettled and discontented with his present station in the church, while a higher one is within his reach; and the other jealous and distrustful, as of one who seems ready to make them only a stepping-stone to this higher station?

I mean not to say that ministers should in no case remove from one charge to another, or that our smaller congregations may not be useful nurseries for training up ministers for more extended services elsewhere; still less that our larger societies may not justifiably invite such ministers as they know to have conducted themselves with credit and usefulness in a more confined sphere: but it does appear to me, that great danger is to be apprehended from the indulgence of an unlimited curiosity on the one side, and from exciting an ill-founded spirit of ambitious restlessness on the other.

These observations have appeared to me of considerable importance to the peace, good order, and Christian edification of our larger societies, and I have endeavoured to offer them in the spirit of peace and love. If I have failed of doing this, I shall indeed be very sorry.

V. F.

Test and Corporation Acts.

SIR, *To the Editor.*

I SEE, with the sincerest pleasure, that my brethren are early in the field, and preparing for a renewed and hearty struggle for the demolition of those two decayed and hateful props of the Establishment, the Corporation and Test Acts. The Address of the Dissenting Ministers, printed in the last Repository, will have been read with pleasure and profit by all true Nonconformists. Thank God! the spirit of their fathers in the church still lives and reigns among them. Their activity, their union, their firm and uncompromising perseverance, will have its due weight throughout the kingdom. It will rouse us to a sense of our rights and of our wrongs, and it will enkindle a spirit too mighty to resist, and too determined to be turned from its purpose. It would be wise in the bigots to submit with a good grace, and not suffer the Dissenters to feel and know their own strength. If a determined resistance to their just claims should lead to an organized system of co-operation, should make them feel how mighty they are, the Church may rue the day when such a disclosure shall be made. "*Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, for they shall be devoured by the fire of his jealousy, and he shall make of them a speedy riddance.*" (Zeph. i. 18.) Of one good consequence we may be certain. Our brethren of all persuasions, and especially those who are young, will be led to examine the

grounds and reasons of their opposition to all Church Establishments, and without this knowledge there can be no zeal but of a spurious and improper kind. That steady and consistent zeal which never loses sight of its object, and which alone is to be depended on, exists only in the minds of such as understand their principles.

The following document will shew the light in which the exclusion laws were considered nearly a century and half ago by some of the members of the House of Lords.

"*Die Jovis*, 21° *Martii*, 1688.

"The House having been in consideration of the bill for abrogating the oaths of allegiance and supremacy, and establishing others in their place,

"A clause for repealing so much of the Test Act as concerns the receiving the sacrament was read.

"And the question being put, whether to agree to the said clause;

"It was resolved in the negative.

"Leave was given by the House to such Lords as will, to enter their dissents, and accordingly these Lords following, do enter their dissents, for the reasons following:

"1st. Because a hearty union amongst Protestants is a greater security to the church and state than any test that can be invented.

"2dly. Because this obligation to receive the sacrament is a test on Protestants rather than on the Papists.

"3dly. Because so long as it is continued, there cannot be that hearty and thorough union amongst Protestants as has always been wished, and is at this time indispensably necessary.

"4thly. Because a greater caution ought not to be required from such as are admitted into offices, than from the members of the two houses of Parliament, who are not obliged to receive the sacrament to enable them to sit in either house.

"North and Grey,	Grey,
Chesterfield,	Vaughan,
J. Lovelace,	Stamford,
Delamer,	P. Wharton."

"*Die Sabbati*, 23° *Martii*, 1688.

"*Hodie* 3a *vice lecta est billa*, An act for the abrogating of the oaths of supremacy allegiance, and appointing other oaths.

"A rider (in parchment) providing, that no officer shall incur the penalties of the Test Act, in case he shall receive the sacrament in any Protestant congregation within a year before or after his admission, was offered and read.

"And the question being put, whether this rider shall be made part of the bill;

"It was resolved in the negative.

"Leave was given to such Lords as will, to enter their dissents, and these Lords do enter their dissents in the reasons following:

"1st. Because it gives great part of the Protestant freemen of England reason to complain of inequality and hard usage, when they are excluded from public employments by a law, and also because it deprives the king and kingdom of divers men fit and capable to serve the public in several stations, and that for a mere scruple of conscience, which can by no means render them suspected, much less disaffected to the government.

"2dly. Because His Majesty, as the common and indulgent father of his people, having expressed an earnest desire of liberty for tender consciences to his Protestant subjects; and my lords the bishops having, divers of them, on several occasions professed an inclination, and owned the reasonableness of such a Christian temper; we apprehend, it will raise suspicions in men's minds of something different from the case of religion or the public, or a design to heal our breaches, when they find, that by confining secular employments to ecclesiastical conformity, those are shut out from civil affairs, whose doctrine and worship may be tolerated by authority of Parliament, there being a bill before us, by order of the House, to that purpose; especially when, without this exclusive rigour, the Church is secured in all her privileges and preferments, nobody being hereby let into them who is not strictly conformable.

"3dly. Because to set marks of distinction and humiliation on any sort of men who have not rendered themselves justly suspected to the government, as it is at all times to be avoided by the makers of just and equitable laws, so may it be particularly of ill effect to the reformed interest at home and abroad, in this present conjuncture, which stands in need of the united hands and hearts of all Protestants, against the open attempts and secret endeavours of a restless party, and a potent neighbour, who is more zealous than Rome itself to plant popery in these kingdoms, and labours, with the utmost force, to settle his tyranny upon the ruins of the Reformation all through Europe.

"4thly. Because it turns the edge of

a law (we know not by what fate) upon Protestants and friends to the government, which was intended against Papists, to exclude them from places of trust, as men avowedly dangerous to our religion and government; and thus the taking the sacrament, which was enjoined only as a means to discover Papists, is now made a distinguishing duty amongst Protestant Dissenters, to weaken the whole, by casting off a part of them.

"5thly. Because mysteries of religion and divine worship are of divine original, and of a nature so wholly distant from the secular affairs of public society, that they cannot be applied to those ends; and therefore the Church, by the law of the gospel, as well as common prudence, ought to take care not to offend either tender consciences within itself, or give offence to those without, by mixing their sacred mysteries with secular interests.

"6thly. Because we cannot see how it can consist with the law of God, common equity, or the right of any free-born subject, that any one should be punished without a crime: if it be a crime not to take the sacrament according to the usage of the Church of England, every one ought to be punished for it, which nobody affirms: if it be no crime, those who are capable, and judged fit for employments by the king, ought not to be punished with a law of exclusion, for not doing that which is no crime to forbear: if it be urged still, as an effectual test to discover and keep out Papists, the taking the sacrament in those Protestant congregations, where they are members and known, will be at least as effectual to that purpose.

"Oxford,	P. Wharton,
R. Montague,	J. Lovelace,
Mordaunt,	W. Paget."

In the defence of their religious rights the present has certainly been a sleepy and idle generation. Of those who were our champions in 1789, few, very few, remain. "It is high time for us to awake out of sleep." Let it not be imagined that we have an easy task to perform. The struggle will probably be long and hard, but the result is certain; the reign of intolerance must have an end. "*Babylon shall be thrown down, and shall be found no more at all.*"

A NONCONFORMIST.

OBITUARY.

J. G. Eichhorn.

1827. June 29, the University of Gottingen lost one of its oldest and most celebrated Professors, Johann Gottfried Eichhorn, Knight of the Guelphic Order, &c. He was in his 75th year, and had been a Professor for thirty-nine years. His important labours not only with regard to the Holy Scriptures, but in every department of historical and literary inquiry, require no eulogium from us, but we shall probably take an early opportunity of giving some account of his various works.

Mrs. Alice Ainsworth.

Dec. 1, at *Preston*, aged 52, Alice, daughter of the late Mr. Hutton, of Parbold, in Lancashire, and relict of the late David Ainsworth, Esq., of Preston, in the same county. In this lady was united great sincerity, with the most amiable and affectionate dispositions. Her generous heart made her averse to every thing selfish and mean, and invariably prompted her to study the happiness of those about her. While health permitted, she was a regular attendant on public worship, towards the support of which, as well as of other things connected with the cause of Unitarian Christianity, she was, like her late husband, a liberal contributor. During the space of two years previous to her decease, she bore the pains and the confinement arising from a distressing and gradually wasting illness with Christian patience and resignation. Her cheerfulness remained with her to the last; and as long as she retained the faculty of speech, she continued to counsel, bless, and console her sorrowing children. She has descended to the grave regretted and mourned by all who enjoyed her friendship.

R. C.

Thomas Coneys, Esq.

Dec. 28, at his residence at *Brixton*, in the county of Surrey, Thomas Coneys, Esq., Barrister at Law. He was born at Clifden, in the county of Galway, in Ireland, of an ancient and respectable family, who were originally from the county of Salop. His father was Thomas Coneys, Esq., of Streamstown,

county of Galway, who died on the 23rd of October, 1784, at the age of 54. Mr. Coneys received his collegiate education at the University of Cambridge. Being destined for the legal profession, he afterwards entered a student at Lincoln's-Inn, where he finished his terms in 1789. He now returned to Ireland, and for a short time practised as a Solicitor at Dublin; but this branch of the profession not being congenial with his taste, he quitted it, and was called to the Irish Bar. Though he here acquired considerable reputation as a lawyer, yet his attendance upon the courts was not sufficiently constant to command for him very general practice. Subsequently to the Union, he was frequently employed in appeal causes before the House of Lords, and in Parliamentary business before Committees of the House of Commons. In 1819, he took up his permanent residence in the neighbourhood of London, but still occasionally engaging in professional business before Parliament. In 1824, he was honoured with the appointment of being one of His Majesty's Commissioners of Legal Inquiry into the Administration of Civil and Commercial Justice in the West Indies, an office for which he was singularly well qualified, no less by his learning and talents than by the high independence of his spirit and his inflexible integrity. In consequence of this appointment, he spent almost two years in the West Indies, and his last months were principally devoted to the preparation, in conjunction with his only surviving colleague, Jabez Henry, Esq., of the important report of the result of their inquiries, to be submitted to the Government and to Parliament. During the time Mr. Coneys was a student at Cambridge, a spirit of religious inquiry was at work among the members of that University, which had then led to the secession of some eminent individuals, and subsequently caused the secession of others, from the doctrine and communion of the Church of England. Among this honourable band may be named Mr. Lindsey, Dr. Disney, Dr. Jebb, Mr. Wakefield, and others, not to mention some individuals of high character still living. Mr. Coneys felt the influence of this spirit, and whilst he did not neglect a proper attention to the ordinary pursuits of the University, he applied himself with diligence and earnestness to the study of the Jewish and Christian Scriptures, and rose from the consideration of them "with the entire conviction," so he has himself recorded, "of the strict unity and unrivalled supremacy of the One God the Father, and of the mere and proper humanity, as regards the nature, and the divine mission, as respects the authority, of his Son and servant, our Lord Jesus Christ:" and in this persuasion he remained unshaken to his death. His convictions on these important points were to him sources of great satisfaction on his dying bed, and he caused them to be distinctly recorded in his will, which was made a short time before his death. It is to be mentioned to his honour, that he was never solicitous to conceal his religious sentiments, however they might, by their unpopularity in the circles in which he generally moved, operate to his disadvantage as a professional man. Whilst he resided at Dublin, he was an attendant on Unitarian worship at the chapel of the excellent Dr. Drummond, and on his settlement in London he became a worshiper at Essex Street, and occasionally, as suited his convenience, at other Unitarian chapels. A desire to do good was his ruling passion. Under the influence of this feeling, and considering that his example and instruction might, in consequence of his early and hereditary connexion with Ireland, and also because of the peculiar circumstances of that country, be more effective there than elsewhere, he had projected the formation of an establishment in his native neighbourhood, where he intended to pass some months in every year, with the view of promoting by every means in his power the intellectual, moral and physical improvement of the surrounding country. Death, however, rendered this scheme abortive, and terminated all his philanthropic plans and benevolent anticipations.

HELEN MARIA WILLIAMS,

Whose death we announced in our last number, (p. 60,) began her literary career under the friendly patronage of Dr. Kippis. Her first publication was a legendary tale, entitled Edwin and Elfrida, to which Dr. Kippis wrote a preface. She afterwards printed, in 1783, an Ode on the Peace, which was followed, in 1784, by Peru, a Poem. In 1786, she published by subscription a Collection of Miscellaneous Poems, in 2 Vols., 12mo, including the two poems just named. Her next work was a poem on the Slave Trade, which appeared in 1788. And, in 1790, she published a novel in two volumes, under the title of Julia. In 1788, Miss Williams, having

become attached to the principles of the Revolution then in its infancy in France, was led to visit that country. In consequence of the interest she took in the events then passing, she published, in 1790, Letters written in France to a Friend in England, in the Summer of 1790. A second edition appeared in 4 Vols., 12mo., in 1792. She went to France a second time in 1791, on which occasion she published a poem, entitled A Farewell for Two Years to England. From this time, however, she became a permanent resident at Paris. Her principal publications, subsequently to this period, were, Letters, containing a Sketch of the Politics of France, 4 Vols., 12mo., 1796. Paul and Virginia, translated from St. Pierre. This was the amusement of her hours of confinement while imprisoned in the temple during the sanguinary ascendancy of Robespierre. A Tour in Switzerland, 2 Vols., 8vo., 1796. Sketches of the State of Manners and Opinions in the French Republic, in a Series of Letters, 2 Vols., 8vo., 1800. Poems selected from Various Authors, 12mo., 1796. In 1803, she edited the Political and Confidential Correspondence of Louis XVI., in 3 Vols., 8vo., adding her observations to the letters. And, in 1815, she published a Narrative of the Events which took place in France from the Landing of Napoleon Bonaparte on the First of March, 1815, to the Restoration of Louis XVIII., with an Account of the Present State of Society and Public Opinions. Her last literary employment was the translation of Humboldt's Personal Narrative. Of this valuable work she had completed six octavo volumes, and at the time of her death had made considerable progress in the seventh. During the eventful period of the French Revolution, Miss Williams enjoyed the friendship of some of the most eminent persons who bore a part in the public transactions; and, during the short peace of 1802, her house was the resort of most of the English travellers of respectability who visited the French metropolis. As a writer she acquired considerable reputation. But none of her works, some of her smaller poems, perhaps, excepted, are of a character likely to transmit her name to posterity.

MR. FREDERICK BOARDMAN.

Dec. 6, at his residence, *Mount Pleasant*, near *Manchester*, Mr. FREDERICK BOARDMAN, Solicitor. In his profession he was remarkable for the conscientiousness with which he gave his opinions; and, though opposed to his interest, yet he generally advised his clients to act upon the Scripture maxim, "Agree with thine adversary quickly," as he felt it to be his duty to prevent them from needlessly incurring the expense and unpleasantness which too frequently attend litigation. In all his actions he was characterized by an unbending regard to principle, and his memory is embalmed in the affectionate remembrance of those who knew his worth.

He was, from personal investigation, a firm believer in the doctrines of Unitarianism, and during the latter period of his life cherished a hope that he should be able at a future period to devote the whole of his time to the office of a Christian teacher. During the greater part of the time that the Lancashire and Cheshire Unitarian Missionary Society has been established, he was a preacher at its different stations. It was his general practice to preach extempore, and there were always a fervour and an earnestness in his ministrations which caused him to be listened to with great attention.

The Unitarian Society recently established in Salford, Manchester, has lost in him a valuable friend. He was connected with it from its infancy, and may be justly called one of its founders. He engaged with zeal and laboured with diligence to promote the success of its different institutions, and he was greatly respected by its members for his talents and integrity. To the Sunday-school he was a most efficient support, and, indeed, every scheme that had for its object the improvement of his fellow-creatures, found in him a ready and a sincere friend. He was naturally formed for domestic life, and many are the sacrifices of ease and enjoyment which he has made to fulfil his duty. About seven months since, he was married, when he entered his solemn protest against the marriage service, because it required from him an implied assent to the truth of doctrines which he believed to be fundamentally erroneous.

INTELLIGENCE.

Corporation and Test Acts.

THE United Committee have held frequent meetings, and their circulars and forms of petitions are now, we trust, widely extended over the kingdom. Deputations from the Committee have had interviews with Lord Holland and Mr. John Smith, and a correspondence has also taken place with Lord John Russell, who is absent from town. It is intended to give the earliest notice of a motion in the House of Commons, which will probably be made towards the end of February, so that no time should be lost in sending up petitions.

Marriage Act.

THE Association Committee has settled the form of a bill, which it is proposed to introduce in the House of Lords immediately. It is founded on the former basis, to which it has been found best to revert, of marrying at Unitarian places of worship.

Beverley Meeting of the Clergy.

A NUMEROUS meeting of the Clergy of that Archdeaconry was held at the Tiger Inn, Beverley, on Wednesday, to take into consideration the propriety of petitioning Parliament against certain provisions in the Unitarian Marriage Bill. The Rev. J. Gilby was called to the Chair. A series of resolutions, of which the following is the substance, were passed, and petitions to Parliament founded thereon were adopted:

"That this meeting have viewed with alarm certain provisions contained in a Bill intended to be submitted to Parliament, entitled, 'A Bill for granting Relief to certain Persons Dissenting from the Church of England, in respect to the Mode of celebrating Marriage.'

"That those provisions of the said Bill which degrade marriage from a religious to a civil contract, are, in the opinion of this meeting, at direct variance with the doctrines of the Church of England; and, if passed into a law, will establish a precedent highly dangerous to the stability of the institution of marriage, and, in its consequences, to the best interests of society.

"That we consider those provisions which require us to publish the banns and register the celebration of the marriages contracted under the powers of the said Bill, as offensive to our consciences and degrading to our characters; offensive to our consciences, as compelling us to assist in an act at variance with the doctrines of our church; and degrading to our characters, as requiring us to become the clerks and criers of those who reject our ministry, and the beautiful service of the Liturgy as idolatrous."

London University.

A RUMOUR is very prevalent among the clergy, that it is intended to make application to the Legislature for the endowment of a college in the metropolis, which, like the other great universities, shall be under the controul, and dedicated only to the purposes, of the Established Church. Several private individuals, it is rumoured, have expressed their intentions, should the Legislature adopt this idea, to found professorships and scholarships, and to devote sums for annual prizes. This establishment, the heads for the proposed arrangement for which have been already submitted to the hierarchy of the church, is thought necessary, in consequence of the determination of the planners and promoters of the "Dissenters' University," to persevere in the prosecution of this undertaking. The London University, it is *falsely* said, was not only conceived in Dissenterism, but all its appointments of professors and assistants are, with one or two exceptions, Dissenters. It is hence inferred, that the interests of the state religion require some security against the influence of the new University. The fact, however, is not so. Had it originated in Dissenterism, it would not be matter of wonder, when Dissenters are excluded from Oxford and Cambridge. It happens, however, that *not one* of the professors elected is a *Dissenter!** Nine in ten are Church-of-

* [Is our respectable correspondent, who may be supposed to have had access to the best information, prepared to

England-men, and one or two are of the Established Church of Scotland. But granting the assertion to be true, if the professors were bound to inculcate the tenets of the Dissenters, or any doctrines averse to, or dissonant from, those of the State Church, the argument would hold good; but the fact is, it professes to inculcate no religious tenets whatever, religion being entirely excluded from its course. Now, how a student's religious principles can be affected by listening to a lecture upon medicine, surgery, or any other science, delivered by a Dissenter, it is difficult to conceive. This point, however, should be established by those who maintain that the State Church requires protection against the London University. *New Monthly Mag.*, Jan. 1828.

Trials for Blasphemy.

CONTRARY to all expectation, the City of London, (perhaps its Solicitor, who may not like to see bright prospects clouded,) though it does not choose, or is ashamed, to bring up the offenders it convicts for judgment, goes on to outrage public opinion by fresh prosecutions, which, after one successful trial, would naturally seem wholly useless except for the purpose of more widely diffusing the blasphemy. Perhaps it is thought wise to try a legal experiment as to the multiplication of offences, by thus (after getting a man found guilty *of blasphemy*) trying to get him also convicted of *conspiring to blaspheme*. A full special jury not having attended, the Attorney-General (glad, it would appear, to withdraw on any terms) availed himself of his option not to proceed, by which the matter goes over to March.

On the same day, the 17th of January, a petition was presented on the subject to the Common Council. Almost all the speakers concurred in reprobating the folly and impolicy of the proceedings. Alderman Atkins, the prosecutor, was received as he deserved; and the lesson will probably produce its effect.

Salford Chapel Anniversary.

THE friends and supporters of the Unitarian Chapel, Green-gate, Salford, dined together on the 4th of January, at the School-room connected with the Chapel. The Rev. W. Shepherd was in the Chair, and about one hundred and twenty persons sat down to table. After dinner the meeting was ably addressed by the Chairman, by Ottiwell Wood, Esq., of Liverpool; the Rev. Messrs. Robberds, J. J. Tayler, Beard, Brettell, &c., &c., and the afternoon passed with much enjoyment, affording a high intellectual treat to those who were enabled to be present.

FOREIGN.

RUSSIA.

Persecution of the Jews in Russia.

IN our last number we inserted at length the Ukase lately issued by the Emperor of Russia against the Jews in his dominions. The Jews in London had held a meeting on the subject, to consider what relief might be afforded to their suffering brethren. On the first of January, a meeting of *Christians* was convened by public advertisement for a similar purpose, at the King's Head Tavern in the Poultry, at which Apsley Pellatt, Esq., presided. Several gentlemen addressed the meeting, expressing their abhorrence of persecution, and their anxiety to do something to avert or mitigate the evils which menaced the Russian Jews. The following Resolutions were then agreed to:

I. That the persecutions to which the Jews are subjected by the late Russian Ukase, are as unjust towards that ill-treated people, as they are repugnant to the spirit of generous Christianity, which forbids its professors to persecute or prosecute any class of their fellow-creatures.

II. That this meeting commends the spirit which has led the Jews in this country to meet together, for the purpose of expressing their sympathy with their afflicted brethren, and approves their determination to protest against those oppressions, of which they have for so long a time been made the victims in all countries.

III. That this meeting is desirous of

---

prove this assertion? In the official printed list of elected professors there are at least *two* learned gentlemen who, if we mistake not, are English Protestant Dissenters, and would not scruple to avow their "Dissenterism," if called upon. And may we not ask, what are all the members of the Scotch Established Church, and the numerous seceders from it, when they have crossed the Tweed, but *Dissenters*, Dissenters from the Established Church of England and Ireland; and are they not as subject to the laws affecting Dissenters as any English Nonconformist? EDIT.]

assisting the Jews in any rational efforts which they may themselves be disposed to make to obtain a recognition of their rights to the protection of all governments, so long as they prove themselves good subjects, and peaceful members of society.

IV. That a copy of these Resolutions be forwarded to Mr. Levi, the Chairman of the meeting of Jews lately held at the London Tavern, and also to the various congregations of Jews in the British dominions, and that they be published in some of the public newspapers.

INDIA.

Suppression of Mr. Adam's Newspaper.

Our readers will see from the following documents, which we copy from the last number of the Oriental Herald, that the Indian Government are determined, in the exercise of their sovereignty, and in the genuine spirit of Eastern despotism, to put down every journal which dares to give utterance, even in the most guarded language, to liberal sentiments. We hope the ruling authorities will not act over again the tyranny that was exercised towards Mr. Buckingham and Mr. Arnot, and after destroying his property, compel Mr. Adam to quit the present scene of his useful labours.

"*The late Calcutta Chronicle.*

"The proprietor of the late Calcutta Chronicle yesterday informed the subscribers to that paper, that a respectable [respectful?] application had been addressed to the Government, praying for a renewal of the license on grounds that, it was hoped, would be successful. He has now to add, that the application has been unsuccessful, and for the information of his friends and the public, he subjoins the correspondence that has passed on the occasion, republishing the first letter of Mr. Secretary Lushington, that the whole may be presented to the reader at one view.

"*To Mr. William Adam, and Mr. Villiers Holcroft, Proprietors of the Calcutta Journal.*

"*General Department.*

"Gentlemen,

"The general tenour of the contents of the Calcutta Chronicle having been for some time past highly disrespectful to the Government, and to the Honourable the Court of Directors, and that paper of the 29th instant, in particular, comprising several paragraphs in direct violation of the Regulations regarding the press; I am directed to inform you, that the Right Honourable the Vice-President in Council has resolved, that the license granted to you on the 25th January last, for the printing and publishing of the Calcutta Chronicle, be cancelled, and it is hereby cancelled accordingly from the present date.

"I am, Gentlemen,

"Your obedient servant,

"C. LUSHINGTON.

"Chief Secretary to the Government.

"*Council Chamber, 31st May*, 1827."

"*To Charles Lushington, Esq., Chief Secretary to the Government.*

"Sir,

"I have the honour to acknowledge the receipt of your letter of this date, informing me that the license of the Calcutta Chronicle is cancelled by the Right Honourable the Vice President in Council.

"As his Lordship in Council has not seen fit to indicate the particular articles or paragraphs that have brought upon me this heavy expression of his displeasure, I am at a loss to know wherein my offence consists, what are the violations of the Press Regulations to which his Lordship refers, or in what respects the general tenour of the paper has been considered as highly disrespectful to the Government and to the Honourable the Court of Directors.

"I beg to recall to the recollection of his Lordship in Council, that the rules attached to the Press Regulations are expressly declared to 'impose no irksome restraints on the publication and discussion of any matters of general interest relating to European and Indian affairs, provided they are conducted with the temper and decorum which the Government has a right to expect from those living under its protection; neither do they preclude individuals from offering, in a temperate and decorous manner, through the channels of the public newspapers, or other periodical works, their own views and sentiments relative to matters affecting the interests of the community.' With profound deference to his Lordship in Council, I beg to state, that in offering my sentiments relative to matters affecting the interests of the community, I am not conscious of having transgressed the bounds here presented.

"I beg respectfully to submit, for the consideration of his Lordship in Council,

that in every former case of suppression, several previous admonitions have been given; whereas, in the present case, although I am informed that the general tenour of the articles of the Calcutta Chronicle has been considered, for some time past, highly disrespectful, yet the withdrawal of the license is sudden and unexpected, and has not been preceded by any authoritative warning, to which it would have been my duty, my interest, and my inclination, to attend.

"Knowing the difficulties and dangers that beset the path of an Indian Editor, I was originally induced to allow my name to be sent into Government, in that character, with extreme unwillingness, which was vanquished chiefly by the hope of being instrumental in saving from destruction the property of a poor man, vested in a paper that had incurred the displeasure of Government; and the leniency shewn by Government in that case, subsequently, encouraged me to embark property, on my own account, in a similar concern. I venture to hope, that an engagement thus commenced, for the benefit of another, will not be terminated, by the fiat of his Lordship in Council, to my great loss, without any premonition for my guard and guidance. I have only to add, that should his Lordship in Council be pleased to extend to me the same consideration which has been bestowed upon others in similar circumstances, it will be my earnest endeavour to avoid whatever may appear likely to be deemed a violation of the Press Regulations.

"I have the honour to be, Sir,
"Your obedient servant,
"W. ADAM,
"Sole Proprietor of the Calcutta Chronicle.

"*Calcutta*, 31*st May*, 1827."

"*To Mr. William Adam.*

"SIR,

"Your letter of yesterday's date having been laid before Government, I am desired to inform you that the Right Honourable the Vice-President in Council *does not think it necessary to make any more specific reference to the objectionable passages contained in the Calcutta Chronicle of the* 29*th ultimo, than was done in my communication of yesterday.*

"2nd. I am desired to add, that the remainder of your letter requires no other reply, than that *the warnings publicly given to other editors* WERE SUFFICIENT FOR YOUR INFORMATION, and that Government does not see fit to accede to your application for permission to continue the publication of the Calcutta Chronicle.

"I am, Sir,
"Your obedient servant,
"C. LUSHINGTON,
"Chief Secretary to the Government.

"*Council Chamber*, 1*st June*, 1827."

"The suppression of a paper in Calcutta, by the mandate of Government, is not a new thing; but the suppression of the 'Calcutta Chronicle' is attended by circumstances of a peculiar nature, which furnish some novel illustration of the state of law and government in this country. It is not, however, the intention of the proprietor to offer those reflections which suggest themselves to his mind on this occasion, because, from higher considerations than a regard to his own personal convenience or safety, he is desirous of avoiding a course that might subject him to the penalty of transmission, to which, as a British-born subject, he is liable.

"He must, however, be permitted to express his regret, that 'the Right Honourable the Vice-President in Council does not think it necessary to make any more specific reference to the objectionable passages contained in the Calcutta Chronicle,' than a bare mention of the paper of the 29th ult., as it has generally been considered *necessary* to let a culprit know why and wherefore, on what specific grounds and evidence, he is convicted, condemned, and punished. There cannot be a stronger or clearer proof of the uncertainty of the law regarding the press, and the difficulty, if not impossibility, of escaping from its penalties, than the fact, that of different individuals of great judgment and experience, who have attempted to specify the offensive paragraphs, each has differed from all the rest, and no one, as far as the proprietor can learn, has fixed upon the paragraph which he happens to know, on good authority, was the *ostensible* reason for suppressing the paper.

"Arrangements are in progress for the purchase of the stock and printing materials of the late Calcutta Chronicle, by an individual who may probably possess sufficient penetration to understand, and prudence to observe, the Press Regulations. Should this individual succeed in obtaining a license for a newspaper, it will be forwarded to the subscribers of the late Calcutta Chronicle, with the strongest recommendation of its Editor, who is satisfied that it will be found to merit their support.

"The proprietor takes his leave of his readers with the gratifying consciousness, confirmed by the suffrages of a numerous and constantly increasing list of subscribers, that the Calcutta Chronicle, in its brief day, has done the public some good service.

"*Calcutta, June* 2, 1827."

LITERARY NOTICES.

The Rev. G. Oliver has issued proposals for publishing by subscription a History of Initiation, comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World.

A new work has been announced as from the pen of the late Rev. Dr. Gerard, on the Evidences of Natural and Revealed Religion.

The Rev. Francis Wrangham will shortly publish a new edition of the Prolegomena to the London Polyglott Bible, by Bishop Walton, accompanied by a variety of Notes illustrative of the Text, and noticing such Original Criticisms as have been made on the subjects therein discussed since his time; with Tables of Oriental Alphabets.

The Rev. C. Williams is about to publish the Missionary Cabinet, comprising a Gazetteer of all the Places occupied by Christian Missionaries, with a brief Geographical Description.

Among the *Novelties* of the season it is announced that there will shortly issue from the press Three *Sermons* by the Author of Waverley!

Mr. Rose is printing a Second Series of Discourses preached before the University of Cambridge.

The Ordination Services at the Settlement of the Rev. Peter Thomas Davies, with the Congregation assembling at the Upper or Presbyterian Meeting-House, Newbury, are in the Press, and will be published in the course of the ensuing month.

Mr. Johns, of Crediton, is preparing for the Press a volume of Poetry.

The Narrative of the Second Expedition to explore the Shores of the Polar Sea under the command of Captain Franklin, will shortly be given to the public by that able and enterprising officer.

The Papers and Collections of Sir Robert Wilmot, Bart., some time Secretary to the Lord Lieutenant of Ireland, are announced for publication; as are also the Conway Papers, from the Collection of the Marquis of Hertford.

Dr. Robert Southey has announced a work, under the title of Sir Thomas More; a series of Colloquies on the Progress and Prospects of Society.

Dr. Nathaniel Drake is printing Mornings in Spring, or Retrospections, Biographical, Critical, and Historical.

The Rev. Mr. Le Bas, M. A., is about to publish Considerations on Miracles.

Mr. John Bowring has announced his intention of publishing, by subscription, Hungarian Popular Songs, with Critical and Historical Notices of the Magyar Literature and Language, as spoken in Hungary and Transylvania.

Lady Charlotte Bury is preparing for the press, Historical Memoirs of the House of Argyle, from the earliest period down to the time of the late John Duke of Argyle.

Mr. Washington Irving is engaged in a History of the Life and Voyages of Columbus.

Mr. J. P. Thomas is preparing for publication a Compendium of the Laws of Nature and Nations.

A work has been announced under the title of Bibliographica Cantabrigiensia, or Remarks upon the most valuable and curious Book rarities in the University of Cambridge.

Mr. Joseph Parkes is about to publish a History of the Court of Chancery; with Practical Remarks on the recent Commission, Report and Evidence, &c.

A Poem in the Servian Language has been announced as about to be published at Leipsic, by Simeon Milutinovitsch.

Mr. Thomas Bellamy is about to publish Thirty Designs for Monumental Stones and Tombs, with practical details.

The Rev. W. Orme is printing some Discourses on Blasphemy against the Holy Spirit, and the Doctrine of Spiritual Influence, with Notes and Illustrations.

There is now in the press, the Life and Opinions of John de Wycliffe, D.D., illustrated principally from his unpublished Manuscripts, with a preliminary view of the Papal System, and of the State of the Protestant Doctrine in Europe to the commencement of the Fourteenth Century. By Robert Vaughan. With a finely engraved portrait by E. H. Finden, from the original picture by Sir Antonio More, now an Heirloom to the Rectory of Wycliffe, Richmondshire. 2 Vols. 8vo.

The Rev. C. Moase is about to publish a work on Religious Liberty, in answer to Bishop Burgess's Catechism.

NEW PUBLICATIONS.

eatise on the Steam Engine, His- Practical, and Descriptive. By arey. 4to. 5*l.* 5*s.*

pendium of Gas-Lighting, &c. By n Matthews. 12mo. 4*s.* 6*d.*

ersations on Animal Economy. hysician. 2 Vols. 12mo. 16*s.*

Chart of Health and Domestic l Guide, on a large sheet.

ys on the Human Intellect as con- l by God, and on our Saviour, ted in his Character of Man. By ertol. 12mo. 5*s.*

ts of Christians: a Vindication of ghts of the Members of Christian gations to Choose their own Mi- . By the late Rev. J. Yates, of Li- . 1*s.*

-Act Reporter. No. I. Published United Committee for Conducting plication to Parliament for the of the Corporation and Test Act. To be continued Monthly.)

Perpetuity of Christian Baptism ded, in Reply to An Essay on the ulty of Baptism, by the Rev. R. . By John Marsom. 1*s.* 6*d.*

oirs of the Life, Writings, and ns of Dr. Parr. By the Rev. W. 8vo. 14*s.*

l and Resurrection of Jesus Christ, according to the Four Evangelists; from the German of J. D. Michaelis. 6*s.* 6*d.*

Sunday Evening Discourses, or a Compendious System of Scriptural Divinity for the Use of Households. By the Rev. R. Warner. 2 Vols. 12*s.*

Sermons.

Chiefly Practical. By the Rev. Edward Bather, M.A. 8vo. 12*s.* 6*d.*

Chiefly Practical. By the Rev. W. Dealtry, B. D. 8vo. 10*s.* 6*d.*

By the Rev. G. T. Noel. 8vo. 10*s.* 6*d.* boards.

On the Truth of the Christian Religion, &c. By the Rev. W. Malkin, A. B. 8vo. 12*s.*

Seventeen. By the Rev. H. M'Neil, A. M. 8vo. 12*s.*

Single Sermons.

Christ One with God: a Sermon, preached at Exeter, July 18, 1827, before the Western Unitarian Society. By J. G. Robberds. 12mo. 6*d.*

The Character and Office of Melchizedek, as a Type of Christ, considered in a Discourse delivered at Brighton, before the Unitarian Association. By Russell Scott. 12mo. 1*s.* 6*d.*

On the Duty of Redeeming the Time: a Sermon preached at Newport, Isle of Wight, &c. By Edmund Kell. 1*s.*

PUBLIC AFFAIRS.

past month has been productive ortant events, and the hopes and f all who feel an interest in the nd prospects of the country have ected by the dissolution of Lord h's administration, and the delch have occurred in the formathat which has succeeded it. e reins of government would fall e feeble and inefficient hands of Premier, might have been an- d, even if dissension had not mong his colleagues, and his re- n would probably have occasioned gret if a bolder and more vigo- cessor to the plans of Mr. Can- d been selected, and the members late ministry had thus been kept . In the arrangement of the administration, there is, it will ased, just cause for apprehension. ntry has beheld with surprise and jealousy the union of the highest civil and military offices in one person, the Duke of Wellington, intrusted by the King with the task of remodelling the government, having taken upon himself the post of first Lord of the Treasury, retaining at the same time the command of the army. Most of those who seceded from Mr. Canning have returned to power, and it cannot be supposed that their influence will be beneficially exerted on some of the great questions which must occupy the attention of Parliament. They will probably be, as heretofore, the decided and unyielding opponents of any relaxation of the civil disabilities which affect the Roman Catholics and the Dissenters, and even if they continue the present line of foreign policy, we cannot expect from them that unsparing and effectual economy in the public expenditure which is demanded

by the present state of the country. In their ranks, however, we find Mr. Huskisson and one or two others who are separated by a wide interval from the principles or prejudices of their colleagues. We will not believe that they will desert the opinions or relinquish the measures which they have recently and powerfully advocated. They will be opposed to their associates in power on some subjects of the first importance, and it is obvious, therefore, that the government, as at present formed, contains many elements of dissension, if not of dissolution. The change, which has damped the hopes of the Roman Catholics, has increased and invigorated their resolution to press their claims upon the attention of the Legislature. Simultaneous meetings have been held throughout Ireland, and petitions to Parliament are in preparation from all parts of that country. A meeting of the British Roman Catholics has been held in London, and rendered remarkable by an interesting speech from Lord Rossmore, a Protestant Peer, in which the fact that Mr. Pitt, through Lord Cornwallis, promised emancipation to the Irish Catholics, as the price of their consent to the Union, was established beyond further controversy. A petition to both Houses of Parliament, in favour of a repeal of the Corporation and Test Acts, was unanimously passed at this meeting, and we are happy to record it in our pages as an evidence of the liberal views of our Roman Catholic brethren, and an important recognition by a large and influential body of the great principle of universal religious liberty. The petition to which we refer is as follows:

"The humble petition of the undersigned Roman Catholics,

"Sheweth, That a numerous class of their fellow-subjects, Dissenters from the Established Church, are deprived of liberty of conscience by the operation of the Test and Corporation Acts.

"That while your petitioners are exerting themselves to procure their own emancipation from the operation of the unjust laws of which they are the victims, they entertain an anxious desire that all classes of their fellow-subjects may enjoy the same rights of which they themselves are in pursuit.

"That, accordingly, your petitioners respectfully but earnestly entreat your Honourable House that the said Acts may be forthwith repealed."

In France we have to notice the expulsion from office of an able minister who has found himself incompetent to encounter the opposition which he has justly excited by his compliances with the will of the court, and by his efforts to restore, as far as possible, some of the worst privileges of the old regime. He has been succeeded by ministers who, probably, will not have sufficient influence or energy to confer any important benefits on France; but the noble example of disinterestedness and patriotism which has been recently given by the electors, and the growing influence of public opinion in that country, are the best and most satisfactory pledges of future improvement.

Official accounts have reached us of the departure of the European ambassadors from Constantinople. The Sultan is making every preparation for war, but as it will be merely defensive on the part of Turkey, and all the objects of our intervention in the affairs of Greece can be accomplished without aggressive hostilities, we may hope that the contest will be soon and quietly terminated.

The message of the President of the United States to the congress has been received. It contains, as usual, a clear statement of the resources and expenditure of the Republic, and it preserves a friendly tone towards England, while it notices the disagreements which have occurred on the subject of the New Brunswick territory, and on the question of trade with our colonies.

CORRESPONDENCE.

An old and respected Correspondent must not consider that he is "sent to Coventry," because there has been a delay in inserting some of his communications.

The account of the Salford Meeting did not arrive till that now inserted had gone to press.

The Conductors wish to mention in the commencement of their articles on political events, that they do not purpose to continue them uniformly, but to resume the subject only as suitable topics or particular events may render it desirable.

Several communications have been received as to which, from particular circumstances, the Conductors ask the indulgence of correspondents in delaying for a short time their acknowledgment.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XV.

MARCH, 1828.

A DISCOURSE, BY MRS. BARBAULD.

"They are without fault before the throne." Rev. xiv. 5.

THERE are many circumstances in this vale of mortality through which we are travelling, which, however exalted, or however prosperous we may be, continually put us in mind of the imperfection of our fallen nature. But of these none is so humiliating, none so mortifying, to an ingenuous mind, as that mixture of sin and pravity which debases and defiles our minds, dims the lustre, or contaminates the purity, of our good actions, and renders the characters of even the best of us too like Nebuchadnezzar's image, of which part was of fine gold and part of clay. There is nothing, therefore, in a state of future blessedness which a good man looks to with more ardent longings, than the prospect of being still better; *he shall be without fault before the throne. How* sin had its entrance into the works of God is a question of high antiquity and difficult solution. Certain it is, that it is there. Original or actual, moral or constitutional depravity, by whatever name we choose to call it, has laid waste or sullied at least the fairest images of the Creator here below. Place the standard of moral perfection as low as we please, there is no man who acts up even to his own ideas of it. Let the bands of duty and obligation be twisted as loosely as they may, they will still be too strict for our impetuous passions. It may, therefore, be assumed as an undeniable truth, that all men, more or less, fall into *sin*, and by so doing incur that most painful feeling, the censure and disapprobation of their own minds. Even those characters to whom, in the warmth of a just approbation, we perhaps give the epithet of blameless, on a nearer inspection discover many blemishes and failings which greatly cloud their good qualities. Or should they escape *our* search, we may be assured such characters discover them in *themselves*. While the world is praising their virtues, they are mourning over their faults. While the world is admiring how much they have done, they are lamenting that so much is left undone. They are deeply conscious of invaluable time wasted and lost, of the repeated mischiefs of procrastination, of the secret, silent sap of undreaded, and therefore unresisted, indolence; of the leaden weights which earth and sense hang upon the mind, when she would mount upon the wings of faith and love towards her divine original. They have performed, it may be, splendid

actions, but they are sensible on examining their hearts, that some secret vanity was mingled in the motives which prompted them. They have even done good to their enemies, but they have not been able truly to forgive them; the swellings and workings of angry passions are not suffered to boil up, but they too well feel their inward fermentation: they discern, at times, a taint of envy and selfishness lurking in those bosoms from which they had hoped such bad passions had been long eradicated. If the human heart was laid open in all its secret folds and inward recesses, much would be found to be ashamed of in the most perfect characters. The life of a good man is a continual warfare. How often is he surprised by sudden temptation! How often overcome by habitual frailties! How difficult does he find it to mortify his lusts, to quicken his zeal, to steer between dangerous extremes, to preserve the tender sensibility of his conscience amidst his necessary commerce with a loose and scornful world! Many are the noiseless conflicts he sustains with his inward enemies: when he falls he rises again, and when he is beaten he scorns to yield; and this is his utmost boast, his whole triumph.

How delightful must be then the idea of a state in which he shall *be without fault!* How cheering the hope of seeing the enemy subdued with whom he has had so many painful contests! There is nothing a good man hates like sin; nay, to speak properly, there is nothing he hates *but* sin; his enemies may injure, may irritate — but they cannot make him hate them. Misfortunes, disappointments, these he considers as incident to a state of imperfection, necessary to a state of trial; but *sin* is his extreme dread, his most settled aversion, the thorn that has so often wounded the bosom of his peace; remorse is the feeling that most hurts him, and the disapprobation of his own mind he is more afraid of than of any thing else. He is *glad* to think that in that blessed land he shall be sick no more, *glad* he shall be free from the many humiliating infirmities of mortality, *glad* he shall no more feel the stroke of separation from those he loves, or the pangs and agonies of dissolving nature; but he is infinitely happier to think that he shall *sin* no more, and this it is above all other things which will make the future state a heaven to him.

But before we indulge in this delightful contemplation, it will well become us to consider of what colour that guilt is which death will wash away, and who they are that in the life to come shall sin no more. And, first, it is certainly not they who have been doing nothing else all their lives here, they who put far from them the law of their God, and have drunk up iniquity like water, who by long habit of vice and open violations of every moral law have almost obliterated in themselves the traces of right affections, and confounded the very ideas of good and evil; it is not for these to expect that the ambiguous sorrows of a late, perhaps of a death-bed, repentance, will purify and fit them for a state of perfection, will restore to them the innocence of children, or create in them the holiness of saints. Heaven is not a pool of Bethesda to cleanse such foul and leprous souls from the corruptions they have contracted; the stain is gone too deep and spread too far. To such the Scripture speaks in those awful words of the Apocalypse, *He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still.*

It is, indeed, self-evident that what is completed above, must be begun, at least, below; that we must be good here, to be perfect hereafter; the sketch must be drawn, the fair outline must be correctly traced, of that lovely character we aspire to, though it is to receive its finishing and nicer touches from the hand of the great Master.

But not to dwell upon what is so obvious; it is, secondly, not those

allowed sins which people of a general good character may indulge themselves in, which we are here promised shall be no more. There are many whose moral character is, upon the whole, commendable, who may be said to be prevailingly good, who do not love sin; but, on the contrary, often wish they were better, who yet are very far from being consistently virtuous, or yielding full obedience to the laws of their Maker. They are secretly conscious of some habitual faults which they have not the resolution to conquer; some improper indulgences which they cannot persuade themselves to give up; some practices which they know, or very strongly suspect, are not quite right, but which they cannot well tell how to avoid; bad passions which they have ceased to strive against, because they have always found them too strong for them. They do but partially see these things, because, having made a covenant with themselves not to contend with their hearts about such trifles, they seldom turn their eyes that way; but they can, whenever they please to examine their own hearts, find that they do not walk sincerely with God; that they have reserves and exceptions in the obedience they pay to him; that there are many points in their conduct which must be tenderly handled or glossed over; they know, in short, that there is much wrong within them; but they think the balance at last will turn out in their favour; they plead for their sins as Lot did for Zoar, *Is it not a little one?* and they piously hope, that in a future state all these spots and blemishes will be cleared away, and that they shall all at once attain a perfection which they are conscious they have not even aimed at here below. But it does not appear that we have any warrant from Scripture to expect those sins will be subdued hereafter, which we have not at least declared war against here, or any rational ground, from the nature of habits and associations, to hope for such sudden and miraculous changes. A change of state cannot alter the fixed dispositions of the mind, or eradicate rooted habits. If there *be* any provision in the eternal providence of ever-during ages to wear out stains so deeply imbibed, the process must be long and painful; nor does it make any part of the *revealed* mercies of God to us. God can do all things that are possible; but we have every reason to suppose it is not possible even for Omnipotence itself to wear out sin from a moral agent, but by gradual degrees and repeated efforts. Worlds may be created by a breath, but virtue must be the slow, late-ripening fruit of trial and moral discipline. We have no right, therefore, to presume that the air of heaven will purge away allowed and habitual violations of duty, even in favour of those in whom they are balanced by a prevailing number of good qualities. In respect to such also, *Where the tree falls there it lies.*

What, then, are the sins which the good man may expect to fall into no more upon his entrance into a future state? And what is the extent of the consolatory promise in the text, that they shall be without fault? It extends first to sins of infirmity and inadvertency. Notwithstanding all the vigilance of the good man, he is continually deviating from the straight line of rectitude. He is not of that class who make their religion merely a closet religion; no, he endeavours to make it enter into all his concerns; but in spite of his utmost care, the great objects of his attention will not be always equally present to his mind. He has always such a deep and habitual sense of them as would be called forth upon any great occasion; but in the more gay and careless moments of life, like the god of the Canaanites, it is sometimes asleep and must be awakened. When, in the stillness of his evening meditations, the candidate for heaven, with a holy jealousy, inquires of his soul, and makes up his daily accounts, he finds many unintentional slips

which have retarded his progress towards Christian perfection; many passages in his conduct appear to him wrong upon reflection, which he either did not reflect upon at all, or thought sufficiently justifiable at the time. He mourns over his frailty; he washes away daily sins by daily repentance; he strives to know his most secret faults; resolves against them, but as soon as he is exposed to the same temptations, he exhibits the same proofs of weakness. Our commerce with the world and its various jarring interests acts upon the soul as the perpetual resistance and friction of matter does upon any body in motion. It retards the freedom of its course, and is every moment lessening the impetus originally communicated to it; but in heaven we shall meet with no such obstacle. There we shall fulfil our glorious career, like the heavenly bodies through the smooth fields of ether, with undiminished velocity and undeviating exactness. In that blessed region we shall be in no danger of being corrupted by the charms of social converse, for all our converse and all our society will be with the good; the future prospects we find now so much difficulty in fixing our eyes upon will then be present realities, and we cannot for a moment forget God when we are continually surrounded with his more immediate presence. It is because they are *before the throne of God that they are without fault.*

In the next place we shall no more fall into sins of ignorance and prejudice. Many errors of conduct arise from opinions rashly formed, prejudices lightly taken up, and tenaciously adhered to, and errors in speculation or in matters of fact, which too often divide good people and alienate those hearts that otherwise would glow with affection towards each other. One wrong opinion consequentially reasoned upon, will often lead us into a maze of error and perplexity, and set our best affections a warring with each other. Error and prejudice have separated fear of God and mercy towards man, devotion and cheerful enjoyment, usefulness and sanctity. They have even in speculation (though never amongst good hearts in practice) made a divorce between faith and works: but when we are near the fountain of light, prejudices and errors will vanish away like a mist before the morning sun; the humble and earnest inquirer will have his appetite after truth satisfied, and we shall wonder at the delusions and imperfect views of objects under which we wandered here below.

Lastly. It is to be presumed the good man will be freed from those sins which cling to him in consequence of his bodily temperament. In spite of all his care to subdue the sin which easily besets him, he cannot altogether succeed; he gives it no room in his heart, but it is in his constitution. A timorous, hesitating timidity, rashness, irritability, indolence, are woven into the very texture of his frame. He does not indulge, he strives against them; he counteracts their influence by wholesome discipline, and by every generous motive; they are enemies which have been often conquered and dare not attack him in the equal field, but still they hang about him and harass his rear and retard his march. Bodily infirmity too, which ever increases as we advance in life, throws its cloud over the good man and makes him appear perhaps as if he were moving backwards in the heavenly race.—When, by principles firmly fixed and habits strongly formed, by a long life spent in the exercise of virtue, he ought to shine out all faith, all love, all hope and zeal and pious fervour; when he is nearest to an angel, and ought most to appear so, he is too often sunk in weakness and despondency; the spring of kind affections seems to be dried up within him; even his confidence in God does not cheer him as it was wont to do; and he seems to himself, and perhaps to others, to be losing ground in moral excellence and

slackening his speed as he comes nearer to the goal. But it only *seems* to be so. These weaknesses of nature do not affect character. Principle, habits, virtuous action, these are the things which will determine our future lot: and when this corruptible shall have put on incorruption, and this mortal immortality, when the soul shall have ceased to sink with the pulse, to vibrate with every wounded nerve, and to be subject to all the skyey influences, these dispiriting symptoms will vanish with their cause. These are not the faults that enter into the texture of the soul; they do not even stain the wedding garment, but hang upon it as the dust which, when we have finished our toilsome journey, we lightly shake off. Happy period, when to the langour of a worn frame, and the dregs and darkness of exhausted nature, shall succeed fresh spirit and immortal vigour; when we shall possess the philosopher's wish, a sound mind in a sound body; or, according to the Christian's more exalted phrase, when a glorified body will meet with a purified spirit! Delightful state, which will be free from sin, as it will be free from sorrow! How lovely a thing will human nature be when it is thus cleansed, refined, raised, exalted, presented to receive the high approbation of her Maker, like a bride adorned to meet the bridegroom! Human nature, as we see it in its fairest specimens, is very lovely even here; but as dead flies make the most precious perfume to stink, so the unlovely mixture of sin and defect spoils the pleasure we take in the contemplation of excellence, and checks the full tide of love and admiration while it is warm and flowing. But *there* all will be uniform and of a piece. Each pure mind will be a fair tablet without a blot; past transgressions will be done away for ever; and for the future, for the long ages of futurity, they shall be *without fault* before the throne.

I would take occasion to observe, as the conclusion of the whole, that this hope contains one of the purest motives of aspiring after heaven. It is well when any motive operates upon a man so as to make him do his duty; but the man who obeys through the hopes of heaven, and at the same time fashions that heaven according to the visions of a worldly or a sensual imagination, shews a low mind, that still grovels among the things of earth and sense—whereas to pant after a future state, where we shall sin no more, shews a person already far advanced in the paths of virtue; to form the very idea of such a happiness does not belong to him who has but entered on the Christian life. He, indeed, begins with sacrificing his sins because he knows there is no other way to salvation, but he would be very glad if he might rather keep them; to part with them is as the plucking out of a right eye, the cutting off a right hand; he can hardly conceive, if I may use the expression, how God will be able to make it up to him; and he is very apt to image to himself a sort of Mahometan paradise where he shall be rewarded for being abstemious here with a life of voluptuousness ever after. By degrees, however, if he persevere in the line of duty, the sacred love of virtue lays hold upon his heart; he loves her now with a pure and disinterested passion. He is not tempted to inquire with casuistical niceness how holy and how blameless he must be to escape from perdition, but his most eager wishes press forward to the attainment of all moral excellence. These are wishes which strongly tend to their own fulfilment, for both in this life, partly, and more completely in the life to come, *Blessed are they who hunger and thirst after righteousness, for they shall be filled.*

MR. BOWRING ON RELIGION IN HOLLAND AND GERMANY.

To the Editor.

SIR,

YOUR readers will probably feel some interest in the state of the religious world in Holland and Germany, and I therefore proceed to state a few facts which occur to me after a recent visit.

In Holland there is little of religious controversy, and this may be attributed mainly to the universally tolerant spirit which pervades that interesting and intelligent land. It is now not easy to draw the lines of distinction which separate one sect from another. The Mennonites no longer refuse to take arms or oaths; the Calvinist is seldom found to insist upon the "peculiar doctrines" of his master; the Lutheran has marched several steps farther away from the Romish church, and has become almost identified with the Reformed; and the Remonstrant is so little an object of dislike, that one of the most renowned of their preachers has lately been specially summoned to preach before the king, and, as he himself told me, was honoured by no small portion of royal laudation. The only strong sectarian feeling among Dutch Protestants is that which hangs about *their* "Catholic question," a question not quite so divested of difficulties as *our* Catholic question, since *their* Catholicism wields instruments of prodigious influence, and has unfortunately shewed itself on all occasions the hearty ally of civil despotism. The Unitarian question is not, however, in a state of complete stagnation. A champion has lately appeared at *Maaslins*, named *P. W. Bronwer*, who published a book (in 1826) entitled, *The Bible Doctrine respecting the Person of Jesus Christ*, to which he has since added a supplement entitled, *Farther Explanations*. These works are the symptoms of an approaching change, and I think it would be desirable both that they should be possessed by the Committee of the Unitarian Association, and that a correspondence should be established with their author. I wrote to him from Rotterdam, but was not able to visit him. In Flanders the Protestant sects are altogether blended. There is but one church, and that church is called *The* Protestant Church.

A similar state of things exists in many of the states of Germany. The Lutherans and Calvinists are no longer distinguished from one another. They worship in the same churches, the pulpit is occupied by the ministers of either party indifferently, and in a few years they will not even have preserved their names. The situation of theological inquiry in Germany covers England with disgrace and reproach. The indefatigable ardour, the varied learning, the critical sagacity with which biblical researches are pursued, form a strange (and to an Englishman a sad) contrast to the slumbering dulness of our theologians. "You boast of your *civil* liberty," said one of the most renowned, and at the same time most orthodox, of their theological professors to me, "but must come hither to learn what *intellectual* liberty is. Your politicians may have freedom of spirit, but your theologians have no freedom of mind." How should the worshipers of creeds and of authority have freedom? How should the advocates of an establishment built up by tyranny out of the wrecks of ignorance, *dare* research? I attended several of the theological classes in the Universities, and found from

every chair, whether orthodox or heterodox, the fullest and freest criticism invited and encouraged. Those chairs are generally surrounded by large classes of young men following their instructors with eager solicitude, while they poured out the vast treasures of sacred and profane learning upon the biblical page. And as there are no *false* reputations in Germany, as no man obtains distinction there till he has written a book which is scanned by criticism's keenest eye, and as theological studies are eminently popular, it is not likely that Germany should fall from her high and pre-eminent station in the field of divinity. Nor can inquiry now be stopped. Truth, that pearl of great price, cannot but be the ultimate recompense of such intelligent and active divers: and they are as courageous as intelligent. Professor Paulus told me, that an attempt was made not long ago by the government, to interfere with his lectures, and he received notice that he must be less heterodox in his instructions. He quietly answered, "I am old, and cannot change my course. Silenced I may be, but while I speak, I must speak the words of honesty, and follow the footsteps of inquiry wherever they may lead." He has not been molested since, and will, I doubt not, pursue his distinguished career to the end of his days. He was very anxious to know more about our sect, our situation, and our proceedings, and I was enabled to gratify him. His "Life of Christ" is a decidedly Unitarian work. But he, like most of the Continental Protestants, and particularly those who look up to Göthe and to Voss, have the same prejudices against the Catholics, which I have spoken of as existing in Holland, and would deem the success of the "Emancipation question" an European calamity. In looking at a few numbers of his *Sophronizon*, you would find evidence enough of the state of his mind on this important matter.

I frequently fell in with Unitarian Christians—men fully acquainted with the evidences and deeply interested in the spread of our opinions. One father of a large family, whom I met at Bonn, travelling on foot with his three sons and their tutor, in pursuit of knowledge, while they visited the marvellous and unimaginable beauties of the splendid Rhine, told me, that he had lived in England, was acquainted with some of our ministers, and had educated his boys in the strictest Christian Unitarianism. I might mention another, a personal friend of my own, the father of eight children, who, after having abandoned Trinitarianism and studied the writings of *our* great men, has been quietly spreading the seed of the Unitarian faith, where it will, ere long, spring up with increase. I know of many such. Undoubtedly a great change is preparing for the future. A thousand and a thousand little streams are silently winding their way through the great field of human existence—streams of truth and knowledge, unobserved by the careless, despised by the foolish. They will unite by and bye, and form a great and mighty river, bearing mankind upon its waters.

J. BOWRING.

ON THE CONTROVERSIAL CHARACTER OF DR. PRIESTLEY.

To the Editor.

SIR,

ALLOW me a few words, which relate in some degree to the subject of the observations of Mr. Madge in the last number.

The bitter and unchristian spirit which has too often been excited amidst the heats of controversial discussion, have been the subject of well-founded regret. There are, however, I imagine, few reflecting persons at the present day who require to be convinced that even personal controversy has been the instrument of no trifling benefits to the cause of truth and religion. The attention which it rouses in the spectators of the conflict, though it may in the first instance be directed to the disputants, is in time transferred to the subject in debate; men's minds are sharpened, new views are struck out, before unsuspected; and though for a while the parties may appear to diverge more and more widely from each other, yet it is not unfrequently the effect of discussion gradually and imperceptibly to bring them nearer in reality. Old phrases indeed are pertinaciously retained; but new definitions are given of them, which entirely alter the nature of the propositions they are employed to express; so that after the heat and violence of the contest have in some degree subsided, the contending parties may at last have leisure to discover that the chief remaining difference is about the meaning of a word. Controversy, in short, seems to be among the means appointed by Providence for the discovery and propagation of truth; and it does not become us hastily to deny altogether what has certainly been productive of important and beneficial effects. It should rather be our business to avail ourselves of the use of this valuable instrument, at the same time that we diligently steer clear of its abuse; not to shrink from its employment when circumstances render it necessary for the promotion of useful knowledge, the detection of error and imposture, or the vindication from unjust calumny of the venerated and illustrious dead. It is true that in thus employing it, we may be liable to suffer wrong, from the violence of the bigoted and illiberal, or the sarcastic sneer of those who mistake a jest for an argument; but in such cases, while we are careful not to return railing for railing, we should rather rejoice that an opportunity is thus afforded to ourselves of valuable moral improvement, by cultivating the truly Christian graces of good temper and forbearance.

I have been led to these remarks by noticing the manner in which the polemical character of a considerable portion of Dr. Priestley's writings has been made the subject of undistinguishing complaint, not only by his opponents, but also to a certain degree even by some of his warmest admirers. It is not unusual for the one party to censure with vehemence, and for the other to acknowledge with regret, the asperity by which they are said to be peculiarly characterized. Now I am far from denying that passages of this description are to be found in his works. Dr. Priestley was a rapid, and occasionally a precipitate writer, and generally composed his controversial pieces when influenced by the excitement of the occasion which gave them birth; but I cannot think that after a fair examination of his voluminous works we shall find ourselves obliged to concede the charge to any thing like the extent in which it is usually advanced. However severely he may think it necessary to censure the *doctrine* of his adversaries, or the tone of arrogant self-sufficiency in which they have occasionally expressed it, he

never brings into question their integrity or good intentions; and throughout conducts himself as an earnest, and perhaps sometimes too vehement, but yet as an honourable and fair opponent. Even when his indignation and contempt are at their height, he never adopts a style which is unsuitable either to the scholar or the gentleman.

With respect to the character and merits of this distinguished person, I am indeed well aware of the circumstances which may be supposed to render it difficult for me to form a fair and impartial judgment. He in whose mind a celebrated name has been almost invariably associated with feelings of respect and admiration, is not perhaps the person most likely to arrive at a perfectly just and accurate conclusion upon such a subject; but he may possibly deserve at least as much confidence as they to whom such a name has habitually suggested only the idea of a formidable and not always unsuccessful opponent. Notwithstanding, therefore, the acknowledged influence of this not unnatural bias, I must be allowed to say, that the general outcry against the controversial asperity of Dr. Priestley seems to me to have been carried far beyond its due bounds. There are very few instances in which he was the first aggressor, and scarcely any in which the account is not much more than balanced by the violence and bigotry of his antagonists, of whom there are few (Dr. Price and Bishop Newcome are perhaps the only exceptions) from whose pages it would not be easy to select passages which we might safely challenge any one to parallel in the whole range of Priestley's polemical writings. Few of them fail to call in question his motives, and to blacken his character as a man and a Christian, while he is on all occasions desirous as much as possible to keep the *person* of his opponent out of view in the examination of his doctrine.

My attention, not long ago, was attracted by a passage in a work of the eminent Professor Dugald Stewart, published six years after Priestley's death, where, without the apology which others might have pleaded from the excitement of a personal controversy, he has shewn himself a little under the influence of this *polemical* spirit. Not contented with endeavouring to shew his arguments to be inconclusive, he strives to convict him of a wilful imposition upon his readers. The peculiar, and perhaps somewhat fanciful, theory with repect to the nature of matter, on which Dr. P. lays so much stress in his Disquisitions on Matter and Spirit, is first mentioned in his History of Light and Vision, and is there introduced by the following sentence:

"This scheme of THE IMMATERIALITY OF MATTER, as it may be called, or rather the mutual penetration of matter, first occurred to my friend, Mr. Michell, in reading Baxter on the Immortality of the Soul."

Mr. Stewart, in his Dissertation entitled "On the Metaphysical Theories of Hartley, Priestley, and Darwin," after having inserted the whole passage of which this is the introductory sentence, proceeds as follows:—"In the Disquisitions on Matter and Spirit by the same author, the above passage is quoted at length; but it is somewhat remarkable, that as the aim of the latter work is to inculcate the *materiality of the mind*, Dr. Priestley has prudently suppressed the clause which I have distinguished in the first sentence of the foregoing extract by printing it in *capitals*."*

Our author seems to think that he has detected Dr. Priestley in a notable piece of disingenuity, and evidently exults not a little in his discovery. One might be inclined, however, to suspect that he had not read the disquisitions on Matter and Spirit with the attention which might have been expected,

* Philosophical Essays, p. 133, 4to edit.

when we find this very notion of the immateriality of matter distinct verted to not many pages before. "If it be asked," says Dr. P., ' upon this hypothesis matter differs from spirit, if there be nothing in i that is properly solid or impenetrable? I answer, that it no ways co me or true philosophy to maintain that there is any such difference be them as has been hitherto supposed."* How the clause which Mr. S has printed in capitals came to be omitted, I do not pretend to explai it is obvious that after the above passage was inserted, there is no imag way in which Dr. Priestley's argument could be assisted by the om The awkwardness, and apparently contradictory form of the expressio perhaps have been the inducement.

I have not introduced this as a subject of any peculiar interest or m in itself, but simply as furnishing a curious specimen, on a small sc the spirit and temper in which, as it appears to me, controversy oug to be conducted. A rule is violated, to which very few, if any, exce can be admitted—that in controversial discussions we have nothing to d the personal character or private motives of the disputants, but simp solely with the quality of their arguments, and the extent to whic affect the question in debate.

W

FROM THE GERMAN OF NOVALIS.

O WITHOUT thee, my Father! thee,
What am I, or what should I be?
A child of grief, and doubt, and care—
A lonely stranger wandering here,
With nought but earthly love to cheer
And nought but darkness o'er to-morrow—
And none in sorrow's moments near
To whom I might unveil my sorrow.

There was a day of joy and love,
When all was bright around, above;
And then the days of grief and tears,
As I bent down the vale of years,
And soon came tumult's ministers,
And hopes o'erwhelm'd and blessings riven:
O! who could bear earth's storms and fears
Without some better friend in heaven?

How sweetly from thy heavenly throne
The Gospel-beams descended down,
And o'er time's vale of darkness threw
New rays of light and glory too!
Then first the germ of greatness grew
Within me—and my soul desiring
Some bliss all-worthy to pursue
Rose on the wings of faith aspiring.

---

† Disquisitions on Matter and Spirit, p. 16.

And then it seem'd as if the light
Of heaven made earth more gay and bright,
And every flower that blossom'd round
Pour'd balsam forth for every wound—
A thousand, thousand joys I found,
And wept—and prayed—with strong emotion;
And felt that every uttered sound
Reach'd Thee, when wafted by devotion.

Go forth—go forth! in every track,
And call the erring wanderers back;
Stretch out—stretch out thy gracious hand—
And pour thy light on every land,
And make the people understand
That heaven is now on earth descended—
That men must be one happy band,
All tongues, all tribes, all nations blended.

Tear from our yielding hearts within
The old and withering roots of sin,
And lead us from life's darksome way
With thine own pure—thy perfect ray.
What peace—what pleasure to obey—
And in the very scenes which gave us
Thoughts full of darkness and dismay,
Find hopes to cheer—and faith to save us!

O we were trembling prisoners, bound
With iron fetters to the ground,
Haunted by dreams the mournfullest,
And spectred shapes and sights unblest!
A heavy weight upon our breast,
The weight of doubts and fears, was lying;
And e'en the sweetest hopes of rest
Could not subdue the dread of dying:

When, lo! the Great Deliverer came—
And lighted in our souls a flame
Of hope—of joy—an effluence bright
From Him—the very source of light;
All heaven was opened on our sight,
And all its joys in prospect given.
O vision of supreme delight!
For sons of God—for heirs of heaven!

And calmly now our footsteps tread
Amidst the ruins of the dead;
Those ruins raised by God, will be
The temples of eternity;
And life's light scenes so swiftly flee,
When o'er them hope immortal towers,
That e'en the path of misery
Is hung with lamps and strew'd with flowers.

A.

CATHOLICISM IN SILESIA AND GERMANY GENERALLY.

We have, on some former occasions, given our readers some information as to the various forms which Catholicism adopts in different countries, that they may judge both how far even Catholic states allow ecclesiastical to trench upon civil institutions, and how much of truth there is in the cry by which Protestants are persuaded that Catholicism is unbending and uncontrollable, and that proscription is necessary to ensure safety of life and limb to the members of the body politic. We shall not be suspected of being friends to the state's interference with religion or even religious communities, but we must say that it is incumbent on those who have no scruples of this sort, to be quite satisfied that, with a little trouble and good management, they might not provide very peaceable antidotes against any apprehension of mischief, without resorting to the bungling remedy of proscription or extermination.

A good deal of addition to our store of information on the state of Catholicism in different countries, will be found in the last Number of the Foreign Quarterly Review, in an article entitled "Catholicism in Silesia." We propose to avail ourselves of this information in putting together a few observations on the subject. Some light on these points is very desirable for English polemics and politicians. We are quite of the writer's opinion, that "We English live far too much in a world of our own—we have too high ideas of the importance of every thing done in England, and are too apt to undervalue the proceedings of other countries. It need not be said that we know almost nothing of the literature of other countries. A few poets, historians, and scientific writers come over to us—but of the mass of writings on the great and important subjects of religion, reformation, and of change in opinions, on the Continent, we absolutely know nothing, however offensive the assertion may be to the reading public, who are persuaded they know every thing."

It would appear, that the Protestant German states have not taken nearly so much liberty with the Catholic institutions among them, as those governments have done which maintain orthodox relation with the Papal see. There has been found to be but little difficulty in forming arrangements between the Pope and the heads of Catholic states, (Austria for instance,) by which the temporal authority of the former has been altogether destroyed; but perhaps Protestant princes have felt some delicacy in speaking plainly on such subjects, and their Catholic subjects have more difficulty in submitting to interference, though Count dal Pozzo has laboured hard to shew, that in temporals it can and ought to make no difference whether their king, as an individual, be Catholic or Protestant.

In Silesia the state is of course Protestant, and the population is nearly equally divided. The peace has been pretty fairly kept between the two parties; and the consequence seems to have followed naturally enough, that the Catholics, not being kept steadfast by persecution, have learned to think a little freely as to some points of discipline, and to be desirous of a certain degree of liberty. The Prussian government, however, has made worse terms than several others have made since the general peace, particularly as to the election and confirmation of the bishops and other church dignitaries. The German Catholics were, and are, striving generally to get rid of Roman subjection. The people of the freer states wished to be at least as independent as despotic Austria was: the desire of all was to have erected, not a Roman Catholic, but a German Catholic church, under a common primate. This,

however, did not suit with the reigning fashion of legitimacy; and, for the time, (though certainly only for a season,) the old system has been adhered to, under more or less of modification, as each state was found by the Pope to be more or less difficult to make terms with.

A curious book has lately been published, by a Roman Catholic priest of Silesia, whose object is to point out the abuses of the establishment of his religion, particularly in the diocese of Breslau, and to sketch out remedies, which certainly are sweeping enough, though the writer has no disposition to separate himself from the Catholic communion. He is, in short, a disciple of the Leopold and Ricci school; and the measures approved by the synod of Pistoia would, as nearly as possible, meet his views of necessary reform.

The first point to which he directs his attention, and in which he shews the necessity of some alterations, relates to the education of the clergy. We should apprehend that the regulations on this head in Bavaria and Austria would meet the evil complained of. According to the author, the prevailing plan in Silesia teems with defects and abuses, and the fruits of a defective education are manifest in the disorderly lives and the ignorance of the clergy.

The enforcement of celibacy is another regulation against which this German priest complains, particularly as a fruitful cause of scandalous profligacy; and he enters largely into the abuses arising from a class of officiating priests called chaplains who are not beneficed, and from the practice with which the functions of those personages are most connected—that of celebrating private masses and establishing foundations for that purpose, and of course masses for pay, a source of immense gain to the church.

The disposal of benefices in Silesia is another subject of great complaint. The regulations of the church require merit to be regarded in the choice. In Austria and Bavaria we have seen this diligently enforced; but in Silesia, where the government, where it interferes, is on no very intimate relations with the church of another faith, leaves the matter with the bishops, and the bishop looks, as might be expected, first to his pocket, and next to his ease.

Equally strong objections are made to the books of instruction, and especially the catechism for the young. In this age of education, we have often wondered that the Catholic authorities do not exert themselves to find creditable aliment for the appetite which cannot now be restrained; and, in particular, it is strange that their popular books should be almost exclusively confined to topics which, in fact, *the church* itself does *not* teach, which the best informed among themselves disavow, and which only furnish subjects of ridicule and reproach when they fall into the hands of the irreverent heretic. The good priest, whose work is under consideration, laments also the state of the liturgy, which contains much that is good, blended with a great deal at which men of cultivated taste and refinement must often blush; which is only tolerable as veiled by music; and which, by being in a foreign tongue, (which is now becoming the grand source of discontent throughout Germany,) can be no practical help to the devotional and pious feelings of the multitude. The Council of Trent directs the priests to explain the sacraments, *if they conveniently can*, in the vernacular tongues. If so, why not give the explanation by giving the thing itself at once in an intelligible shape?

It would far exceed our limits to enter into the many particulars in which it would appear that the Silesian church exceeds others in irregularity, deformity, or absurdity. The objectionable character of its practices or professors is doubtless the more observed from the immediate contact of the

reformed *cultes*, a circumstance which, in most countries, has had a decidedly beneficial effect in promoting a tacit reform and chastening of Catholic observances.

It appears, that complaints becoming general, public efforts have been made for their redress. A petition has been presented to the Prince Bishop of Breslau by several of his clergy, praying a reform of the Missal, the use of the German language, a proper hymn book for the people, and a commission to inquire into the state of the liturgy. This petition has been printed in Hanover. The Bishop, in his answer, denies the grounds of complaint, and complains of the absurdity of asking *him* for reforms which he has no power to make. He, however, states, a hymn book is in preparation; that his attention is turned to the diocesan ritual; and that it is not in his power to introduce the German language. The Bishop's answer has found a reply which handles it pretty roughly.

There have been, of late, in Germany, several instances of the spread of inquiry in the Catholic Church, which are noticed in the article to which we have referred in the Foreign Quarterly. The case of Dr. Klotz, who was a priest of the diocese of Augsburg, is further remarkable from the generosity with which the Catholic King of Bavaria has provided for him on his secession from his church preferment. At a town near Muhlhausen, some of the inhabitants presented a demand to the priest to be allowed to receive the communion in both kinds, declaring that, unless their request was granted, they would separate from the Roman Catholic Church. The new Archbishop of Munich published, in 1821, a pastoral letter, in which he states, that in order to re-establish religious principles, and to bring back faith and piety among the laity, a *reform* must take place among the clergy. Wessenberg, Vicar-general of the diocese of Constance, about the same time, began, in saying mass, to read the Gospel in German. At Warsaw, we learn, that a mass is actually said in Polish for the church of the canonesses of St. Andrew. A priest has published, at Breslau, a book called "The Bible, not for Priests, but for Kings and People." An incumbent in Bavaria, a royal inspector of schools, has published a work with this title, "The public services of Catholic Christians were originally, and ought again to be, quite different from what they are." On the celibacy of the clergy many works have lately appeared, several on the liturgy, and others on the catechism, the use of German, &c.

On the other hand, it should be observed, that the German Catholics have lately become active in endeavours to proselyte. All discussions will tend to good; and this at least must be borne in mind to *our* shame, that in Germany, particularly in the south, perfect peace and good-will are maintained between professors of rival faiths, owing, no doubt, to the good sense with which most governments, except those of England and Spain, have discarded the maxims of bigotry and exclusion, and have learnt to let a man serve his country, without finding it necessary that he should believe, or rather to say he believes, in the established dogmas.

We shall, on a future occasion, notice some further illustrations of the present relations to each other of the ecclesiastical and secular powers in different parts of the Continent.

expressly taught in the Christian Scriptures? Can it be conveyed
ind in *Scripture language?* Is it not *manifestly* a human interpre-
: a phraseology which is found in the Christian records? Is there
passage in the New Testament which expresses any thing *tanta-*
o this *vital* doctrine? And yet, as the reader will observe, *it is*
of being distinctly laid down in the compass of one short sentence.
s a *fundamental* principle of the Christian religion, it were to be
hat the apostles had understood it as well, and defined it as clearly,
thodox of modern times. How much controversy might have been
f they had not left this *vital* doctrine to be *collected by inference*
pressions to which various other interpretations may be given!
/ill the practice cease of establishing gratuitous, not to say absurd,
on the language of Scripture, and then dignifying them with the
ons of *vital* and *fundamental* doctrines of the gospel! But the
: Christian, no doubt, will ask, what is the meaning of those passages
ture in which the death of Christ is spoken of in connexion with
veness of sin? Were I to give him my interpretation of them, he
ot accept it. It is, however, sufficient to reply, that whatever be
: interpretation, his interpretation cannot but be false, as it involves
on upon assumption. To say nothing of the doctrine of three
in one God, it assumes what is manifestly not true, that the sin of
being deserves an infinite punishment; it assumes what can never
d, that infinite justice is something altogether distinct from infinite
nce; it assumes, in contradiction to the whole analogy of judicial
s, that justice can be as well satisfied by the sufferings of the inno-
by the punishment of the guilty; and unless, for the sake of
ıcy, it be maintained that the divinity suffered, it assumes that an
alue may be attributed to the sufferings of a man.
l be no wonder if the advocates of such a doctrine should also be
s for the prostration of the understanding to the mysteries of the
But when it is demanded of me to prostrate my understanding to
teries of the gospel, I am at a loss to understand what the demand
Am I to believe, that I do not see that to be an absurdity or con-
n which I do see to be such? Or am I to believe, that what I

sible, while Christianity is encumbered with doctrines which are irreconcileable to reason, to argue successfully with the unbeliever. Prove to him that on the ground of its external evidence the Christian faith cannot rationally be rejected, his answer is at hand. He will reply, that, perplexing as the case may be, it cannot be more irrational to reject than to admit a faith which appears to contradict the clear and certain conclusions of the human mind. The advocate of *mystery*, indeed, will say that the doctrines for which he contends are neither self-contradictory nor absurd. But of this the unbeliever will not allow him to be the judge.

But I ask, with what justice this doctrine can be called a *fundamental* doctrine of Christianity? Does it enforce a single moral obligation? Does the disbelief of it withdraw any motive to virtuous conduct? Is it by an appeal to this doctrine that we are urged to live soberly, righteously, and godly in the world? Or is not the grand consideration to us, what we shall suffer for sin if not repented of and forsaken, rather than by what medium it will be pardoned, when forgiven? I do not, however, say that the doctrine is not capable of any application. It is often applied to the injury if not to the subversion of practical religion. Men who have lived the most irreligious and immoral lives are exhorted in their dying moments to fly to the atoning blood of Christ for a passport to the joys of heaven. But this, it may be said, is an abuse of the doctrine. Be it so. I should be glad to be told what are its uses. It shews in an awful manner the evil of sin. And in a manner equally awful it distorts the character of God, and represents the Father of mercies as a being whom *it is impossible to love.* It is not, however, matter of admiration that they who verily believe this doctrine should consider it as a *fundamental* principle of their religion. If the understanding does not feel its absurdity, the imagination will be strongly impressed with its mysterious grandeur. The stern justice of the First person of the Trinity, contrasted with the benignity of the Second, who condescends to do that without which myriads of helpless beings must have been doomed to everlasting torments, presents a subject of contemplation which he who can unsuspectingly admit the doctrine, will not fail to regard with wonder and with awe. And to such a man, Christianity, when stripped of this stupendous machinery, will appear to have lost its essence and its interest. Thus, doubtless, the pious Catholic considers the Protestant as having robbed Christianity of its chief excellence and glory, while professing to reform the errors of the Church of Rome. But some zealot may now ask, If the atonement is not a *vital* doctrine of the gospel, what *is?* I answer, the solemn assurance that "all who are in their graves shall hear the voice of the son of man and shall come forth, they who have done good, to the resurrection of life, and they who have done evil, to the resurrection of condemnation."* This is indeed a doctrine of revelation, a doctrine in which

* "Had Jesus Christ delivered no other declaration than the following: 'The hour is coming in which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation,' he had pronounced a message of inestimable importance, and well worthy of that splendid apparatus of prophecy and miracles with which his mission was introduced and attested; a message in which the wisest of mankind would rejoice to find an answer to their doubts and rest to their inquiries. It is idle to say that a future state had been discovered already; it had been discovered as the Copernican system was; it was one guess among many. He alone discovers who *proves*, and no man can prove this point, but the teacher who testifies by miracles that his doctrine comes from God."—PALEY.

every man is most deeply interested, a doctrine which applies to the grand springs of human action, hope, and fear, and which, when regarded as the sanction of the moral precepts of Christianity, leaves us nothing farther to desire as a motive to a pious, benevolent, and holy life. A divine rule of life, supported by the doctrine of future retribution, established also on divine authority, contains every thing that can beneficially influence human conduct, and train the heart of man to virtue. If I mistake not, however, there are Christian divines who, in their zeal for their peculiar doctrines, will not hesitate to say, that Jesus Christ came for no very important purpose if the object of his mission was merely to teach morality, and "to bring life and immortality to light."

E. COGAN.

ON ESTABLISHMENTS.

To the Editor.

SIR,

In common, I doubt not, with most of your readers, I was much interested and gratified by the able view which your correspondent T. has given of the question of religious establishments. While, however, I readily admit the correctness of his general argument, and am on the whole fully convinced that the evils, both political and moral, arising from such establishments, greatly overbalance their advantages, it is yet the part of candour to acknowledge the existence of these advantages, and to allow them their full weight, not only in order that our view of this important question may be complete and comprehensive, but in order that our attention may be directed to the means of combining these beneficial consequences, as far as circumstances will admit of it, with the practical influence of religious liberty on the most extensive scale.

There are two points connected with this inquiry to which, under the denomination of moral and political *advantages* of an establishment, I chiefly wish at present to request the attention of your readers.

Some time ago I was deeply interested by the perusal of Dr. Chalmers's "Christian and Civic Economy of Large Towns," (a work, by the way, which, notwithstanding the extraordinary reputation of the writer, does not appear to have received from the public the attention to which either its intrinsic merits or the importance of the subject entitle it,) and could not avoid being forcibly impressed by the argument in favour of a religious establishment, derived from the operation of what he calls the principle of *locality*. He justly observes, that a given amount either of pecuniary contribution, or of labour, energy and public spirit, is not likely to produce nearly the same amount of benefit to the public when it is thrown into one large fund, directed to the magnificent, but distracting and overwhelming, scheme of regenerating the whole of a vast and populous city, as when it is distributed into smaller portions, each individual or small community taking charge of its own neighbourhood, and devoting its attention to an object not too extensive for the resources, the strength or the knowledge of an individual to grapple with. This general principle he illustrates at great length, according to his eloquent, though somewhat diffusive and imaginative method, and supports it by a variety of striking facts derived from his own extensive practical experience. Now, as far as the merely *civic* economy of a large population is concerned, it is perhaps practicable to divide a town into

districts, for the purpose of most effectually promoting the temporal and political improvement of the lower classes, with equal advantage, whatever might be its ecclesiastical constitution. But the same cannot be said of the much more important objects of the Christian philanthropist. Here it is scarcely practicable to bring the principle of locality to bear when the inhabitants of the district belong to a variety of religious professions, and are scattered about as members of a great number of remote and detached congregations. The tendency of a national establishment, on the other hand, supposing it to be fully carried into effect, is to encourage the operation of this principle in all its extent, both in the civil and the religious concerns of the people. If there were no Dissenters, every man would be, what the law presumes him to be, an attendant at his own parish church. The congregation which a parochial clergyman has to attend to, is comprised (to use a popular phrase) within a *ring-fence*. In the midst of the most dense and crowded population of a great city, the objects to which his cares are particularly directed are thus confined within a small compass; and it is not inconceivable that if the denominations of neighbour and fellow-worshiper could be made equivalent, and if at the same time the more enlightened and opulent inhabitants of the vicinage were actuated by truly Christian principles, the moral and spiritual, as well as the temporal, welfare of their poorer brethren, would be more effectually promoted. They would be more intimately acquainted with their indigent neighbours,—they would take a deeper interest in their welfare, and would have more frequent opportunities and greater facilities for examining into their real condition.

But the necessary tendency of the congregational principle, when operating on the population of a large town, is to destroy this feeling of locality. Accordingly, I am persuaded that no Dissenting minister can have read the very interesting detail of the plans introduced by Dr. Chalmers for the improvement and benefit of his parish, without being tempted to regret that the scattered position of his own flock rendered it scarcely practicable for him, in his character of a minister of the Gospel, to exercise so extensive and effectual an influence.

The members of a Dissenting congregation are brought together not by vicinity of residence, but by agreement in religious profession or mode of worship. The consequence is, that they have often little or no personal connexion with each other; their places of abode are remote and insulated; they know little of their neighbours, because they are not fellow-worshipers; often still less of their fellow-worshipers, because they are not neighbours; so that the principles of union and mutual co-operation, instead of combining their influence, mutually check and counteract each other. The same cause is also apt to oppose a serious difficulty in the way of some of the most important duties of the minister of religion in a great and crowded metropolis. In some instances it would seem as if he knew almost as little of his flock as they know of each other. His office is thus degraded into that of a mere preacher or lecturer; and thus not a few of the most essential functions of the Christian pastor are apt to be neglected as impracticable, and fall into disuse. The bond of union, too, which keeps the society together, is often a mere rope of sand, which the slightest accident may scatter to the winds.

I am far from saying that these considerations should induce us to sacrifice a particle of our Christian liberty; but still it seems undeniable, that there are evils on the one hand, and opposing advantages on the other; and *it would be most* desirable to endeavour to exercise our liberty in such a

way as to guard against these evils, and to participate as largely in the advantages as we can. It is particularly important, especially in large towns, to bring into active operation every principle which may lead the members of each vicinage to combine together *as neighbours* in promoting the cause of Christian charity; and on the other hand, to adopt every means of drawing more closely together, in the bonds of mutual fellowship and brotherly affection, the members of the same religious society, however remote in residence, circumstances, or connexions.

Another point which appears to me to deserve some attention in balancing the evils and advantages of a religious establishment, is its connexion with the observance of a weekly day of rest. I do not propose here to enter upon the theological question as to the obligation of what is sometimes, I think injudiciously, called the Christian *sabbath*. It is a question upon which I should probably differ from your ingenious correspondent, since I am one of those who cannot find in the New Testament any express authority for the religious observance of the Lord's day, and consequently place the obligation of it on the ground of expediency, and expediency alone. The custom, however, may be traced so high in Christian antiquity, and the expediency is so obvious and important, that notwithstanding the absence of any apostolic precept, the inference as to the apostolic practice seems almost irresistible. Perhaps it was wise to refrain from any express injunction of an observance which it would have been difficult to carry into full effect during the prevalence of heathen laws and institutions. But waving this question, and admitting, upon whatever grounds, the importance of a suspension of ordinary employments on the first day of the week, for the purpose of devoting at least a part of it to religious duties, it seems to follow, that the civil institutions of the country ought to avoid throwing any difficulties in the way of this suspension. Now it is evident that, to a certain extent, this would be the case, if all men were permitted to exercise their ordinary callings as usual on that day. In a country like this, fully peopled up to its present means of subsistence, the wages of the lowest kinds of labour can never be more than what is just sufficient for the maintenance of a family; and hence, if it were customary or permitted to occupy the Sunday in the ordinary employments of the week, the remuneration for seven days' labour would not on the average exceed what is now received for six. The condition of the labouring classes would consequently be deteriorated precisely in this proportion. In this manner the absence of any municipal regulation on this subject would amount to a premium on irreligion and indifference. Wages being adjusted to the supposition of seven days' labour, the consequence would be, that a man whose scruples, or rather whose desire of religious edification and instruction, induced him to intermit his secular business on that day, would do it at the expense of one seventh part of his income.

For these, among other reasons, I am not prepared to carry my notions of the non-interference of the civil power in matters of religion to such a length as to regret the legal enforcement of a weekly day of rest.

W. T.

MEMOIR OF M. J. A. LLORENTE.

THIS illustrious man was born in a small town of Old Castile, in 1756. At the age of ten years he lost both his parents, but was kindly taken care of by his mother's brother, and by the Head of the Chapter at Calahorra, under whose tuition he acquired a strong religious bias, and at the same time shewed great independence of spirit. He made choice of the ecclesiastical profession, and continued his studies at the University of Saragossa. While still a youth, he evinced a strong spirit of inquiry, and discrimination between truth and the fabrications of the dark ages. He became a candidate for ecclesiastical preferment at a very early age, and in consequence of his extraordinary learning and merit, he succeeded, although it was necessary to obtain a dispensation on account of his youth, he being twenty-three, instead of twenty-five—the usual age. He did not aspire to the higher dignities of the church—perhaps he thought himself too open and independent in spirit for such a station; but he more than once carried off a number of academic honours. His literary pursuits were of a very varied character, and he came forward at a favourable period for using his superior knowledge to enlighten his country—the order of the Jesuits having been just abolished.

When elevated by his bishop to the office of Vicar General of Calahorra, he proved himself truly a father of the church. On several occasions he rendered signal service to the people of his district, and by his boldness and independence, procured a considerable dimunition of their burthens. It was at this period of his life (about the year 1784), that M. Llorente's labours and studies took a direction which they preserved ever after. He adopted more comprehensive views on the subject of religion, and abandoned the narrow limits of that philosophy in which the Spanish universities had been confined during three centuries. He was, however, notwithstanding, appointed Commissary of the Inquisition at Logroño, a town rendered famous by more than one auto-da-fé. It is curious enough, that while the liberality of his creed presented no obstacle to his appointment to this office, the strictest scrutiny was held, to ascertain whether he numbered among his ancestors a Moor, a Jew, or, worse still, a Heretic.

It is hardly necessary to say that the terrible powers of the Inquisition, which, though custom had abated their rigour, might at any moment have been revived, lay dormant during the commissariat of M. Llorente. Some years after, in 1793, he formed an intimacy with Don Manuel Abadla Sierra, the Grand Inquisitor of Spain, who was, strange to say, a man of the most liberal and enlightened benevolence. He conceived the project of changing entirely the system of church government in Spain, and communicated to M. Llorente his bold design for reforming the Inquisition. He went so far as to solicit a plan of such a reform, with which he was so much pleased, that he next induced Llorente to commence a complete history of the Holy Office and an examination of the changes proposed.

It would appear that this scheme of the Grand Inquisitor became known, for he was hastily deprived of his office without any of the usual formalities. The most ingenious manœuvres were resorted to, to get possession of the work which Llorente had begun; and he found himself implicated in his friend's disgrace, especially as he had rendered himself obnoxious by the independence with which he was known to have avowed his opinions on the state of the church of Spain. The Inquisition, as if determined to have its revenge for the daring attempt to reform it, recommenced its attack upon *the Jansenist* party, as no heretics appeared at hand; and M. Llorente was

made to answer for his freedom by passing a month in prison at Sabrera, and by paying a fine of fifty ducats. Notwithstanding this, an opportunity afterwards presented itself for finishing his work, in which he was encouraged by the Bishop of Calahorra, and during the suspension of the Holy Office in 1809, he obtained leave to make use of its records. For two years he was almost buried in papers, the prodigious quantities of which attested but too powerfully the activity of the dread tribunal. His work may be characterized as one of the most instructive ever written: it is at the same time remarkably impartial: it proves that the Inquisition was not established without encountering an astonishing degree of opposition from all classes of people in Spain. The most curious thing in this work is, that it discloses all the details of the *practice* of this tribunal. From others we had heard of the tortures of the Inquisition; M. Llorente reveals the means by which it secretly pursued its victims.

During the changes which now befel his country, M. Llorente was led to suspend his literary pursuits and engage in politics. He was called to the council of the nation, and first learned that this honour was decreed him from the public prints. His object in the course he adopted being to serve his country in what he then thought the best mode, he used his influence to remedy the evils and soften the misfortunes of the times, and obtained a mitigation of some harsh laws, particularly that which subjected to confiscation all who took refuge in Cadiz. After having done all in his power to enlighten and to soothe the minds of his countrymen, by several works which he published, he retired from the reaction which he saw to be inevitable, and settled in Paris with a view to profit by the literary treasures of that capital. One of the most unfortunate events for Spain was the division which took place between some of the most enlightened friends of a reformation of the abuses of its government. Llorente was one of those who attached themselves to the French party, from a belief that thence only could arise a permanent cure for the evils of their country; and when the French rendered themselves odious, and a spirit of independence arose which none had foreseen, the new patriots pursued, with a blind and indiscriminate rage, some of their most worthy fellow-countrymen, who had only erred as to the means, and might, by conciliation, have been united in one common plan. The patriots who sided with the French were left in exile, and those who had embraced the opposite course, weakened by the division, became the prey of the treacherous tyrant under whose banners they had sought for freedom and independence. Llorente was prohibited from returning to Spain on the eventual triumph of his country, and was forced to endure the severest calamity a man of letters can know—the loss of his valuable library. From that time he continued to reside at Paris, publishing a series of works which are well known. One of the latest of his works (Portraits of the Popes) gave offence to the higher powers, and he received an order to quit France, and was compelled to return to his country, now the seat of despotic tyranny. With much difficulty he obtained a few days' respite. Neither his character, his labours, nor his age, could procure him an extension of the privileges of hospitality. He set out in the middle of winter, and arrived at Madrid the 7th of January, 1823, where he, in a few days, breathed his last, conscious of having passed his life in defending what he thought was truth. His end was tranquil and serene. His countrymen have erected a monument over the grave of a man who was constant to his principles, excellent in his character, and devoted to his country, though perhaps mistaken in the means he selected for its service.

The literary talent of M. Llorente was versatile. He acquired a great reputation as an historian. His theological works were composed under the influence of one dominant idea, a desire to mark the boundary between civil authority and religious conviction, the empire of the law and the sanctuary of conscience. This important and delicate question occupied a large share of his attention. He was firmly attached to the church of which he was a minister; but at the same time had the most liberal views with regard to toleration. He considered it, indeed, as a sentiment inseparable from true religion. The most remarkable trait of his character was his great frankness and perfect independence. Never, even in the most distressing circumstances, was he known to make a concession which could be taken for a compromise of principle. In the time of his prosperity he was kind, generous, and moderate; ready to communicate to the necessitous, and to assist them by personal exertions; full of delicacy and consideration in the employment of the high powers confided to him.

When deprived of his income and of his library, and an exile in a foreign country, he employed himself in performing the sacred offices of his religion, and in teaching his native language in a private school. The man who had been a dignitary in one of the richest churches of Christendom, counsellor of state to the brother of Napoleon, manager of his finances, and distributor of his alms, thought himself happy to gain a slender income by the employment of his talents in the humblest walk. But even such resources were denied him; the power of intolerance was exerted to cut him off from these employments. Yet, in spite of his enemies, M. Llorente still found in the treasures of his learning, in his taste for research, in the favour of the public, and in the kind offices of esteem and friendship, sufficient to satisfy his frugal habits and his moderate desires. He left behind him a great number of useful and interesting works. Besides the "History of the Inquisition," there are twenty-two other published and nineteen unpublished works. He greatly assisted the Society of Christian Morality in its establishment, and he enriched its records with two articles—"On the Union of Christians of different Denominations," and "On the State of Prisons in Spain." He was also an industrious contributor, for four years, to the Revue Encyclopédique.

SONNET.

WEARIED with play, and sighing for repose,
The infant nestles on her nurse's breast.
The music of her voice is hush'd; her eyes,
Bright as the day-light, with the day-light close.
The parting lips, the gently heaving chest,
Are all that tell of life. How still she lies!
The careful nurse protects her drooping head,
Veils the soft light, and bids her sleep her fill.
So when Life's sun is gone, Life's gloom is spread,
Sinks youthful Hope to slumber and is still.
And thus doth watchful Faith defend her sleep,
And till the rising dawn her vigils keep.
Then wak'd by Faith to greet the rosy ray,
Hope shall upspring and smile, to chase the gloom away.

V.

REVIEW.

ART. I.—*The Constitutional History of England, from the Accession of Henry VII. to the Death of George II.* By Henry Hallam. In 2 Vols. 4to. London, Murray, 1827.

IT is a singular reproach to our literature, that the crude speculations of De Lolme should so long have been the only popular work amongst us on the subject of our constitutional history. Until the appearance of Mr. Hallam's valuable publications, the inquirer into the character and history of the English government had been compelled to resort to the most diversified sources of information—to our annalists, to our memoir writers, to the numerous array of our political controversialists, and especially to that gigantic library of constitutional knowledge, the Journals of Parliament. The "History of the English Government," by Professor Millar, did indeed furnish some ingenious views and able theories, but it was greatly deficient in one most essential quality—historical research. This prevailing want of sound information, on the great subject of our constitutional history, was taken advantage of by Hume, who, in a manner the most artful and ingenious, has presented in his History a picture of our government altogether at variance with historical truth, and yet so skilfully drawn as to deceive all who have not made the study of English history their peculiar province.*

To Mr. Hallam we are indebted for the first attempt to treat this vast subject in a manner suitable to its importance. In his History of the Middle Ages he devoted a chapter to the English Constitution, in which, with great skill and accuracy, he traced its origin, progress, and character, till the reign of Henry VII. In the volumes before us he resumes the task at that period, and in a fuller and still more satisfactory manner, has investigated and illustrated the history of our government to the accession of George III. In the performance of this task he has displayed qualities, the value of which is in proportion to their rarity—a cool and discriminating judgment—a most even-handed impartiality—and an industry and research seldom equalled. It is, therefore, with singular pleasure that we introduce these volumes to our readers; convinced, as we are, that they will prove a very faithful guide, not only to the study of our civil constitution, but also, so far as the details extend, to that of our ecclesiastical history. In the present number we shall examine only the first of the volumes before us; and after giving some account of the views taken by Mr. Hallam, with regard to the character of our Constitution during the period comprised in it, (from the accession of Henry VII. to the first sittings of the Long Parliament,) we shall notice more particularly some passages relating to the affairs of the church, and especially the three important chapters devoted to the History of the Reformation.

In his endeavours to justify the prerogative pretensions of the Stuarts, as not inconsistent with constitutional precedent, Mr. Hume has sketched the character of our government under the Tudors not only as despotic in prac-

* Gibbon, in his Memoirs, speaks of "the *impartial* philosophy of Hume." Nay, Hume himself seems to have been deceived into a belief of his own strict impartiality.

tice, but as not free even in theory. That character may be said to be summed up in the comparison which the historian institutes between the government of England and that of Turkey. The fallacy and incorrectness of this theory are most fully demonstrated by Mr. Hallam, who has incontrovertibly shewn, that, notwithstanding all the irregular and oppressive proceedings of the Court during the reign of Elizabeth, the government differed in all essential points from a despotism, and that not even at the worst periods of our history could the Constitution of England be compared with the absolute governments of the rest of Europe, and much less with the lawless despotisms of the East. The grand maxims of all free governments, *that the king is under the law*, though seldom heard from the lips of our monarchs, has never been forgotten at any period of our history, and in the very plenitude of Elizabeth's power was openly and intrepidly argued upon in Parliament by Mr. Wentworth, the Member for Tregony. We should be glad to hear such a position advanced at the next Divan by the honourable member for Constantinople. The reign of Elizabeth is, indeed, treated by Mr. Hallam with singular judgment. Without attempting, as Mr. Brodie has in some degree done, to deny the acts of oppression and misgovernment, of which the Crown at this period was guilty, Mr. Hallam has clearly distinguished these from the lawful exercise of the prerogative, as then, and before then, defined by the Constitution.

Mr. Hallam concludes his chapter on the Government of Elizabeth with the following observations:

"There must be few of my readers who are unacquainted with the animated sketch that Hume has delineated of the English Constitution under Elizabeth. It has been partly the object of the present chapter to correct his exaggerated outline, and nothing would be more easy than to point at other mistakes into which he has fallen through prejudice, through carelessness, or through want of acquaintance with law. His capital and inexcusable fault in every thing he has written on our constitution, is, to have sought for evidence on one side only of the question. Thus the remonstrance by the judges against arbitrary imprisonment by the council is infinitely more conclusive to prove that the right of personal liberty existed, than the fact of its infringement can be to prove that it did not. There is something fallacious in the negative argument which he perpetually uses, that because we find no mention of any umbrage having been taken at certain strains of prerogative, they must have been perfectly consonant to law. For even if nothing of this could be traced, which is not so often the case as he represents it, we should remember, that even when a constant watchfulness is exercised by means of political parties and a free press, a nation is seldom alive to the transgressions of a prudent and successful government. The character which on a former occasion I have given of the English Constitution under the House of Plantagenet, may still be applied to it under the line of Tudor; that it was a monarchy greatly limited by law, but retaining much power that was ill calculated to promote the public good, and swerving occasionally into an irregular course which there was no restraint strong enough to correct. It may be added, that the practical exercise of authority seems to have been less frequently violent and oppressive, and its legal limitations better understood, in the reign of Elizabeth than for some preceding ages, and that sufficient indications had become distinguishable before its close, from which it might be gathered that the seventeenth century had arisen upon a race of men in whom the spirit of those who stood against John and Edward was rekindled with a less partial and a steadier warmth."

In his History of the Reign of James I., the great object of Mr. Hume is to shew that the proceedings of Parliament, in attempting to curb the

excesses of the prerogative, however just and politic such proceedings might be, were not sanctioned by the Constitution as it then stood, and that James and his son, in resisting such pretensions, were merely supporting the privileges which they had derived from their predecessors. In Mr. Hallam's pages, however, the unfounded nature of the royal assumptions at this period is fully exposed, and justice is done to the character of those wise and energetic men who resisted, from the commencement, the arbitrary designs of the Stuarts. Nothing less consistent with the idea of a free state can be imagined than the language which James was accustomed to hold to his Parliaments; and had his power been equal to his good-will, there is no doubt that the democratical part of our Constitution would have been abolished under his sceptre. The reign of this King was, in fact, the period, when the English Constitution began, as it were, to *settle*, and to assume that more steady and confirmed form which it has since borne. Up to this period great occasional irregularities in the exercise of the functions of Government had existed; irregularities at variance with the well-being of a free state. The power of the Commons was becoming sufficient for the correction of such abuses, and hence that struggle between their well-grounded claims and the lofty pretensions of the Court arose, which was not terminated till the Revolution of 1688. The age of James I. may, therefore, be regarded as one of the most important in our annals, and it is treated by Mr. Hallam in a manner equal to the subject. The character which he has drawn of the King is at once candid and just. We may be allowed here to observe, that in this part of his History Mr. Hallam pays a well-merited compliment to the entertaining and instructive "Memoirs" by Miss Aikin.

The history of the earlier portion of the reign of Charles I., up to the year 1642, occupies the three last chapters of the first volume of Mr. Hallam's work. In these pages he has traced with a masterly pen the progress of the great struggle between the court and the country, and has with much industry and skill laid bare the motives and conduct of Charles and his advisers. After the dissection which the characters of the Royal Martyr and his friends have undergone by the hands of Mr. Brodie, Mr. Godwin, and lastly, of Mr. Hallam, the question as to their merits must surely be considered as at rest. The authority of Hume and his brother apologists is at last finally destroyed, not by contradictory theories, not by unsupported denials, not by hazardous conjectures as to the designs and motives of the parties, but by a mass of historical evidence of the highest and most unquestionable authority, which it will be difficult even for the most prejudiced supporter of English prerogative to deny. In this portion of his work Mr. Hallam has collected much curious information relative to the ecclesiastical history of the time, and especially as to the supposed attempt to reconcile the Church of England with the See of Rome. That Laud was much disposed to assimilate the Anglican form of worship with that of the Roman Catholic Church cannot be doubted; and it is probable that he designed a more intimate reconciliation. We find in Rushworth (Vol. II. p. 450) a strong proof of the existence of this feeling in the archbishop, which is not noticed by the author before us. By a decree of the Star Chamber, no person was permitted to publish any book or pamphlet whatsoever, unless the same should be first licensed by the Archbishop of Canterbury, &c. Under this decree, licences for the republication of many popular works were denied by Laud, and in this Index Expurgatorius we find even *Fox's*

danger of its misapplication is taken into account, the only safe rule is to forbid the legislature's listening to any circumstances of temporary expediency as a justification for the exclusion of men from trust and power on account of religious opinion. Even the instance of the Test Act during the reigns of Charles II. and James II., cited by Mr. Hallam in support of his exception, is, in fact, a strong proof of the dangerous tendency of such an exception. The only true ground upon which the Catholics of that day were excluded from power, was, that they nourished *political* principles at variance with the well-being of the state. It happened, indeed, that those who cherished these arbitrary designs were, for the most part, persons professing the Catholic faith; but it was not because a man believed in the doctrine of transubstantiation that he was rendered unfit to hold office—it was because he was a man likely to abuse that office in order to serve the arbitrary purposes of the court. The test, therefore, if a test indeed was necessary, should have been a *political*, and not a religious test. What has been the consequence of admitting the exception in this particular instance? That now, when the ill-understood causes of that exception have, in fact, passed away; when the religion remains, but the political principle of which it was made the test is gone, the prejudice remains unchanged and unchangeable in the imaginations of many even of our most celebrated statesmen, who, claiming the benefit of Mr. Hallam's maxim, assert that the country is still in those circumstances which render "the exclusion of dissidents from trust and power conducive to the well-being of the state." Thus dangerous is it to engraft arbitrary qualifications upon the great guiding rules of political philosophy.

In studying the history of the Reformation, and indeed of all religious controversies, nothing is more striking than the undue weight which has always been attached to opinions merely speculative. On this point Mr. Hallam makes the following sensible observations:

"It has very rarely been the custom of theologians to measure the importance of orthodox opinions by their effect upon the lives and hearts of those who adopt them; nor was this predilection for speculative above practical doctrines ever more evident than in the leading controversy of the sixteenth century, that respecting the Lord's Supper. No errors on this point could have had any influence on men's moral conduct, nor indeed much on the general nature of their faith; yet it was selected as the test of heresy, and most, if not all, of those who suffered death upon that charge, whether in England or on the Continent, were convicted of denying the corporal presence in the sense of the Roman Church. It had been well if the Reformers had learned by abhorring her persecution, not to practise it in a somewhat less degree upon each other, or by exposing the absurdities of transubstantiation, not to contend for equal nonsense of their own."

In the same candid and impartial spirit Mr. Hallam observes,

"There seems to be something in the Roman Catholic discipline (and I know nothing else so likely as the practice of confession) which keeps the balance, as it were, of moral influence pretty even between the two religions, and compensates for the ignorance and superstition which the elder preserves: for I am not sure that the Protestant system in the present age has any very sensible advantage in this respect; or that, in countries where the comparison can fairly be made, as in Germany or Switzerland, there is more honesty in one sex or more chastity in the other, when they belong to the Reformed churches."

Perhaps it is not to the discipline of the Roman Catholic Church that we are to attribute this equality in morals, but rather to the fact that the moral

conduct of men is happily much less influenced by mere speculative opinions in matters of faith, than opposing sects are ever inclined to allow.

We most especially recommend the following remarks to the dispassionate attention of Dr. Southey:

"Tolerance in religion, it is well known, so unanimously admitted, at least verbally, even by theologians in the present day, was scarcely considered as practicable, much less as a matter of right, during the period of the Reformation. The difference in this respect between the Catholics and Protestants was only in degree, and in degree there was much less difference than we are prone to believe. Persecution is the deadly original sin of the Reformed churches, that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive. The Lutheran princes and cities in Germany constantly refused to tolerate the use of the mass as an idolatrous service; and this name of idolatry, though adopted in retaliation for that of heresy, answered the same end as the other, of exciting animosity and uncharitableness. The Roman worship was equally proscribed in England. Many persons were sent to prison for hearing mass and similar offences. The Princess Mary supplicated in vain to have the exercise of her own religion at home, and Charles V. several times interceded in her behalf; but though Cranmer and Latimer, as well as the Council, would have consented to this indulgence, the young king, whose education had unhappily infused a good deal of bigotry into his mind, could not be prevailed upon to connive at such idolatry. Yet in one memorable instance he had shewn a milder spirit, struggling against Cranmer to save a fanatical woman from the punishment of heresy. This is a stain upon Cranmer's memory which nothing but his own death could have lightened. In men hardly escaped from a similar peril, in men who had nothing to plead but the right of private judgment, in men who had defied the prescriptive authority of past ages, and of established power, the crime of persecution assumes a far deeper hue, and is capable of far less extenuation, than in a Roman inquisitor. Thus the death of Servetus has weighed down the name and memory of Calvin. And though Cranmer was incapable of the rancorous malignity of the Genevan Lawgiver, yet I regret to say, that there is a peculiar circumstance of aggravation in his pursuing to death this woman, Joan Boucher, and a Dutchman that had been convicted of Arianism. It is said, that he had been accessary, in the preceding reign, to the condemnation of Lambert, and perhaps some others, for opinions concerning the Lord's Supper which he had himself afterwards embraced. Such an evidence of the fallibility of human judgment, such an example that persecutions for heresy, how conscientiously soever managed, are liable to end in shedding the blood of those who maintain truth, should have taught him, above all men, a scrupulous repugnance to carry into effect those sanguinary laws. Compared with these executions for heresy, the imprisonment and deprivation of Gardiner and Bonner appear but measures of ordinary severity towards political adversaries, under the pretext of religion; yet are they wholly unjustifiable, especially in the former instance: and if the subsequent retaliation of those bad men was beyond all proportion excessive, we should remember, that such is the natural consequence of tyrannical aggressions."

We shall consider the topics discussed in Mr. Hallam's second volume on a future occasion.

ART. II.—*The History of Ireland. By John O'Driscol.* 2 Vols. London, 1827. Longman and Co.

WHEN we consider the qualifications necessary for a good historian, and how seldom they are met with, we shall not be surprised that a country so

little connected with the general history of mankind as Ireland has been, should have hitherto attracted the attention of few, if any, deserving of that character. Much as we have heard of the ancient literature of Ireland, nothing has been preserved to prove its existence; so that either a few dark hints have led some modern writers to fancy a progress in literature which never occurred, or the ravages of barbarians have obliterated the traces of it in a greater degree than in any other known instance. Certain it is, that our account of Ireland previous to the reign of Henry II. is unsatisfactory. From that time, however, we have a variety of annalists; and for the later and more interesting periods of Irish story, there is perhaps no greater want of materials than for the history of any other country. But they are materials peculiarly liable to suspicion, being, for the most part, the productions of persons not only blinded by prejudice, but often interested in misrepresentation; whilst the greater part of them are on one side, and from the deficiency of counter-statements, we are sometimes tempted to suspect error, when we want the means to prove it.

In addition, then, to the general qualifications of extensive and varied knowledge, patient investigation, and strict impartiality, which should be found in every one who undertakes to write history, the Irish historian should possess a quickness of discernment which may enable him to detect error, and should be as free as possible from connexion with either of the leading parties whose unhappy contests, continued to the present day, are to be the subject of his narrative. These qualifications have not been all found in preceding historians.

"There is," says Mr. O'Driscol, "but one history of Ireland deserving the name—that of Mr. Leland. But it is a heavy work, overlaid with the rubbish of barbarous and unimportant details, and disfigured with a degree of prejudice and unfairness still more objectionable. Leland writes like a gentleman and a scholar; but he had no clear views of his subject, and he was unable or unwilling to disengage himself from the prejudices of the period in which he lived. It is to be feared that the latter was very much the case, for throughout his misrepresentations and glosses, we are here and there struck with glimpses of a conscience ill at ease. He is not, however, often chargeable with misstating facts, but he discolours them with observations strangely at variance with the natural deductions from the matter to which they relate."—Preface, p. ix.

There is some truth in this, but it is not a candid statement. Dr. Leland was not only a gentleman and a scholar, but also an amiable and moderate man; and to his good feelings and love of truth often counteracting the prejudice he had early imbibed, we should attribute these admissions which our author calls *glimpses of a conscience ill at ease*. In the volumes which Mr. O'Driscol has published, are to be found instances of gross misrepresentation, but we should be sorry to suppose for a moment that they were intentional; and that he is *unwilling to disengage himself from his prejudices*, against Socinians for example; or to infer, because he appears inconsistent, that this arises *from a conscience ill at ease*. On the contrary, we believe him to be, in general, candid and liberal, but that his prejudice occasionally prevails and influences his judgment. There is another history of Ireland, which, however Mr. O'Driscol may disapprove the spirit and tendency of it, should not have been passed over; that by Mr. Lawless, better known in the political world as "*The Irishman*." Like Dr. Leland, he must be regarded as a partizan, and perhaps a more violent one, but on the opposite side of the question. Mr. Lawless felt strongly the wrongs of his country, and his work

is not calculated to allay animosity, or to smooth the way for that union of all the inhabitants of the British Isles in the bonds of fraternal love which is so desirable. Yet we believe that he would not knowingly misrepresent; and much as we differ from him, we are convinced that he is led astray by an honest indignation at measures which we cannot justify.

In taking up a new work on the subject, we are naturally led to inquire who is the author, and what pretensions he has to our confidence. Mr. O'Driscol is an Irish barrister and a native of Cork, a descendant, probably, of a family which had large possessions in the west of that county. Educated a Roman Catholic, it would appear that he has quietly dissented from at least some tenets of his ancestors, without, however, wishing to keep in political subjection those whose opinions were once his own. In short, though he is not always consistent, (and what mortal is so?) we may consider him a friend of civil and religious liberty, anxious for the dissemination of knowledge, the progress of civilization, and the spread of happiness. His first appearance before the public was as the author of a pamphlet entitled, "Thoughts and Suggestions on the Education of the Peasantry of Ireland," to which his name was not, we believe, annexed, but which, having been favourably received, has been since acknowledged as his production. This pamphlet led to the formation of a society for establishing schools, of which Mr. O'Driscol became the secretary and active promoter. In these schools the Scriptures are read, and great care is taken in the selection of other books. In the year 1823, he published, "Views of Ireland; Moral, Political, and Religious." This work was dedicated to the Marquis of Lansdowne, to whom our author appears to have become known, in consequence of his exertions to promote education on a liberal and rational plan. In this work Mr. O'Driscol appears to much advantage as an ardent friend of the liberty and happiness of his country, without being carried away by a desire of effecting what is either impossible, or to be accomplished only by evils greater than the disease which requires remedy. If, in the course of perusing this publication, we are led to think that he has sometimes adopted incorrect information; if we meet with passages which are scarcely consistent with his general impartiality; we must still give him credit for good feelings, and acknowledge that his errors do not appear to be errors of the heart. His remarks on penal laws are excellent, and there is one in particular which cannot be too often urged while such laws are suffered to remain on the statute-book.

"It is not always in human nature to execute all the barbarities which the imagination can conceive, or ingenuity devise; but this neither improves the condition of the victim, nor relieves the character of the tyrant. It were better if bad laws were strictly executed. They could not long subsist if deprived of the support which they derive from a managed lenity and affected moderation. He is not the less a tyrant who insists only on the power to persecute, if he shall think proper, and, furnished with this, abstains from persecution. Nor is he less a miserable slave, who holds his life and property at the will of his neighbour, though he incur no loss of either. It were more merciful to execute the sentence of the law in its utmost rigour, than condemn the wretched victim to the unutterable torment of a perpetually-suspended condemnation."

We shall add a short passage from the chapter on Religion.

"If it be asked, What means are to be taken in order that religious truth may prevail? we answer, that in this matter we would apply the principle of the political economists; we would leave truth to make its own way; we

would confine our efforts to removing all impediments and obstructions in its course; we would give it no bounty, but we would take away all bounty from error and from idleness; and we would commit it, without fear, to a free and unembarrassed competition."

These and similar passages impressed us in favour of the writer, and we took up his History with expectations of a degree of impartiality not hitherto met with. The work is dedicated to Mr. Abercromby, "as one of the purest of public characters, and one of the truest friends of Ireland;" and the knowledge conveyed by the dedication, that the writer esteems Mr. Abercromby, and is esteemed by him, gives us additional confidence that we may find "a clear and distinct outline, drawn without prejudice or favour, of the great events of Irish history."

"The chief object of my humble efforts in literature," says Mr. O'Driscol, "had always been to suppress faction, and to raise up in its stead one great national interest in Ireland; to root out party spirit; to cultivate national attachments, especially in the gentry of that country; to unite these with the popular feelings; and to bind the whole round the throne and island of Great Britain."

In the preface, p. ix., there is a remark on Leland, which may be considered as intimating the author's own design.

"The first and the best historian of Ireland, he had before him a glorious task, if he had been equal to its accomplishment. He might have soothed and appeased the bitter hatreds and baneful animosities of his country; he might have done much to reconcile his countrymen to each other; he might have taught them, that they were the children of one land, and the worshipers of one Creator; he might have been the first to announce to them *a new commandment*, as surprising to the Irish as to the Jews of old, *to love one another*, and have found reasons and motives in abundance in the history he unfolded."

The author's plan of giving a mere outline of the early periods of the history, and of dwelling particularly on those "ERAS which had a powerful influence on the course of subsequent events," we think judicious; and he has thus made his work far more agreeable. After perusing it we can say, that its general tendency is such as we were led to expect; and though violent partizans will not be pleased with it, we have little doubt of its being approved by the majority of readers, especially as it is written in a lively and entertaining manner. We might notice some inaccuracies of style, and some errors, which are the result of haste, but they are comparatively trifles. We must, however, make one serious objection, which is, that Mr. O'Driscol does not usually quote his authorities. Even though our confidence in a writer should be so established as to make us rely on his accuracy and judgment, yet there is a satisfaction in knowing what are his sources of information, especially when his account varies from that generally received. Should Mr. O'Driscol read these remarks, we would earnestly recommend to him the correction of this defect in the new edition which we anticipate will be called for, as well as in the continuation of his work. It may, indeed, render the page less agreeable to the eye of the superficial reader, but it will add to the real value of his History. We defer more particular reference to the details of the work, and our quotations, to our next number.

ART. III.—*The Necessity of the Corporation and Test Acts Maintained, in a Brief Review of the "Statement of the Case of the Protestant Dissenters."* London. Murray. 1828.

A Letter to the Right Honourable George Canning on the Repeal of the Corporation and Test Acts. By John Bowring. London. 1827.

We lose no time in bringing the first of these pamphlets before our readers. It is the earliest symptom of awakening attention to the claims of the Dissenters. It is the opening of a clamour, which we have no doubt will be soon loud enough. It comes obviously from high quarters, and gives us a view of the mode in which the question is soon most likely to be argued. We shall, on this account, allow the author to speak at some length, being more desirous to prepare Dissenters for the case likely to be set up against them, than to enter, at this time, at any great length into the merits of a discussion for which most of our readers are already sufficiently prepared.

After lamenting the increase, of late, of persons disaffected to existing institutions and desirous of change, the author proceeds,

"The country had almost hoped, from the long silence on the subject of the Corporation and Test Acts in Parliament, that people's minds were at rest upon the matter; that the system had been found to work well and conveniently for all parties; that Protestants of the Church of England felt they had sufficient security; and that Protestants who dissented from that church experienced no want of indulgence. Those who do not always remain in the retirement of their closets, but sometimes go abroad into the world for a brief space, have found the Dissenters pursuing their business or their prayers, and even holding offices under government, with all imaginable contentment of spirit; but suddenly this peaceful and pleasing state of things has undergone a remarkable change; the law remains the same, but not so the quiet of the people whom it affects. They begin to perceive how extremely dull it was to be so very contented. The 'liberality' of modern political teachers, the 'march of intellect,' and 'progress of light,' in these times, have caused the Dissenters to perceive that it would be very laudable to become exceedingly uneasy; and accordingly petitions innumerable have poured in, and the subject is once more to undergo a parliamentary review.

"Notwithstanding, however, the marvellous enlightenment which of late years the world has received, there are not a few who are old fashioned enough to hold those opinions which, in the freshness and youthful vigour of our constitution of 1688, scarcely any one dreamed of objecting to, namely, that these acts are the strong and necessary bulwarks of the church, which is so intimately connected and identified with the constitution, that if the church be in danger, the whole constitution must be in jeopardy; and they are, therefore, not disposed patiently or silently to hear those laws accused as measures of 'insult,' 'opprobrium,' and 'religious persecution'—the epithets by which the Dissenters at present think proper to designate them. At all events, 'hoping' (to use the words of a celebrated controversialist) 'that it may be at least as inoffensive for me to endeavour to justify the laws of my country as it is for others to arraign and to condemn them, I shall go on to declare my sense in this matter.'"—Pp. 4—6.

The Pamphleteer proceeds to comment severely upon the use of such words in the "Statement," as "persecution," "oppression." He observes,

"It is difficult to conceive a greater or more pernicious perversion of language, than that by which the *political* disabilities of certain religious sects

are branded with the name of *religious* persecution. It would not be more preposterous to give the political restrictions under which aliens are placed the name of religious persecution, than it is to apply to it the political disabilities of the Dissenters from the Established Church. The cause of exclusion, with regard to both, arises out of political caution; it is the same in principle, but different in its degree. The one owes no allegiance to the government generally, the other disapproves of the ecclesiastical part of it—neither regards it with that undivided attachment which would render it expedient or safe to trust him as fully with political power, as we do those who labour under no circumstances of suspicion.

"Again, these laws are called a 'restraint upon conscience;' but in what way is not pointed out, nor is it possible to be discovered. These acts do not compel Dissenters to do any thing which could arouse the reproaches of conscience; they are only a restraint upon holding offices in corporations, or under the crown; and his conscience must be very nice indeed, which smites him because he has not an opportunity of serving his country and himself in some corporate or government office. Can we conceive conscience to mean eligibility to office—the capacity of becoming a lord of the treasury, or a tax-gatherer, or an attorney-general, or a special bailiff? If it be not so, I cannot perceive what restraint of *conscience* the Dissenters suffer."—Pp. 7—9.

"There is, in truth, no such thing now in this country as religious persecution, or restraint of conscience. The question between the supporters of the Corporation and Test Acts, and those who seek for their repeal, is purely a political one, and to confound it with religious intolerance only serves to perplex, mislead, and inflame those whose passions are more easily spoken to than their reason."—P. 11.

The author disavows any imputation upon Dissenters, but states, that "it is impossible to forget that they are still Dissenters." This is coming to the point. It is not arguing for laws of exclusion on any particular facts or circumstances. It is contending for the necessity of such guards against *all* persons under *any* government who separate from its establishment. No one can expect that any establishment will embrace *every* one. There must be Dissenters, and, therefore, wherever there is an establishment there must, on this writer's principle, be privilege and proscription. What a recommendation such a necessity gives to institutions of this sort!

"The argument has been urged, that, as the Episcopalians do not profess to wish the destruction of the Dissenting societies, nor to covet the revenues of their ministers, they have no right to impute any such wish to the Dissenters, with respect to themselves. But this argument seems to be founded upon the erroneous notion that matters of doctrine, discipline, and church property, are the only distinctions between Dissenters and the Establishment; and it seems to be forgotten that the Establishment has a large share in the government, and, therefore, exercises, and must exercise, power and authority over the Dissenters.

"Suppose, then, it were granted that the Dissenters owed the Establishment no ill-will on account of its doctrines, its discipline, or its property, yet still they may, and it is natural to suppose they should, be impatient of its government; and upon this presumption, those who speak not as theologians, but as politicians, heartily approving of this participation of the church in the government, consider it quite necessary, on the ground of political prudence, that the Corporation and Test Acts should not be totally given up, though it may be safe as well as generous policy to suspend them."—Pp. 12, 13.

"Some people have become so accustomed to speak of Church and State as things having a divisible and separate existence, that they do not perceive the contradiction into which they fall, when they say they are attached to the government, but not to the establishment of the Church of England. The

church is a religious body, with certain political privileges; the state is political merely, and is composed by a union of the civil and ecclesiastical authority, for the purposes of government. With respect, then, to matters spiritual, we may speak of the church by itself as a religious body; but with regard to matters political, we cannot speak of the state without including the church, which is an essential part of our government. If the church be taken away, that which remains may exercise the functions and receive the name of government, but it will no longer be that which we now glory in calling the British constitution."—Pp. 16, 17.

The author, however, still leaves altogether untouched the most important branch of the argument on this subject. The "Statement," though it did not admit (for Dissenters could not admit) the expediency or justice of an establishment, suggested that there were still several stages in the exclusionist's argument which he must make out before he established his theory. If patronage, wealth, and honours, be granted to the church, how is it shewn that these are not quite enough of odds to throw in her favour? Establishments have existed, and do exist, without oppression or exclusion; nay, even as in Scotland, with a government of a different faith, and an endowment very small in amount. How, then, do eulogiums on the church, and its protection by and union with the state, make out any necessity for *penal* laws? And is not the assumption of such necessity a discredit to the church, and an admission of the political objections which attach to any system which should thus bring with it a perpetual source of division and ill-will? Surely he would be the best friend of the church who should shew that she wants no such aids, and, consequently, that no such objection to the political justice of her constitution exists.

To the argument drawn from the want of all cause for apprehension of danger, as exhibited for a century and a half, the Churchman observes,

"But it may, perhaps, be said, that it matters not what are the principles of the Dissenters, that it is with their practice we have to do; and since it is admitted that they have for many years shewn themselves peaceable and good subjects, the restrictions should cease with the practical cessation of the reason of them.

"To this I answer, that the restrictions have for many years practically ceased to exist. If the Dissenters say, 'Our principles may appear dangerous, but our practice is quite harmless,' the reply is, that the Test laws may appear severe, but, by the device of Annual Indemnity Acts, they are in practice wholly inoperative.

"To the principles of the Dissenters we oppose the Test Act; we meet their practice with the Indemnity Bill. The 'Statement' complains, that 'liberty' is not the rule, and 'exclusion' the exception; which being translated out of these high abstract terms, comes to this,—that they think their eligibility to office ought to be the general rule, and that the Test Act should only be passed as occasion might require, when they became troublesome."—Pp. 20, 21.

"In short, while the Dissenters' practice remains what it is, it would be harsh and almost tyrannous to put the laws in force against them; but while their principles remain what they are, it would be highly imprudent to do away with them altogether. The Corporation and Test Acts have been prepared as a shield ready to be caught up for our defence whenever it may appear necessary; and it would be very weak and incautious policy to give it into the keeping of those who would naturally be the least willing to restore it to us in the time of need."—P. 22.

What does all this mean? The same Parliament which should refuse to re-enact the Test and Corporation Acts, if, in the Churchman's view, they

should become necessary, would doubtless refuse to let them loose from their present state of abeyance. No one can contemplate the enforcement of these laws without parliamentary sanction, and if Parliament thought the Dissenters entitled to fair play with the church, what good can the Churchman contemplate from the mere existence on the Statute Book of such enactments? On the other hand, can he not see that distrust and half confidence are the most likely sources of division and discord, of antipathy and danger to the church? Can he expect a healthful state of society while his occupation lasts of persuading one half of the community to keep the other half with halters round their necks, and of coaxing this latter half into being quiet under the operation, because it would, he admits, be "harsh, and almost tyrannous," to hang them. It might be of use to somebody to crush the Dissenters altogether, but it is worse than useless merely to bully and threaten them. It might be pleasant to the church to be *able* to persecute, but how can it be politic to shew a *wish* to do so when the power is gone?

Great objection is taken to the Dissenters for not asking the repeal as a concession, but demanding it as a right. We do not admit any weakness in the position of denying to any civil authority the *right* of intermeddling with mere religious opinions, but exceedingly little is said in the "Statement" on this question of right, in the way in which the Pamphleteer would represent; though, to be sure, it talks of "those important political rights from which they are shut out." A great deal of space is wasted in arguing the question of natural right to offices, &c. &c., about which the writer might have saved his paper. There are important offices, honours, rights, (or whatever he may choose to call them,) to which Dissenters would, in common course, be eligible, and of which they would have their share, but for their exclusion, in whole or in part, on account of their religious profession. For this exclusion from rights, which no one would otherwise deny, they assert that no sufficient justification is shewn; and some of them, and of their defenders, assert, that the case is one in which none *can* be shewn. But unless the Churchman refutes the first assertion, it is quite unnecessary to discuss with him whether the point is to be argued on the ground of natural right or immutable policy; whether, if it be politic or advisable, it be morally or religiously justifiable to make a man's creed the test of his qualification to be an exciseman or a chancellor.

The author is not very fortunate in his historical assertions. He protests strongly (but with a knowledge of the subject obviously imperfect, and certainly not going further than what he finds in the "Statement" itself) against the assertion that the operation which the Test and Corporation Acts have acquired was accidental, and that perpetual exclusion of the persons who became, or now are, Protestant Dissenters, was not the deliberate purpose of the Legislature.

"Was there not a continual struggle between the Parliament and Charles, who wished to pass an act of general toleration, in order that, under the cloak of indulgence to the Dissenters, he might bring the Papists into power? Did not the Parliament force the King, by their remonstrance, to rescind his illegal declaration of general indulgence? And, in short, is it not as evident as facts can make it, that the Lords and Commons were decidedly hostile to the Dissenters, and that the favour shewed them by the King was not for their own sake, but on account of the Papists?"—Pp. 30, 31.

Now, it is quite clear that Charles wished for a general toleration or indulgence for the sake of the Catholics, and that the Parliament, including the Dissenters, opposed it; but the facts detailed in Sergeant Heywood's

pamphlet must shew every one, that the Parliament, if they could, would have formed a test distinguishing Protestants from Papists, as, in fact, they did (when experience had made them wiser) in framing the test for sitting in Parliament. On all this part of the subject, it would have been much better to have studied the subject at least a *little* before writing upon it.

He then seeks the authority of William for the Test laws, in defiance of known facts. If it be true that William, in answer to James, supported these Acts by his representations, the reason is obvious, namely, that suspending them would have let in the Papists to destroy his hopes, and that the proposal was, as he knew, directed solely to meet their case. The Toleration Act, he also observes, maintained the Corporation and Test Acts; but this he must or ought to have known, was against William's opinion and wishes.

Again he revives the old argument from the Union with Scotland; but if he had sought for information, he would have learnt that an attempt was made to include the Test and Corporation Acts in its stipulations, which totally failed; and the authority of Lord Kenyon and Lord Eldon, appearing in the lately published Letters of the King, should surely set this point at rest with such politicians as the author.

He makes but a very faint defence of the Test itself; he is "willing to admit that were it deemed necessary to bring the Act into operation, he should be glad, if it were possible, to introduce some other, but equally effectual, test."

He then proceeds to the enforcement of the old argument, that these laws are dormant, and practically in no operation. The man who can assert this must have much brass in his composition. One observation is sufficient to meet all his assurance of the confidence with which Dissenters may repose on their never being put in force without weighty reasons and full consideration; namely, that, as they now stand, they *are* enforceable, (in all offices filled by election,) by the mere caprice of an individual. It is impossible, moreover, for any one to consider the Indemnity Acts, and to maintain that they are either in principle or detail a competent protection, if the feeling of society did not find for the Dissenters a much more trustworthy defence. The "Parliamentary Review" has well and summarily described these Indemnity Acts, by observing, that "the preambles are false, and the enactments a trickery." The author's argument on this head concludes as follows:

"Let then the Dissenters take actual facts and circumstances into consideration, instead of those epigrammatic abstractions with which their Statement abounds, and which, if they contain any truth, it is wrapped up in much extravagance, and very unlike the plain common sense which walks nearer the ground. Let them ask themselves soberly whether there be any real, substantial benefit they do not now enjoy, and which they would enjoy if the Corporation and Test Acts were obliterated from the statute book. I can see none, except so far as the repeal of these acts might aid in the general destruction of the Church Establishment, in which case they might expect to regain some of the livings of which the Act of Uniformity deprived them, and of this desire I willingly exonerate them. The question, then, shortly stated, comes to this. If the Dissenters want only an equality of political privileges, a repeal of the Corporation and Test Acts (as circumstances stand) is not necessary for that purpose: if they want to undermine our Church Establishment, those acts are necessary for our defence."—Pp. 41, 42.

A curious commentary on the anxiety to keep Catholic Nonconformists, if admitted to every thing else, at least out of Parliament, may be gathered from this writer's reply to the argument against the folly of excluding Dissenters from offices, and yet admitting them into Parliament. According to him,

Parliament is a place where mischief is sure to be neutralized. Anybody may be trusted in St. Stephen's, but no care is too great to be taken as to the terms on which he holds a seat among the wise men who counsel together in Guildhall.

"The result," he adds, "of the investigation leads, in my opinion, to these conclusions, that if the Corporation and Test Acts were in force, (which, be it constantly remembered, they are not,) they would no more coerce the religion or the conscience of Dissenters, than they would their household affairs; that the civil and ecclesiastical parts of the government are so closely combined, that, as Lord Coke has said of civil and ecclesiastical law, 'the one cannot subsist without the other,' and, therefore, he who is known to be unfriendly to a part, is not unjustly suspected of having no very strong attachment to the whole; that the assertion of a violation of political rights is not founded in good logic, or borne out by the ordinary principles of government; that the historical assumptions of the Dissenters respecting these acts are altogether erroneous; and finally, that, as they cause no practical inconvenience to the Dissenters, the objections against them are not only bad in theory, but quite uncalled for by the existing state of circumstances; *as the Dissenters suffer no real grievance, no measure of redress is necessary.*"—Pp. 44—46.

The rest of the pamphlet is devoted to a description of "many evil spirits which are still working," against whom our author exhorts great activity to be used.

"There is, however, one sect ever ready to thrust its offensive doctrines before the public eye, although unimportant in respect of the numbers, the rank, or the learning of its adherents, which I am unwilling to pass without the strong expression of my opinion respecting it—I mean the men who call themselves Unitarians, and who take upon them to deny the most important and plainly asserted truths of our religion."—P. 52.

"Cold, coarse, and stubborn, busy, meddling, and discontented, insensible to glory, incapable of generous enthusiasm, proud without dignity, austere without profoundness, we find the adherents of this sect amongst the ranks of the calculators, the economists, and the innovators, and ever ready to cavil at the long-established institutions of the country,

"'Obtruding false rules pranked in reason's garb.'

"Had they the power, our Constitution would probably suffer in their hands a similar mutilation to that which they have already inflicted upon our Liturgy in some of their chapels. Nobility—dignities—the magnificence of high station, and all the lofty inventions which a great and cultivated people have found it for their advantage or their glory to make use of, would be exploded by these people, as antiquated and absurd institutions."—Pp. 55, 56.

After a compliment to individuals of this terrible sect, whom he excepts from the enormities of their brethren, he describes the bulk as infected with "republican and levelling principles," and concludes with a vehement reprobation of their late attempt to get rid of the religious character of marriage. The man who is ignorant or factious enough to get up such a cry as this, may well be selected to be the opponent of the general cause of the Dissenters in the approaching struggle. If he finds no fault in them, he can make one; and if he cannot meet them in argument, he can at least slander them.

We have occupied so much more space than we at first intended, that we have not room to enter upon any detailed consideration of Mr. Bowring's pamphlet, which we can, however, recommend to our readers as an eloquent protest by an energetic friend to the most extended principles of religious liberty against that dignified indifference which coolly measures principle by political convenience.

CRITICAL NOTICES.

ART. IV.—*A Review of the Doctrine of Personal Identity; in which are considered and compared the Opinions of Locke, Butler, Reid, Brown, and Stewart, upon that Subject.* By an Old Ex-Scholar of Trinity College, Dublin. Longman. Pp. 86.

A PAMPHLET avowedly and exclusively devoted to one of the most thorny and perplexed discussions in metaphysical science is a sort of phenomenon; but we doubt whether, in an age so little addicted as the present to speculations of this kind, it is likely to meet with as much attention as in fact it deserves. It displays considerable ability and acuteness, and the views of the question to which the writer has given his own sanction, may, perhaps, appear liable to as few objections as any of those which are the subjects of his criticism; an observation which may, however, be thought to convey but faint praise, when we consider the strange paradoxes which have been supported by some of the most profound philosophers. The author examines successively the opinions of the eminent writers whose names appear in his title-page; and in the course of the discussion we meet with much ingenious and acute criticism, accompanied now and then with a little captious trifling, which, however, in an argument depending so much on questions of words and names, it is perhaps extremely difficult to avoid. He arrives at the conclusion, that the dispute, like many others in which doctrines have been maintained, apparently paradoxical and revolting, is in a great measure verbal, and that the real question is, what do we, or ought we to mean by the phrase Personal Identity? Scarcely any two writers have given exactly the same definition of either of these terms, and therefore we cannot be much surprised that great apparent diversity should be observable in their conclusions.

Personal identity, according to Mr. Locke, is *constituted* by consciousness, or more properly, by memory, which is more commonly considered as the proof, or one of the proofs, by which a man may be convinced of his identity. From hence it follows, that if a man has forgotten any past incident of his life, he is no longer the same person, and, on the other hand, that if Pythagoras imagined himself to be Euphorbus, or a madman Alexander, they are really and truly identical. But if Mr. Locke's definition is taken into the account, we find that all this strange paradox resolves itself into nothing more than a peculiar and arbitrary use of certain familiar terms. By personal identity he means, "a thinking, intelligent being, having reason and reflection, and *that can consider itself* as itself, the same thinking thing, in different times and places."

Our author understands by Personal Identity "'the continuation of the same organization of animal life in a human creature possessing an intelligent mind, that is, one endowed with the ordinary faculties of reason and memory, without reference to the original formation or constitution of that mind, whether it be material or immaterial, or whether it survives or perishes with the body.'

"This definition of Personal Identity would leave the subject free from the following difficulties, which at present press upon it:—

"1. That which arises from the perpetual changes in the material identity of the body.

"2. That which arises from the exclusion of the *body* of the man from his *person*, and which is so revolting to the common understanding of mankind.

"3. That which arises from the changes of state in the mind, either from the deteriorating operation of age, (provided the ordinary faculties of reason and memory remain,) or from the accidental changes of it from causes not permanent.

"4. That which arises from the restriction of Personal Identity to consciousness *only*, and which is so fruitful of paradoxes.

"5. That which arises from making *Personal* Identity commensurate with *Mental* Identity, which excludes altogether the consideration of whether the *person* be a living man or a departed spirit.

"6. That which arises from making

it necessary, in order to ascertain Personal Identity, to inquire whether the mind be material or immaterial, or what is the nature of its constitution or connexion with body."—Pp. 73, 74.

The obvious objection to this is, that it limits personal identity to the present life. A resurrection may find the same *soul*, but not the same *person*. This conclusion necessarily follows from the definition, and the writer accordingly admits it; but it is so contrary to the ordinary feelings and notions of mankind, that in a discussion which is acknowledged to be simply upon the true meaning of a familiar expression, it appears to furnish a decisive objection. The author, however, contends, that personal identity, as he has defined it, is the basis of legal responsibility in the eyes of human judges, who cannot enter into the breast or take cognizance of motives and dispositions. The permanence of these, constitutes what he calls *Moral* Identity; by this, and not by the continued existence of the same person, or even of the same mind, the moral responsibility of his creatures in the eyes of an all-seeing Judge, (that is, more properly speaking, the admission to celestial happiness of those who are capable of it, and the adaptation of future discipline to the correction of evil dispositions and habits,) will doubtless be directed.

The following passage, in which these distinctions are explained, is eloquent and impressive:

"Not only revelation, but the well-understood dictates of natural religion alone, would teach us that the Supreme Intelligence will adjust and enforce the sanctions of his laws by principles different from those by which man, in his ignorance and his incompetency to discover the '*hidden things*' which belong to the Almighty, must endeavour to secure the peace and well-being of society, by apportioning punishment or reward. Thus *Personal* Identity, without reference to secret motives, or the hidden thoughts of the heart, must regulate the punishment or rewards of man; but that *Moral* Identity, which is founded on the affections or dispositions of the mind, the sameness and continuance, or the diversity and changes of those sentiments, feelings, motives, or by whatever other name we may designate what gives moral character to the mind, and what the Scriptures call the *inward man* of the heart—it is *THAT Identity* which, we may humbly hope and believe, will regulate the punishments and the rewards dispensed by an All-seeing Deity!

"This notion of a *moral* identity seems to receive illustration and support from all those passages of Divine Revelation which relate to '*regeneration*'—to the '*old man*'—the '*outward man*'—the '*new man*'—the '*being born again*,' &c.; but, above all, from the doctrine which so distinctly and emphatically declares and promises the forgiveness of sins, and the enjoyments of heaven, to all who *truly repent*, and to none *but* those who do. The sinner, though he repents, is yet, in our sense of identity, the same person who sinned, and therefore is liable to the punishment of his transgressions; and him, undoubtedly, human laws *must* punish, however sincere may be his repentance, because no human tribunal can take cognizance of, or ascertain, the sincerity or the degree of repentance: but the Almighty, 'from whom no secrets are hid,' who sees the secret sorrows of the contrite heart, and knows when, and how far contrition has produced a *change* in the motives, desires, and dispositions of the mind; not merely sorrow produced by fear of punishment, but a conversion, reaching the heart, and influencing the affections: he only it is who can ascertain when that *total* change of our moral being has taken place, to which he has promised not merely pardon, but happiness."—Pp. 80—82.

ART. V.—*On Missions to the Heathen: a Sermon.* By the Rev. J. G. Palfrey, Boston, Massachusetts. Published in Sullivan's "Liberal Preacher," September, 1827.

THIS is a very beautiful, though not a *splendid* piece of pulpit oratory; the argument is strong, and, generally speaking, sound, and the style possesses a simplicity which one is sorry to call rare. Mr. Palfrey either does not possess, or does not choose to display, the boldness of conception which characterizes the writings of Dr. Channing; but his tone is invariably gentle, persuasive, and calculated to secure the attention which has once been won.

The aim of the preacher in this discourse is to combat two common objections against the cause of missions. The first, "that propositions for a Christian Mission to the Heathen, come ill from those by whom they are now made, (i. e. Unitarians,) because we profess our be-

lief that sincerity is the one thing needful, and that in every nation, Pagan as well as evangelized, he that feareth God, and worketh righteousness, is accepted of him." On this point Mr. Palfrey observes,

"I can in no way see that this objection does not lie with precisely equal force against the original revelation of Christianity. When God revealed, and our Lord and his apostles published, this religion, was it not as true as it is at this moment, that in every nation he that feareth God and worketh righteousness is accepted of him? As far as our argument against the necessity of diffusing our beneficent faith can be maintained upon this ground, let it be shewn why it might not equally have been urged upon *them*. Was a sincere man among the Roman sages then, in spiritual peril one particle greater than a sincere East-Indian now? To attend to a less consideration, was Greek or Parthian, in a wretched condition of *social life*, more demanding some merciful intervention to raise him to a better, than Greenlander or Caffrarian at this day? Was the moral darkness and the moral danger of the world at the era of the third Cæsar, reckon its absolute amount as you will, was it greater than that of the Pagan nations of the present period? And if the truth that safety depends upon sincerity, and not on forms of faith, did not then prevent the promulgation of Christianity at grievous cost, as it certainly did not, why should this same truth, for here I speak of nothing else, now prevent endeavours to diffuse it? The reason for publishing it was then what it now is. A heart right with God, however unenlightened, no doubt is, and always has been, an object of his complacency. But it is in the nature of Christianity to produce more of those sincere men whom God approves, to make them better men than they have otherwise the means of becoming, and so to make all who receive and use it happier in this life—*and the next*," continues Mr. Palfrey; and supports his view by the consideration that, "intended, as we are, to be as happy as we are capable of being, and the exercise of the graces enforced by Christianity being the great source of enjoyment to a moral being, then, in exact proportion to the maturity to which those graces have been brought in any mind, must be the sources and amount of its heavenly felicity."

It is rather to be regretted that Mr. Palfrey has here touched upon debateable ground. Every argument, for the cause of missions, which seems to imply that the future happiness of our fellow-creatures can be in any degree diminished or heightened by a free-will effort of ours, has a chilling, rather than an animating, effect upon the spirits. It is placing an intervening contingency between the manifestations of God's love and the creatures who need it, and implying that he requires our aid before he can make a part of his creation perfectly happy. The reflection is unavoidable; if mortal beings, who have never heard of Christianity, cannot after this life be raised to an equal degree of happiness with those who have walked by and improved its light here, how large a proportion of the human race is thus disqualified! How many, for no fault of their own, but merely through the indolence of their more favoured brethren, are doomed to enter even heaven labouring under a species of degradation! In using this argument, we seem, indeed, to be quite out of our proper path. The Almighty has no where informed us that if we do not help our brethren they will fail of happiness, but he has written his law of kindness on our hearts, prompting us to partake with others every blessing and consolation we enjoy, and it appears clearly to be his will, that his merciful designs towards his creatures should not be hidden from them, but proclaimed wherever we have opportunity.

From the mixed motives, therefore, of Christian love and filial obedience, it is our part to act; but the moment we get beyond this, and begin to speculate about how much worse our brethren would be without us, or how much better they are, for this world and the next, because *we* have lived, we seem to be encroaching upon the Divine prerogative, and giving a degree of consequence to the instrument, when it is not warranted by the natural dictates of piety, or the declarations of revelation.

In the Memoirs of that amiable man, the Missionary Martyn, there is a passage in which this spirit of speculation is displayed in a most extraordinary degree. Reproaching himself when in India for having neglected, on some particular occasion, to proclaim the gospel to the multitudes round him, he breaks forth into bitter lamentations over his own sinful supineness. "Thousands of souls perishing," says he, "and a missionary so near them!" One is lost in astonishment at the delusion which could lead a believer in a beneficent God

to think that the eternal happiness of these thousands of souls could really be affected by the changeable will of a single mortal. Mr. Palfrey is far, indeed, from admitting any thing so dreadful as the doctrine that eternal misery to the Heathen will be the consequence of our withholding our efforts at conversion. But while it is asserted that they will be the less happy hereafter if we do not help them, there is the same opening to objection. There have been Christians whose comforts were derived from a train of reasoning respecting their Heathen brethren totally opposite to Mr. Palfrey's, and perhaps less objectionable. "If in our life-time," say they, "*we* have received 'our good things,' and others, 'evil things,' is it not to be rather looked for that the balance will be struck right at last? — that they who have walked in darkness and doubt here on earth, and yet faithfully improved the light they have, may be the subjects of a brighter illumination hereafter, than those who, though with all their neglect of advantages they stand on higher ground now, yet fall far short of what they might be? If such be the Divine intentions, we at least acknowledge their equity."

With this argument we have, however, nothing to do, any more than with that which is opposed to it. It relates to *the event*, and not to *our duty*: about the latter we have clear instructions, eager promptings; about the former we think as of a thing which belongs to God and not to us, and peacefully leave it with him. The amiable character of Mr. Palfrey's sermon seems to assure us, that an exception may be made to the commendation bestowed upon it as a whole, without personal offence to the worthy author, of whose renovated health and ability to perform the ministerial functions, this proof will be joyfully welcomed by his friends in this country.

N.

ART. VI.—*The Perpetuity of Christian Baptism Vindicated, in Reply to "An Essay on the Perpetuity of Baptism. By Richard Wright."* By John Marsom. 12mo. pp. 76. Sold by the Author, 2, St. John Street, Clerkenwell. 1828.

HAVING taken a brief notice of Mr. Wright's Essay in our former volume (I. 686), it may be expected that we should not pass by this reply, though we profess to be only lookers-on in this controversy.

The pamphlet before us is said to be by an octogenarian, and it displays unusual acuteness in a writer of so advanced a period of life. The great fault of it is what is called *word-catching*, which was the style of controversy in the last age. It must be allowed, at the same time, that there is a cleverness and point in some of the author's verbal tactics. He is least successful in the general argument.

Mr. Marsom justly praises Mr. Wright for the candid spirit of his Essay, and upon the whole he follows the amiable example. There is, however, not a little dogmatism in the assertion that the not discovering in the New Testament the proof of the Perpetuity of Baptism "can only be accounted for by the influence of a false and delusive theory, counteracting the strongest evidence." (P. 60.) And we apprehend that a character is attributed to Mr. Wright, which he does not assume, when he is "considered in this work as the organ, the authorized and accredited advocate, of those whose views he adopts." (P. 2.)

The answerer is positive, that the apostolic commission refers to the Gentiles. May not the phrase "all nations" be illustrated by Acts ii. 5—11?

He takes the "end of the *world*" in the literal sense, contrary to the criticisms of most learned commentators of modern times, though equally convinced with himself of the perpetual obligation of baptism. Rosenmüller gives, as the preferable meaning, "*finis Mosaicæ Constitutionis.*"

He says, "Peter commanded the household of Cornelius, *who were Gentiles*, to be baptized:" but is it not probable that the whole family, as well as the master, were proselytes to the doctrine and worship of Moses?

Mr. Marsom, speaking in the plural, like an "authorized and accredited advocate," puts a question, which Mr. Wright will not, we apprehend, for an obvious reason, attempt to answer: "— *we* ask those who require some express injunction for the continued observance of baptism, to point out a single passage in the New Testament where the continued and perpetual observance of ANY *thing*" (capitals and italics are a quotation) "is expressly enjoined." (P. 4.)

The writer is on dangerous ground as a Baptist, when he traces the practice of baptism (p. 4) up to the early Chris-

tians. Infant-baptism claims the authority of hereditary succession. It is not historically correct that "no instance occurs for several centuries of any doubt being raised as to the perpetuity of baptism." "There wanted not sects and heresies," says the learned Bingham, Antiq. B. x. Ch. ii., "who in the earliest ages spake very diminutively and contemptibly of it (baptism); and either in whole or in part, upon various reasons, rejected or corrupted it." Amongst the rejecters, he places, on the authority of Theodoret, some of the Gnostics, who have the honour or dishonour of being first in the table of heresy. Irenæus, in the second century, wrote against several sects who added non-baptism to their other errors. About the year of our Lord 200, Tertullian took up his pen "against one Quintilla, a woman-preacher at Carthage, a little before his time," and her followers, "who set up to decry water-baptism as useless," *adeo dicunt, Baptismus non est necessarius.* This chapter of heresiography might be drawn out to a great length. Antiquity is no justification of error, but it is an insufficient proof of truth.

Mr. Marsom contends, we have no doubt justly, that the *divers washings* (in the Greek, *baptisms*) mentioned Heb. ix. 10, were *auto-baptisms.* They were still baptisms. The phrase is of no moment except as shewing the scriptural sense of the word.

It is admitted by our author, (p. 16,) that the apostles were not themselves partakers of baptism: in this he presumes great fitness: he may see in one of Mr. Hall's late pamphlets on Baptism, as a term of communion, that the fact may be turned into an argument.

The celebrated declaration of the Apostle Paul, 1 Cor. i. 17, *Christ sent me not to baptize,* presents no difficulty to our author. He understands the apostle to mean that he was sent to baptize not with his own hands, but by the hands of his disciples: in some cases the apostle departed from this commission, and baptized manually, which, says Mr. Marsom, (p. 40,) he justly regretted. Tertullian, in his early day, answered the objections of Anti-Baptists from this passage in a different manner: "Quanquam etsi non eum miserat Christus ad tinguendum, tamen *aliis apostolis* præceperat tinguere.—Prius est prædicare, posterius tinguere. Sed sit prius prædicatum, *posto autem licuit et tinguere,* cui licuit prædicare." De Bapt. cap. xiv.

Consistently, at least, the author represents (p. 73), "that it is both unwarrantable and inexpedient to require, as a matter of indispensable necessity, that the minister of a congregation should administer the ordinance of baptism," and "that there is much impropriety, to say the least, in devolving on him an additional office, to which others are equally competent." Most Christian ministers, would, we fear, put this into the catalogue of heresies.

The pamphlet is written in an easy and perspicuous style, excepting the few last pages, which seem to be by a younger hand. The writer of the greater part of the pamphlet could never have written such a sentence as the following: "But this magnificent design was only gradually unfolded, and individual conversion was the *first line in the infinite plan, which, extending in various forms through every period of its earthly progress, and traversing the wide range of its operation and influence, would only be lost, at length, in its entire completion.*"

ART. VII.—*Servian Popular Poetry.* Translated by John Bowring. 12mo. pp. 235.

Specimens of the Polish Poets, with Notes and Observations on the Literature of Poland. By John Bowring. 12mo. pp. 227.

IN the prosecution of his liberal and ingenious design of rendering his countrymen acquainted with the poetical genius of nations to whose literature they have hitherto been strangers, Mr. Bowring has, in the two little volumes before us, adventured as far as Servia and Polaud, and has carried away with him another curious and interesting collection of national poetry. The Servian selection consists of a number of short pieces selected from a volume of poems which are said to have been committed to paper, either from early recollection or from the repetition of Servian minstrels. Although it may be a matter of some doubt how far these productions are genuine specimens of popular poetry, or how far their ostensible collector may have been indebted for much to his own pen, it must be acknowledged that some of them possess considerable merit in the spirit, simplicity, and sentiments, which they display. The concluding thought in the following lines is very beautifully expressed:

"ANXIETY.

"I fain would sing, but will be silent now,
For pain is sitting on my lover's brow;
And he would hear me—and, tho' silent, deem
I pleased myself, but little thought of him,
While of nought else I think; to him I give
My spirit, and for him alone I live:
Bear him within my heart as mothers bear
The last and youngest object of their care."

In the literature of Poland, we find a series of poets whose works have been committed to the press. The earliest of the writers of whose productions specimens are presented by Mr. Bowring, is Kochanowski, who died in 1584; and the volume terminates with a copious selection from the poems of Brodzenski, a living author. We cannot say that the perusal of this volume has impressed us with a very favourable opinion of the genius of the Polish poets, though we must admit that several passages may be adduced as favourable specimens of their talents. There is much tenderness in the following lines by Kochanowski:

"My gentle child! and art thou vanished? Thou
Hast left a dreary blank of sadness now.
Our house, tho' full, is desolate and lone,
Since thy gay spirit and its smiles are gone;
We heard thy tongue's sweet prattle, and thy song
Echo'd in every corner all day long.
Thy mother never grieved, and anxious care
Ne'er rack'd thy father's thoughts, while thou wert there.
Now hers, now mine, thy childish fond caress,
The overflow of youth and tenderness.
But all is vacant now, all dull and dead,
And peace and hope, and laughing joy, are fled;
Our home possessed by every present grief,
And the tired spirit vainly seeks relief."

We are not competent to speak of the fidelity, but we can appreciate the ease and poetical character, of these versions.

CONTEMPORARY

PERIODICALS.

ART. VIII.—*Christian Examiner*, Vol. IV. No. IV.

Mr. Palfrey's Speech.—The Christian Examiner has inserted the following speech among its principal articles, and we follow its example in inserting it, as possessing great interest for the Unitarians of England. It was spoken at the Anniversary Meeting of the Unitarian Association of America. It will shew them how they are estimated by one of their American brethren, who for some time resided in this country, and, we hope, will awaken in their minds the same fraternal and friendly feeling which animated the mind of the speaker. The Unitarians of this country have hitherto been almost alone in the world. Till within a few years, they have had no means of co-operation with each other, and beyond the shores of their own island, they would have searched in vain for any with whom they could hold Christian fellowship. How animating is the reflection that our brethren in the New World, emancipated from the yoke of a state religion, and delivered from the curse of priestcraft, have reaped the fruits of this blessed freedom in the spread of those opinions which we hold to be identical with *real* Christianity! Cold must be the heart of that Unitarian which does not respond every friendly wish, every expression of sympathy, on the part of our American brethren. We delight to hail them as friends and brothers, worshipers of the same God and Father, and fellow-labourers in the sacred cause of truth and freedom. We are not at all anxious to vindicate the Unitarians from the charge of being a political sect. To their honour be it spoken, they are the only denomination of Christians by whom the principles of civil and religious liberty are consistently maintained and zealously defended. Of the Dissenters in general, this can only be said with considerable qualifications. Among them a large number is to be found, who would deny that liberty to the Catholics which they claim for themselves, and who think it very proper that the Attorney-General should take Christianity under his protection. But we know not of a single Unitarian who ever defended persecution of any kind. Nor do we believe that Mr. Palfrey is at all correct in saying, that "no inconside-

rable number of leading persons among them, look with an Englishman's fondness on the existing state of things." If there are *any* Unitarians who look with complacency or fondness upon the existence of a union between church and state, or who regard an established religion, as such, with any feelings but those of decided disapprobation, we are satisfied the number is small, and their influence in the body nothing. Base indeed must they be who can fawn and crouch before the foot that spurns and would tread them in the dust, and unworthy the honour to hold any place among those who call Milton, Locke, Price, and Priestley, brethren. If the spirit of the stout-hearted Puritans walks abroad in Britain, it is among the Unitarians, and by them, if at all, it must be handed down to posterity.

"MR. PRESIDENT,

"I would not claim the attention of the meeting at this late hour, were it not that the subject which I wish to present appears to me of that importance that I should regret to have it lie over to another anniversary. It appears from the report which has been read, that communications have been made during the past year between the government of this society and of the British and Foreign Unitarian Association. I, for one, am highly gratified to be informed of that fact. I am desirous that we should cultivate a good understanding and a greater intimacy than has yet subsisted with our English brethren; especially that the expressions which it seems have been given by them of interest in our concerns, should be cordially reciprocated.

"There has been in time past a degree of reluctance on the part of American Unitarians to express sympathy with those of England, which I think we should all along have been at a loss to justify; at any rate, I am persuaded that there has now extensively grown up among us a conviction that it ought no longer to be indulged. It arose principally from two circumstances. In the first place, when the Unitarian controversy broke out in this country twelve years ago, the orthodox writers, among their various expedients to bring odium on their opponents, had the address to glean the most obnoxious passages which could any where be found among the works of English Unitarians, and present them to the American public as expressing essential points of Unitarian belief. To some extent the plan succeeded. Unitarians here found themselves labouring under a degree of discredit, as the supposed advocates of extravagant opinions which they had not only never avowed, but were conscious to themselves of having been always as far as possible from entertaining; and if it was not right, it was not surprising, that they should be led to look with some coldness on a foreign sect, of which they knew almost nothing, except that its writings had thus been quoted to their injury. Of which I say, Sir, they knew almost nothing. Generally they knew not even enough of that sect to be aware that the quotations in question, often related to points not considered by it as characterizing its belief, and that they were the most offensive which could be collected with much pains from a variety of writers, and these not always of high standing with their brethren. The Unitarian belief was not imported into America. It grew up among the descendants of the Pilgrims, in consequence of that habit of diligent and reverential study of the Scriptures, which had been taught them by their fathers, aided by the better lights of recent times. Accordingly, many of us had no other information concerning the belief of English Unitarians than what we obtained from the misrepresentations of adversaries. Is it wonderful then, that under these circumstances, there should be manifested some backwardness to be in any way identified with them?

"I am free to say, that I have no indiscriminate favour for all the opinions which English Unitarian authors have really and deliberately expressed. Not a few have been maintained by one or another of them, within the last half century, which, to my view, appear altogether unscriptural. I am at no loss to account for this. The state of theological science has been, for a long period, low in England. It is now low in those denominations from whose ranks some of the leading Unitarians have come. Besides, the English, much credit as they give themselves for cool good sense, are in reality, by temperament, a fanatical people, as the incipient history of all their parties, political and religious, abundantly shews; and to say that English Unitarians, when they first came into notice as a sect, did not always avoid reasoning ill, and advancing extravagances, would be no more than to include them in a remark which, by common consent, might be made of all sects, since England has known them.

The time for such writers, as for instance, Wakefield and Evanson,—writers too, who, we ought to remember, were themselves more powerfully refuted by their Unitarian brethren than from any other quarter,—has now gone by, and more wary habits of reasoning prevail.

"But suppose the diversity of opinions between us and others on incidental and subordinate points to be as great as apprehended; shall it be permitted to estrange us, as long as we agree in relation to that great essential point, the unity of God? Differences of opinion cannot but exist where there is freedom of opinion. Men's powers of vision are never perfectly alike except in total darkness. There are not a few points of religious opinion, and points, to my view, important, respecting which I am so unhappy as not to agree with one or another of my friends whom I see around me. But this cannot prevent me from connecting myself with them in this Association, for labours which we unite in thinking to be due to the glory of God, the cause of the Redeemer, and the good of mankind. No, Sir; if before we can sympathize and co-operate in relation to any subject, we will wait for similarity of sentiment in all who may connect themselves with it, men who prize their freedom of thought can never feel and act together. As far as there is agreement, let there be cordial fellow-feeling and joint action. As far as there is honest disagreement, let there be mutual forbearance and respect. Let us take a lesson of those who unite in opposing the great doctrine which we maintain, while they dissent from one another respecting almost all things else. Are the questions at issue between Baptists, Episcopalians, Presbyterians, Methodists, and Friends; nay, are the differences of opinion on the single point of the Trinity, among its advocates, less important than those which have been allowed to divide Unitarians from one another? Let us take a lesson of prudence from the success of such dissentients in acting strenuously together. As to the scruples which are felt on this subject, it does seem to me, that our sensibility of conscience should take another character. I greatly fear that it is not because our consciences are too scrupulous, but because they need awakening, that we hesitate about uniting our hearts and voices with all who are ready to bear witness with us to the cardinal truth of religion.

"Again, Sir, there has prevailed extensively among us an idea that the English Unitarians are to be regarded in the light, chiefly, of a political party. I will not disguise my full conviction that this opinion has been taken up on a very partial view of the subject. The fact is, that there are found among them members of both ways of thinking on those great political questions which divide the civilized world, and no inconsiderable number of leading persons among them, look with an Englishman's fondness on the existing state of things. But, if the case were very different from what it is, I am at a loss to imagine why this should alienate our good-will from them. I should not think that this was the place where it would be brought against them that they were too much attached to civil liberty. To citizens of a free community like this, I should suppose that there was in such names as those of Price and Priestley, something conciliating, rather than unfavourable, to the religious denomination to which they belong. We might at least, it seems to me, see reason to excuse the English Unitarians, if not to sympathize with them, if we should find them taking a side in politics. It is very well for us, Sir, who have never felt the hard gripe of church and state when they join hand in hand, to think unkindly of those who wince under it. If our experience were different, our feelings might become so too. The heavy tax which, after doing his part towards the support of his own religious teacher, the English Unitarian must pay to some ecclesiastic whom he honestly believes to be maintained for the teaching of false doctrine, is the smallest and most tolerable part of the burden he must bear. He sees himself shut out, by provisions of law, from the paths the most inviting to a generous ambition. The prizes which his country offers to merit are great; but the highest are not for him. There are responsible stations in which, from a patriotic impulse, he would serve his country; but he must buy the privilege of doing it by the prostitution of his conscience. He has to see the associates of his youth, distinguished from him by no advantage except that of the prescribed religious profession, placing many ranks in society between himself and them, by the end of their career. If there is any situation in life more likely than all others to be coveted by a young person of reflection and sentiment, it is a residence at one of the English Universities; those splendid palaces of learning, whose least attraction to such a mind is the circumstance

of their being the points from which the paths of preferment diverge; those 'studious cloisters,' invested with all awful and exciting associations, such as even Milton's verses could only embody, not increase. But the immoveable fence of the Thirty-nine Articles bars the way to them, for him who is not flexible enough to creep under or overleap it. Such sacrifices made for conscience' sake by men of feeling, men conscious to themselves of a power to win the prizes and execute the responsible tasks of society, I own I cannot hesitate to admire, nor can I wonder that they should be made with some feeling of the oppression which compels them.

"But the laws do not so part with the Unitarian. He cannot satisfy the first demands of the heart,—he cannot have his share of the blessings intended for him by that Being who has set the solitary in families, without first hearing the faith he venerates denied; nay, without being made a party to its denial. He cannot marry, Sir, except by the agency of a magistrate after whom he must repeat what in the bottom of his heart, and before God, he believes to be a mischievous untruth. He justifies his conscience in protesting against what he must perforce utter; but this is no relief which the laws afford him, and, in resorting to this expedient, he subjects himself to insult, if the minister be as oppressive as the law which he must execute. The government, I repeat it, Sir, calls on the English Unitarian to do that which in him, with his convictions, is to blaspheme, before he shall have a right to enter into the tenderest and most sacred of earthly relations, and that, in the very act of solemnizing it. May he not pardonably take this amiss? or, at least, may he not wish it altered? I greatly mistake the character of those who hear me, if, under such disabilities, they would be found more loyal subjects than the English Unitarians. If I know any thing about our Nonconformist fathers, they would have done something more than subject themselves to the reproach of being called a political party, if such a trial of allegiance had been imposed on them. I mistake if they would not have given a somewhat earlier date to certain events in our history. For my own part, I hope I shall never be harsh in my judgment of a man who is not enthusiastic in his attachment to a government that treats him thus. God forbid that I should speak otherwise than respectfully of England; but I cannot but believe that over against the record of its services to mankind, there is something written on the book of retribution for its treatment of its East-Indian, Irish, and Unitarian subjects.

"Taking this view of the grounds on which a degree of reserve has hitherto been manifested on our part towards the Unitarians of England, there are reasons, on the other hand, why I think it to be greatly desirable that henceforward it should be banished. It must be our fault or misfortune, if we do not know them to be in important respects a class of persons most worthy of our esteem. We have only to look into the annual reports of their benevolent associations to see with what striking liberality, though not abounding in wealth, they contribute towards the promotion of public objects. In a late report into which I was looking to-day, I find that the receipts during one year, for the single object of maintaining the Theological College at York, were from private subscriptions 970*l.*, from collections in churches 210*l.*, from what are called fellowship funds 30*l.*, and from benefactions 480*l.*; in the whole nearly 1700*l.*, or about 8000 dollars; a liberality which would gratify me to see rivalled by the patrons of our own Divinity School. Nor are their labours or their bounty restricted to objects appropriate to their sect. It is well known that in their ranks are to be found some of the most distinguished philanthropists of that philanthropic nation. We are indebted to them, too, for a large portion of the unexceptionable and exalting literature which we receive from that country; and considering how dependent we are on England for the sustenance of our minds, there is no estimating the extent of this benefit. Nor can we be indifferent to the favourable feeling which is entertained by them towards their brethren on this side of the Atlantic. One is equally surprised and gratified to find what an interest is felt by them in the leading Unitarians of our country, and how eagerly their writings are sought; and there are numbers without any such pretensions, who can bear grateful witness to the hearty welcome which has been received from them.

"I will rely upon your patience, Sir, for a moment longer, to say that I think we should take some means to acquaint ourselves better with the progress of just

views of religion in other parts of Europe. In France, it is well known that there is a most respectable Protestant population. It is, perhaps, not so well known, that liberal views of Christianity prevail among them to a great extent. The pressure upon them by the Catholics has hitherto been so severe, that it has been necessary for them, for the common security, not to urge the points of difference among themselves; and Calvinism, in all parts of the Continent, wears a much milder aspect than in Great Britain. But it is probable that among the Protestant clergy of France, a majority is not favourable to the Calvinistic scheme. They are furnished chiefly from the schools of Montauban and Geneva; the former of which is served by at least some liberal teachers, and at the latter all bear that character. In Transylvania, one of the seven or eight kingdoms of the Emperor of Austria, Unitarianism was not long ago one of the religions established by law; but little acquaintance is possessed with its present condition. At the establishment of the existing state of things in Holland, at the re-organization of Europe, the ecclesiastical assembly convoked by the government, established liberal terms of admission to the ministry, and in that country, so illustrious for its past services to religion and learning, it is understood, in general, that something important has already been done towards a correction of the popular belief. In Switzerland, it is well known that just views of Christianity are gaining ground in different quarters, notwithstanding the labours of emissaries of the English Continental Missionary Society, and the influence of the Missionary School at Basle, supported chiefly by English funds. The gradual, but thorough revolution of sentiment among the enlightened and exemplary clergy and people of Geneva, is an event of signal importance. A year and a half ago, the Unitarian successor to the chair of Calvin, walked with me to a rising ground in full view from the walls of Geneva, at about half a mile's distance, to point out to me the spot where the Unitarian Servetus was burned at Calvin's instance; burned by a slow fire of green wood, that his torments might be the more and the longer. As I went on such an errand in such company, I had abundant food for meditation on the little efficacy of establishments, creeds, and faggots, to keep down the truth as it is in Jesus.

"Such demonstrations in various quarters, it seems to me, Mr. President, are not to be accounted for on local and occasional grounds. They are symptoms of that same spontaneous, general movement of mind, which is impelling the civilized nations of the earth towards the assertion of political liberty. Light is breaking in. There is a well-developed determination of the universal mind towards truth. That progress towards the recovery of the genuine Christian faith, of which we have in disconnected quarters such gratifying evidence, as it is produced by a permanent, and, as I believe, day by day more and more efficient cause, I am persuaded we are henceforward to witness more and more extensively and distinctly. As it cannot fail to rejoice us, wherever it appears, I am desirous that we should take measures to be acquainted with it. This Association affords facilities for the attainment of that object; and if any addition to the cares of the Secretary would be too much even for the ability and diligence of the present incumbent of that office, I, for one, should be gratified if the government would take measures for the establishment, in due time, of a foreign department. Meanwhile I submit the following resolution:

"*Resolved*,—That this Association reciprocate the expressions of sympathy and regard they have received from the British and Foreign Unitarian Association, and rejoice in the exertions of the friends of truth in England and on the continent of Europe."—Pp. 291—299.

OCCASIONAL CORRESPONDENCE.

Robert Robinson on Periodical Publications.

We owe the communication of the following characteristic letter of the Rev. Robert Robinson (addressed to *the Rev. Mr. Coetlogon)* to the kindness of Mr. Mardon, in whose hands it was lately placed, with permission to put it at our disposal. We are sorry to find so great an authority against the utility of our labours.

Chesterton, Nov. 17, 1783.

Rev. and Dear Sir,

It was with singular pleasure I received your favour, as it informed me you were well, and pursuing the great business of a Christian minister's life, diffusing knowledge, virtue and felicity among mankind.

I always supposed a periodical publication a proper method of edifying the Christian world, but I have several years ago ceased purchasing and reading any, being fully persuaded that real religion received no advantage; but, on the contrary, was extremely disserved by such publications. Hackneyed saws, old wives' fables, mean criticisms, false reasonings, wretched rhymes, puerile questions, and, if possible, more puerile answers, conspired to expose religion to contempt, and yet the religion we profess is the wisdom of God.

I do not wonder you are solicited to set on foot and superintend a work of this kind, for you are the man on whom my hopes have always been placed, so that I have often exclaimed on peeping into those religious reveries, I doubt, I doubt De Coetlogon is dead. Were I intimate with you, as I formerly had the honour to be, I verily think I should take the liberty to reprove you for standing silent and suffering such ninnies to disgrace the noble cause of Christianity with such beggarly productions. Put on, my dear and honoured Sir, that manly sternness which is so necessary to rescue religion from the flippant hands of its playful children, (pious, but in a state of infancy,) and do not suffer every purchaser of the magazine to insert his nonsense. I am sure you are equal to the task, and I shall be happy to recommend and encourage every thing of yours, and if it were in my power to send you any thing which you thought worth inserting, I should always be happy to do so.

My wife asks a hundred domestick questions * * * * in answer to which I have lent her your letter to read, and promised her another in due time; but her affection clashes with her patience.

I am, dear Sir, with most sincere respect and affection, ever yours,

R. ROBINSON.

On the Want of Juvenile Publications amongst Unitarians.

To the Editor.

Sir,

It has always appeared strange to me, that parents of the Unitarian faith should be so careless of the bias their children are likely to feel towards the contrary side of the question, owing to the entire absence of all juvenile publications by those of their own persuasion. Go into what bookseller's shop you may, you will find a variety of tracts, both periodical and of other descriptions, written by Trinitarians, but in vain have I inquired for any thing adapted to the capacity, or likely to attract the attention, of the young, by Unitarian authors. Surely we have among us sufficient zeal and enough talent ably to support a twopenny weekly, or sixpenny monthly, publication, containing plain liberal views of religious subjects, embellished with good wood-cuts, and interspersed with moral tales, dialogues, and poetry of a kind similar to the "Contributions of Q. Q." If the insertion of this letter should be the means of inducing some of your amiable and clever readers to embark in an undertaking of this kind, it may be a cause of rejoicing to many, but to none more sincerely than

Your constant reader,

M. S.

On the Choice of Ministers.

To the Editor.

Sir,

I fully agree with your correspondent V. F., (p. 132,) on the mischief arising from rival candidates for the pastorship of Dissenting congregations. The plan which he recommends, of one candidate at a time, and of a decision on

his case before another candidate is introduced, has been common in our congregations from their first establishment, and has been sanctioned by our ablest and most influential writers. Amongst these, let me name Dr. EDMUND CALAMY, *venerabile nomen*, who in his Funeral Sermon for the Rev. *John Mottershed*, gives the destitute congregation the following advice:

"Take heed of divisions. By way of prevention, allow me to leave it with you as my deliberate advice, to beware of multiplying candidates in the election that is now necessary. 'Tis a fancy of some, (and a most ridiculous fancy it is, and an usual spring of contention and division,) that unless more than one be in nomination, there is no choice. Whereas, on the contrary, I must own it to be my apprehension, that where there is a vacancy in any society, and there is not occasion for nominating any more than one, in order to the gaining the consent of a good majority, it is the best sort of choice that can be desired. If a majority do not agree, no choice can be pretended; nor can there be any damage done. And supposing that a considerable majority does agree, why is it not a choice; when there is such a number agreeing as more than barely turns the scale, and the person pitched on is preferred, before all others that could come in competition? And why is it not a better choice, than by nominating several at once, to divide people into parties; and lay a temptation before them (which very commonly proves the case) to lessen and reflect on one to whom they are less inclined, in order to the advancing of another whom they are rather for, which often does mischief and makes work for repentance? Let me then recommend it to you, first to nominate the person in whom, all circumstances being considered, there is a probability and likelihood of a pretty general concurrence: and till that matter is tried, let it be agreed that no one else be nominated as a candidate. If a good majority concur, the point aimed at is gained, and the vacancy is filled up. If that will not do, let another be nominated, (and but one at once by agreement,) and let the same trial be made as to him also: and so go on till a person is fixed on. I am firmly persuaded, and am confirmed in it by observation, that this is a better way to union and harmony than the multiplying the number of candidates, which is a common inlet to division and confusion."—*A Funeral Sermon for the late Rev. Mr. John Mottershed, Minister of the Gospel in Ratcliffe, who departed this life Oct.* 3, 1728, *An. Ætat. LXIII. By Edmund Calamy, D. D.* Pp. 41, 42.

Dr. Calamy here spoke from long observation, and the experience of a century has proved the wisdom of his remarks.

Let me add a word or two concerning Mr. Mottershed, who was eminent in his day. He was the son of an opulent father, and chose the Nonconformist ministry in perilous times. He was educated under Mr. Doolittle, the ejected minister, at his academy for ministers, at Islington, together with Dr. Calamy, and was afterwards assistant to his tutor at *Mugwell* (since called Monkwell) Street. Afterwards he became assistant to Mr. Goffe, at Kingston upon Thames, from which place he removed to Radcliffe in the year 1697, succeeding Mr. George Day in the pastorship. "Here," says Dr. Calamy, (p. 38,) "his plentiful circumstances put him into a great capacity of usefulness *beyond others*." He does not appear to have published any thing from the press; though Dr. Calamy was informed that he assisted in translating some of the learned Dr. *Lightfoot's* works into Latin. Another fact may be quoted from the pulpit-biographer. "But before his appearing any where in public, he was for some time in Holland, and there lived (I think he himself has told me so) under the same roof with Monsieur *Bayle*, who is generally allowed to have been one of the most polite and ingenious gentlemen of that age. But whether he lodged in the same house with him or no, I am well satisfied from what I remember of the account he himself gave me, that he had the benefit of his lectures and free conversation, which were the means of great additions to his knowledge, and gave him an advantageous opportunity of an insight into the *Belles Lettres*; and he was forward enough afterwards to own his obligations to him, though very thankful to God, that he preserved him from the *Pyrrhonism*, which that great man unhappily fell into and was remarkable for." P. 36.

We should hardly have looked for an English Nonconformist minister "under the roof of Monsieur *Bayle*," and we must regret that Mr. Mottershed has left us no means of judging of the profit which he derived from the company and tuition of such an accomplished and universal scholar.

EPISCOPUS.

Opinions of the Early Christians.

To the Editor.

SIR,

IT is far from my wish to discourage or undervalue any attempts at discussion of the subject of Mr. Madge's communication, of which I deeply feel the importance; but allow me to submit to him, whether such a summary as he seems to propose of the controversy between Horsley and Priestley has not been already executed by Mr. Belsham, so far as *such* a review by one enlisted avowedly in the cause of one of the combatants is likely to be useful; and whether what we now want is not (as an early correspondent in your New Series, Vol. I. p. 101, suggested) a new investigation of the *subject*, not of the *mode* in which two warm partizans handled it? I, for one, confess that I have no great faith in the caution or impartiality (I do not mean it offensively) of either of the parties. I see little utility in discussing materials which (as far as they go) are already before us all, and I am quite sure that we are wasting time in fighting over an old battle on the same premises, and dressing up old arguments in new dresses, when the true course appears to be to use the old light as far as it will go, but to set to work in earnest, (with the increased means of information which time and experience will amply afford,) in search of materials at the fountain head; using Dr. Priestley's excellent example (too little followed in these days) to stimulate us to diligence, but taking warning by the faults both of himself and his antagonist.

A STUDENT.

London University.

THE following Roman authority has lately been cited on the question:—"Whether young men are better educated in a metropolis and under the eye of their parents, or from home?" or, in other terms, *whether parents, and chiefly Londoners, should or should not do all in their power to render London the capital of the civilized world, in respect to science and literature*, (as it is in all others,) *by supporting the establishment of the* LONDON UNIVERSITY? One of these authorities is Horace, who, far from finding that young men ought to be educated at a distance, and that a stranger's care is superior to that of a parent, highly praises his father, and confesses that he owes all to him; not because he sent him from Rome into the country, to study under the care of a tutor, but because he took him from the country to Rome, and he himself took care of his moral instruction. The other of these Romans is young Pliny, whose letter does not want any comment. Had he been living in our days, and a Londoner, he could not have written any thing more to the purpose than this letter,—which, be it observed, regarded the case of sending young men not far, but only thirty miles from their native town.

The following are the Verses of HORACE *referred to:*

Sat. L. i., Sat. vi., v. 65, et seq.

(TRANSLATION.)

If some few venial faults deform my soul.....
If none.....justly braud my fame....
If pure and innocent.....
My father was the cause, who, though maintained
By a lean farm but poorly, yet disdained
The country schoolmaster.....
To Rome by this bold father was I brought,
To learn.....
Himself, the guardian of unblemish'd truth,
Amongst my tutors would attend my youth;
And thus preserved my chastity of mind
(That prime of virtue in its highest kind)
Not only pure from guilt, but even the shame
That might with vile suspicion hurt my fame.

FRANCIS.

C. Pliny to Cornelius Tacitus.

I rejoice that you are safely arrived in Rome; for though I am always desirous to see you, I am more particularly so now. I purpose to continue a few days longer at my house at Tusculum, in order to finish a work which I have upon my hands. For I am afraid, should I put a stop to this design, now that it is so nearly completed, I shall find it difficult to resume. In the meanwhile, that I may lose no time, I send this letter before me, to request a favour of you, which I hope shortly to ask in person. But before I inform you what my request is, I must let you into the occasion of it. Being lately at Como, the place of my nativity, a young lad, son to one of my neighbours, made me a visit. I asked him whether he studied rhetoric, and

where. He told me he did, and at Milan. "And why not here?" "Because (said his father, who came with him) we have no professors." "No!" said I; "surely it nearly concerns you, who are fathers," (and very opportunely, several of the company were,) "that your sons should receive their education here, rather than any where else. For where can they be placed more agreeably than in their own country, or instructed with more safety and less expense than at home, and under the eye of their parents? Upon what very easy terms might you, by a general contribution, procure proper masters, if you would only apply towards the raising a salary for them, the extraordinary expense you sustain for your sons' journeys, lodgings, and for whatever else you pay in consequence of their being educated at a distance from home; as pay you must for every article of every kind. Though I have no children myself, yet I shall willingly contribute to a design so beneficial to my native country, which I consider as my child or my parent; and therefore I will advance a third part of any sum you shall think proper to raise for this purpose. I would take upon myself the whole expense, were I not apprehensive that my benefactions might hereafter be abused and perverted to private ends; which I have observed to be the case in several places where public foundations of this nature have been established.* The single mean to prevent this mischief is to have the choice of the professors entirely in the breast of the parents; who will be so much the more careful whom they elect, as they will be obliged to share the expense of their stipend. For though they may be negligent in disposing of another's bounty, they will certainly be cautious how they apply their own, and will see that none but those who deserve it shall receive my money, when they must at the same time receive theirs too. Let my example then encourage you to unite heartily in this useful design; and be assured, the greater the sum my proportion shall amount to, the more agreeable it will be to me. You can undertake nothing that will be more advantageous to your children, nor more acceptable to your country. Your sons will by these means receive their education where they received their birth, and be accustomed from their infancy to inhabit and affect their native soil. May you be able to procure professors of such distinguished abilities, that the neighbouring towns shall be glad to draw their learning from hence; and as you now send your children to foreigners for education, may foreigners in their turn flock hither for their education!"

I thought proper thus to lay open to you the principle upon which this scheme turns, that you might be the more sensible how agreeable it will be to me, if you undertake the office I request. I entreat you, therefore, with all the earnestness a matter of so much importance deserves, to look out, among the great number of men of letters which the reputation of your genius brings to you, proper persons to whom we may apply for this purpose; but without entering into any agreement with them on my part; for I would leave it entirely free to the parents to judge and choose as they shall see proper. All the share I pretend to claim is, that of contributing my assistance and my money. If, therefore, any one shall be found who thinks himself qualified for the office, he may repair thither; but without relying upon any thing but his merits. Farewell.*

* It can hardly be suspected that any thing of the kind ever occurred in *this* country.

Prophecies in the Revelation.

To the Editor.

SIR,

NOT being desirous of trespassing on your pages unnecessarily, I shall only propose a short query or two on a particular passage of prophecy, if such a subject were permitted in the New Series. I would ask, Does not the twelfth chapter of Revelation continue in detail the subject of the eleventh? And does it not relate to the same circumstance of *time* and *place*, as well as *persons*, mentioned by Daniel xii. 1, and more especially by Jude, in his Epistle, ver. 9? The same symbols are used by John and Jude, and I think both refer to the same event. Should this deserve the notice of any of your correspondents, it would oblige

PHILALETHES.

* We do not know why the word "Studies" has been translated "to study rhetoric." The original does not seem to imply *here* any such limitation, but speaks of studies and learning in general.

OBITUARY.

Rev. Thomas Horrox.

1827. Dec. 9, in the neighbourhood of *Chowbent*, *Lancashire*, in the 77th year of his age, the Rev. Thomas Horrox. The deceased was a man of considerable literary attainments, but of rather singular habits; these habits, however, were all inoffensive in themselves, and only indicated that he thought and acted differently from the generality of men in his rank and station of life. Ever since the death of his mother, in the year 1804, (who died at the advanced age of 92 years,) he lived alone, in a cottage, on a small leasehold farm which he possessed, without any attendant, mixing little with society, but always cheerfully receiving and hospitably entertaining those friends who were in the habit of visiting him in his retirement. Though fond of this seclusion from society, yet, when occasionally drawn from it, no man appeared more to enjoy the company of his friends, or more cheerfully contributed his portion of instruction or entertainment. He received the rudiments of his classical learning at Rivington school, in this neighbourhood. Hence he removed to the academy then at Warrington, according to the list of Warrington students given by Mr. Turner, of Newcastle, in the Repository, Vol. IX. p. 387, No. 164, in the year 1768. In this account Mr. Turner represents him as preaching, as a settled minister, for a short time, at Holcombe, near Bury, in this county; as afterwards spending some time in the Isle of Man, and dying young. From the secluded manner in which Mr. Horrox passed the greater part of his life, and hearing nothing of him for many years, it is not surprising that Mr. Turner should infer that he must have died young. I am also inclined to believe that he was never settled as a minister at Holcombe. On leaving the academy at Warrington, in 1773, he resided with his parents in this neighbourhood, and was almost constantly engaged for a year or two in preaching at different places, some of which might be without settled ministers; but I believe he was never settled at any place as a permanent minister. One reason why Mr. Horrox might not acquire a permanent situation was, that he was decidedly a Unitarian in his religious sentiments from the time of his leaving the academy at Warrington; and, as the congregations where he might preach as a candidate were not then so entirely Unitarian as they now are, this circumstance would prove a bar to his acceptableness as a preacher with them. At an early period he relinquished preaching altogether, supposing it injurious to his health; and, having formed this resolution, he could never afterwards be prevailed on to preach for any one, excepting once, upwards of twenty years since, for the writer of this, during a severe indisposition. It was some few years after giving up preaching that he went to the Isle of Man as private tutor to some of the younger sons of the late Mr. Busk, who then resided there in some official capacity. He continued in this situation about two years. Soon after his return from the Isle of Man, his father dying, he became the farmer of his own leasehold estate; which occupation he followed several years in connexion with the tuition of a limited number of day-scholars. But, about the year 1802, in consequence of the great age of his mother, whose increasing infirmities required much of his attention, and the urgency of his friends to increase the number of his pupils, he let his farm and confined himself solely to tuition. This also he relinquished about ten years afterwards, and then reading and study became his chief occupation, which he followed with avidity and delight until a short period previous to his decease. During the time that Mr. Horrox was a student at the academy at Warrington, from attending the lectures that were occasionally delivered there on Chemistry and Anatomy, he became ardently attached to the profession of medicine, and he endeavoured to prevail on his father to permit him to change the object of his pursuit; but to this he would not consent.—His last illness was short, but it was severe. Having taken cold during the wet season at the end of November last, it brought on a violent inflammation on his lungs, which admitted not of any remedy, and he soon sunk under it. Thus died this excellent and amiable man. He has left a legacy of £200 to the College at York, and another of £100 to the Dissenting Chapel in Chowbent.

B. R. D.

MR. JOHN WOOD.

Jan. 16, after a very lingering state of infirmity, Mr. JOHN WOOD, of *Southover*, near *Lewes*, aged 76; a man of genuine worth, whose many excellencies will long serve to embalm his memory in the hearts and affections of his surviving friends and relatives. Throughout a long and eminently useful life he manifested a spirit of diffusive benevolence, and was ready on all occasions "to do good and communicate." To several *public* charities he had long been a liberal contributor, and many are the individuals who can bear testimony to his *private* munificence. His deeds of benevolence were not accompanied with that ostentatious parade which seems to mock at calamity even in the act of relieving it. He was always a steady friend and liberal supporter of the cause of religion. In sentiment he was a Unitarian General Baptist; but apart from his own private views, being a friend to freedom of religious inquiry, his heart and his purse were ever open to aid the cause of truth and righteousness. D.

MR. WILLIAM LEMPRIERE.

Jan. 30, at his house, *London Road, Brighton*, Mr. WILLIAM LEMPRIERE, aged 59. He had been indisposed for some time previous, though it was not apprehended, even by his medical attendant, that his illness was of a dangerous nature; but "in the midst of life we are in death!" As he was sitting with his family he was seized with unusual pain, fell down, and expired! His medical attendant was on the spot; but "the silver cord" was "loosed," and all assistance was unavailing. His remains were interred, on the 6th of February, in the burial-ground belonging to the chapel, Southover.

The death of such a man is a loss to society at large; to the religious body of which he was a member, it is a great bereavement; to his friends, and especially to his mourning family, it is irreparable. He was distinguished by integrity and liberality; his upright and conscientious deportment; his kind and gentle behaviour; his truly Christian disposition and conduct; the mildness of his manners, and the goodness of his heart: and though the loss is, indeed, great, his surviving friends derive the fullest consolation from the recollection of his virtues; his earnest endeavour to "live the life of the righteous" that he might "die his death;" the firmness of his religious principles, and his unchanging confidence in the mercy of God through Jesus Christ, with respect to a future state of existence.

It has been thought that it might be productive of some general benefit, and might serve to weaken the prejudice but too often felt towards Unitarianism, to close this account with an observation contained in the funeral sermon preached on the occasion at the New-Road Chapel, Brighton.*—"It has often been untruly, and sometimes, I am afraid, unfeelingly said, that 'the views and doctrines of Unitarian Christians, whatever comfort they may give through life, will afford no consolation at the hour of death.' Whatever motive may have prompted such observations, it is quite certain that those who have made them had never witnessed the soothing and even delightful effects of our sentiments, not only in the hour of sickness and of death, on the sufferers themselves, but also on the minds of the survivors. Those who *have* beheld these effects, and still more those whose happiness it has been to experience them, will be able to assure the persons who inconsiderately make the assertion, both of the error under which they lie and the great injustice they do to a body of Christians, as sincere in their Christian profession, and as anxious for the truth, as they themselves can be. Would they acquaint themselves with the real nature of Unitarianism, they would find that the case is exactly the reverse; and would, I am persuaded, in many instances, and not only on this account, but from the scriptural nature of our views in general, be led cordially and gratefully to *embrace* a system which they at present so misconceive, and towards which they entertain so unfounded a prejudice. May *they*, and may *all*, when the solemn warning arrives, possess those soothing convictions and enjoy those animating expectations which consoled the mind of our departed brother; and let *us*, my Christian friends, cling to the same principles, under the hope that, living or dying, we may experience the same consolations!" W.

* It will be proper, however, to state, that the remarks referred to had been made to the deceased but a short time previous to his death, and that the observations in the sermon seemed particularly called for.

INTELLIGENCE.

Public Education in Birmingham.

Names of Schools and number of Children.	
Blue Coat School	194
Infant ditto, Ann Street	150
Ditto, ditto, Islington	105
Asylum (from the parish rates)	265
National Schools	442
Schools of Industry	154
St. Philip's, St. George's, St. Mary's, St. Martin's, St. Paul's, Christ Church, St. Bartholomew's, St. John's, St. James's, Trinity	2130
Park-Street School	48
New Meeting ditto	740
Old Meeting ditto	550
Baptist and Independent Sunday-School Union, comprising Cannon Street, Carr's Lane, Ebenezer, Fisher Street, Livery Street, Bond Street, New Hall Street, King Street, Lombard Street, Oxford Street	6000
Cherry Street and Belmont Row, (Wesleyan Old Schools)	1600
Wesleyan New Schools	801
Bradford Street ditto	360
Mount Zion Hill ditto	50
Islington ditto	100
Thorpe Street ditto	80
Inge Street ditto	80
Roman Catholic ditto	250
	14,099

The proportion of boys to girls is probably about 2 or 2¼ to 3. The total number belonging to the Establishment at the most may be 2500, and those under the Dissenters 11,500. A small allowance may also reasonably be made for a few probable omissions. It would seem that the Society of Friends have hardly borne a proportionate share with other societies in the great work of public instruction; it must, however, be conceded that they took the lead in establishing and patronizing the Lancasterian institution, and the infant schools are perhaps more indebted to them as a body than to any other denomination. Many of the schools have very ample and commodious buildings erected for the purpose, at an expense from £500 to £1000 and upwards, some of them entirely from donations, and others in part from the funds of the Trustees connected with their places of worship. The New and Old Meeting Societies have the undisputed merit of having originated and brought to a high degree of perfection the system of rearing a succession of voluntary teachers from the ranks. The present number of such in the Union is upwards of seventy, and they have the management of the schools in their own hands, evincing more zeal and perseverance than could have been anticipated. The benefit club, originally intended for the children only, but since extended to the teachers, has realized a fund of £813. The system of gratuitous instruction being now pretty general amongst the Dissenters, and the Wesleians in particular being close economists in their management, it may be considered as a fair presumption, that the same estimate will approximate sufficiently near to serve as an average supposition for the whole. There is no need, however, to underrate it to make out a plausible case; if we say 2*s.* 6*d.* instead of 2*s.* 2*d.* per head on the total number 14,000, it will amount to £1750; and if for the sake of a round sum we take it at £2000, it will make but 2*s.* per house throughout the town, or not one halfpenny per week for each. This must be understood as for instruction solely, several of the institutions in the list providing subsistence in addition. Such is the extraordinary power of well-directed combination.

It would thus appear that there are 14,000 instructed in the public intitutions towards the total estimate of the amount of youthful population, which good authority states to us at about 20,000; and of the remaining 6000 we may fairly reckon 4000 for those who, belonging to a higher degree in the scale, have their education paid for by their parents; and there will then remain 2000, the victims of ignorance and neglect. This, considered in itself, is a serious number, but in comparison with the total is consolatory, being but a tenth part of the whole; and even a considerable portion of these may fall in the way occasionally for some little help in the cultivation of their untutored minds. What, then, are we to think of the alarming evil so clearly demonstrated by Sir Eardley Wilmot of the increase of crime, and more particularly

of juvenile delinquency, in the town and neighbourhood, or in the country at large? And will it not appear on a superficial observation that all the plans for improving the moral sense and social condition of the labouring classes by giving them instruction, are fallacious, and sadly contradicted by experience?

Notwithstanding the acuteness of intellect and warmth of benevolence displayed in his lately published pamphlet on the subject, there is one cause of the increase of crime and depravity which it is astonishing how he could omit, which is certainly more overwhelming than all the others combined, and that is the extreme difficulty in procuring regular and permanent employment, and more especially for those who have been brought up to no particular occupation, who are but little known, and their characters, perhaps, a little tainted, if only by suspicion or slander. These evils must to them be tremendous, and very often, no doubt, beyond the possibility of their own control in the search for subsistence. The poor laws are converted into an evil by their misapplication, but they must not be discontinued; refuse bread to an unemployed and starving populace, and you convert paupers into desperate and infuriated insurgents. There remains, then, no alternative—either the multitude must be supplied with the means of procuring their own subsistence by their labour, or they must be fed from the public purse, and reduced to the most abject and demoralizing slavery. We see and feel the moral evil that remains in spite of public instruction, but it is impossible to calculate the immense quantity that is removed by its operation; and to withhold this unquestionable good, because it has not produced universal perfection of character, would be just as rational as that the farmer should decline sowing his grain, because his crops have produced but fifty fold, where he foolishly or unreasonably expected a hundred.

J. L.

Trials for Blasphemy.

Contrary to general expectation, Robert Taylor was last term brought up for judgment. The modes of justifying legal interference with his offence, were, as usual, various, obscure, and inconsistent.

Sir James Scarlett rested his defence of the prosecution apparently on two grounds; first, on account of the defendant's wearing a lace handkerchief and kid gloves; and, 2dly, on his having used jests and ridicule, and that before the young.

"Sir James Scarlett was aware that many wise men had differed in their opinions as to the policy of prosecutions of this kind, but there were none who entertained doubts as to the enormity of the crime of which the defendant had been convicted. With respect to the expression, 'nest of vermin,' he thought it due to their Lordships, and to his own character, to offer an explanation of that term. In using that expression, he alluded to the system pursued by the defendant, who, with others, having possessed themselves of a chapel, employed persons to take money at the doors and to admit persons, of all ages and sexes, to a public exhibition, not for the purpose of candid discussion or reasoning, or the investigation of learning, but for a mere theatrical exhibition borrowed from the stage, where he was adorned with a white pocket handkerchief edged with lace, with white kid gloves, rings, and other little ornaments, which some people conceived to be the essence of oratory, but which he (Sir J. Scarlett) thought was characteristic only of the fop, and gave no weight to argument. *This* was the danger — *this* the complaint, that he stands up in London, and makes the place which he calls a chapel, the theatre of his exhibitions. It was in this place that he displayed his mountebank exhibition, which captivated the vulgar and seduced the youth of the metropolis. He was not one of those who thought that human laws could fetter human opinion. He thought that the belief of every man was between himself and his God, but it did not follow, that because a man entertained a conviction that the religion of his country was false, that he was to outrage with impunity that reverence and respect which the rest of mankind paid to it; or that he should, by jests and sneers, seek to agitate the feelings of men on a subject which they held sacred. It was not necessary to inquire into the truth or falsehood of the defendant's doctrine; but if it offended public morals and outraged public decency, then the individual was guilty of a crime against all the laws of the civilized world. The defendant has used jests and ridicule before the young, and it is time for the law to interfere, and for your Lordships to pronounce the opinion you entertain of his conduct."

Mr. Justice Bailey in delivering the

judgment, (of a year's imprisonment in Oakham Gaol, and subsequent securities to keep the peace,) thought it necessary to adopt the same justification. People might argue against Christianity, but it became an offence if it were done in a way to revolt instead of persuading; with this further qualification too, if it were done before an improper audience. This is a new postulate for the crime of blasphemy.

But we wish to ask Mr. Justice Bailey why (if he concedes, as he must do, that Christianity may be attacked) he is entitled to assume the truth and blessings of Christianity in a Christian's view, as an aggravation of the defendant's guilt? It is granted that the denial of Christianity is not in itself an offence, that the crime lies in the jest and the audience; then what have the merits of the matter denied to do in fair justice and impartiality with the defendant's case, except to create a prejudice against him, and prevent a cool examination of what becomes a mere matter of fact; namely, has he or has he not attacked in an improper way what all may attack, if they have the wit to do it cleverly and in a way likely to produce the most permanent effect?

Mr. Justice Bailey observed, "The law of this land I take to be liberal in principle in this respect beyond the example of all other countries. It suffers every man, freely, soberly, and quietly, to enter into the discussion of the most sacred and awful truths, and to judge for himself whether they be true or not. Nor, as in some countries, is the book kept from the eyes of the public at large, but every individual has the power of having it in his own possession, and of judging for himself. He has the power of canvassing the foundation on which the religion of the country is based, and of entertaining that belief which a careful examination of the subject is fitted to produce. I blame no man—the law blames no man, for not coming to the conclusion to which the established religion of the country comes. It may be said, that a man cannot controul his own belief—God alone may be able to influence him in that respect; but no man has a right by sarcasm and sophistry to endeavour to shake the faith of others. Sober and careful discussion would choose its proper *place* and its proper *audience*, who would be persons of talent, able to appreciate honest, fair and legitimate discussion; but where you are to push arguments beyond the level of the capacity of those to whom they are addressed—in many instances, I do not say in all—the offence is aggravated. There may be some men, grown up, who have examined the subject; but when I find from the evidence there are children there, of ten, twelve, and fourteen years of age, women, and many other persons,—are they, I would ask, those to whom such discussion can with safety be addressed? I would ask, what are the sanctions of human life? What makes a man free from vice? What makes him endeavour to be innocent, to controul his passions, and to do every thing calculated to prevent his being mischievous to society, and wanting in his duty to his God? It is his belief in religion. Destroy the Christian religion, and what is man?—Destroy the principle which religion inculcates, and every man is to make a religion for himself. In doing this you destroy all the bonds of society, you take away from the weak the reverence which religion inspires, you expose the poor to the oppression of the rich, and annihilate all that a due and proper sense of religion is calculated to afford. It is with *that* view—and that view only—that punishment is to be inflicted."

Corporation and Test Acts.

THIS subject has, since the last session, acquired great and increasing interest. The policy of having deferred all these important questions at the moment when a spark of liberal feeling was glimmering, has, by recent events, been rendered more and more doubtful; and we see not how the Whig leaders, arguing for liberal measures, will avoid the ready answer which they will receive from those who have succeeded to their influence, that it is absurd to ask from those who have always been opposed to such concessions, what they themselves were most active in persuading all men to keep back, when they were in a position to have taken the responsibility of such innovations.

The Corporation of London has set the example of almost unanimously agreeing to a petition in favour of the repeal of the penal laws. The Corporation on the last great occasion of discussing the topic, took an active part in the other direction. It has now come back to the sounder discretion which it exercised a century ago.

On the 25th of January, the General Body of Deputies met, but agreed to postpone, until a special meeting, the consideration of their petition to Parlia-

ment. The following gentlemen were appointed their Committee for the next year, and will as such form part of the United Committee for prosecuting the Repeal of the Corporation and Test Acts.

William Smith, Esq., M. P., *Chairman;* Henry Waymouth, Esq., *Deputy Chairman;* William Hale, Esq., *Treasurer;* Samuel Favell, Benjamin Hanbury, James Baldwin Brown, Edward Busk, James Gibson, John Wilks, William Alers Hankey, Robert H. Marten, Mr. Serjeant Bompas, Richard Taylor, William B. Gurney, Thomas Wilson, Edgar Taylor, Samuel Gale, James Collins, John Bentley, John Cordell, Thomas Pewtress, Thomas Gibson, Thomas Bickham, and Roger Lee, Esqs.

The Treasurer's account was read, by which it appeared that the Deputies' funds had paid the expenses of last year's proceedings, amounting to upwards of 400*l.* Their vested capital is still about 10,000*l.*, 3 per cent. stock. It was stated, that in order to prevent the permanent fund being exclusively relied upon in a cause in which so many societies concurred, the United Committee proposed making an appeal to congregations throughout the country for subscriptions, in furtherance of the object immediately before them.

On Jan. 28, a Deputation of the United Committee had an interview with the Marquis of Lansdowne, having previously had one with Lord Holland, who will probably be the mover, in case of necessity, in the House of Lords. On the same day the United Committee met, and a junction with the Protestant Society was announced.

On Jan. 29, Lord J. Russell gave notice of his motion for a Repeal of the Sacramental Test for the 21st Feb.

On Feb. 1, the General Body of the Deputies met, and agreed to their petition to be presented to both Houses.

On Feb. 4, a Deputation of the United Committee had a conference with Lord J. Russell on the subject of his motion, and on the same day the Committee agreed to resolutions expressing their sense of the proceedings in the Court of Common Council, and thanking the mover and seconder of the petition in that body. They also came to a resolution which was read by Mr. J. Smith the same night in the House of Commons, declaring that in the exercise of their own judgment and on the advice of their Parliamentary friends, they intended to prosecute their claims independently of those of the Catholics, but disavowing any inference which might be drawn therefrom of hostility to the case of that numerous and respectable body.

The Committee have sat repeatedly during the subsequent part of the month, and have waited on several distinguished members of Parliament.

A Deputation of the Dissenters of Liverpool waited on Mr. Huskisson, to request him to present to the House of Commons their petitions for the Repeal of the Corporation and Test Acts. The Right Honourable Gentleman, in the course of his observations, remarked,—That he did not consider the subjects of complaint as any great practical grievance, except the clause in the Corporation Act: there, it was true, that any member might put his veto upon the nomination of a candidate who had not *previously* qualified; but he did not think that there was now in the kingdom a man to be found so illiberal: and that all the penalties of the Test Act were avoided, if not by the letter, certainly by the liberal construction of the Annual Act of Indemnity:—that the hardships complained of were nothing in comparison with the real grievances of the Catholics:—that he was of opinion, that whatever tests might be thought necessary to secure the allegiance of subjects, they ought all to be of a *civil*, never of a *religious*, nature;—and that he hoped, and, from the advance of human intellect, believed, that the time would soon come when all disabilities on account of religious opinions would be removed. The Right Honourable Gentleman concluded his remarks in nearly the following words:—"With every word in the arguments of these petitions I fully concur, and shall so state to the House; and if I should vote for the postponement of the question, it will be merely because I think it will be prejudicial to a question of much greater importance."

From this it would appear that Mr. Huskisson is disposed to find reasons for union on more points than one with his present colleagues.

Unitarian Marriage Bill.

THIS subject is under active consideration. A Deputation has waited on the Marquis of Lansdowne, and subsequently, by permission, on the Duke of Wellington, who received them very politely, and promised that the matter should be taken into immediate consideration.

Sussex Unitarian Association.

THE last Quarterly Meeting of the Sussex Unitarian Association took place at Brighton, in December last, when the Rev. T. Horsfield (now of Taunton) preached an excellent sermon from Eccles. vii. 10: "Say not thou, What is *the cause* that the former days were better than these? for thou dost not inquire wisely concerning this." After the service a party, to the number of about fifty persons, took tea together. The subject for discussion, as decided on at the preceeding meeting, was, 'The Inspiration of the Scriptures;" and, after the opinions of various celebrated writers had been read, a conversation of unusual interest took place; and the great utility of such meetings, and especially of such discussions, when properly conducted, was evident to all present. The Revds. Dr. Morell, T. Horsfield, W. Stevens, and J. C. Wallace, and Messrs. Ashdowne and Holham, took part in the conversation; and the whole party expressed the greatest satisfaction at the manner in which the evening had been passed. It was proposed and agreed to, on the part of the ladies, and for the accommodation of all who prefer that method of offering their opinions, that written communications be received and be read by the Chairman before the discussion commences for the future.

The next Quarterly Meeting will take place at Lewes, on Wednesday, the 5th of March, when the Rev. J. C. Wallace is expected to preach; and the subject for conversation, as decided on at the last meeting, is "The Atonement." Service will commence at three o'clock in the afternoon, and tea will be provided as usual.

THE Anniversary Meeting of the Society for the relief of the Widows and Children of Protestant Dissenting Ministers, instituted 1733, will be held on Wednesday the 2d April next, when a Sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. William Orme, of Camberwell. Service to begin at twelve o'clock precisely; at the close of which, a report of the funds and of the present state of the charity will be made. The friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

THE Rev. NOAH JONES has been unanimously chosen pastor of the newly established Unitarian congregation at Northampton.

Clerical Justices.

MR. BROUGHAM, in his admirable speech on the Law, on the 7th of February, makes the following observations on the practice which has been so common, of making meddling clergymen more troublesome by making Justices of them.

"In looking at the description of persons who were put into the commission, he was not at all satisfied that the choice was made with competent discretion; and upon this part of the question he might as well declare at once, that he had very great doubts as to the expediency of making clergymen magistrates. This is a course which, whenever it could be done conveniently, he should certainly be glad to see arrested. His opinion was, that a clerical magistrate, in uniting two very excellent characters, pretty commonly spoiled both: and the combination produced a sort of what the alchymists called *tertium quid*, applicable to very little indeed of beneficial purpose, and, indeed, comprising all the bad qualities of the two. There was the activity of the magistrate in an excessive degree, —over-activity was (morally) a very high magisterial crime, and almost all the magistrates distinguished for over-activity were clergymen—joined to the local hatings and likings, and generally somewhat narrow-minded opinions and prejudices, which were apt to attach to the character of the parish-priest. There were some lord-lieutenants of counties, he knew, who made it a rule never to appoint a clergyman to the magistracy; and he entirely agreed in the policy of that course, because the habits or education of such gentlemen were seldom of an enlarged or worldly description, and therefore by no means calculated to qualify them to discharge the duties of such an office; but, generally speaking, as the House would be aware, through the country that rule did not exist."

Rates for New Churches.

THE attention of the parish of Lambeth has been lately very strongly excited by an attempt that is now being made to impose upon them, "An Annual District Church-rate." According to the new church acts, the salaries of the "clerks, and other expenses" of the

new churches, are to be defrayed out of the surplus of the pew rents which remain after the salaries of the ministers have been provided for. Four new churches have been erected, and the ministers amply provided for. Some debts, however, were contracted, and a district rate was made for their liquidation; and the money raised being more than sufficient, the surplus was applied to the payment of the clerks' salaries and incidental expenses; and it is now sought to pay over the surplus of the pew rents to the ministers for the erection of glebe-houses, leaving the clerks' salaries to be provided for by a permanent district-rate —a proceeding which the inhabitants are determined to oppose.

A similar proceeding has been at tempted in several parishes. The act authorizing the building of new churche provide that the pew rents should defra the expense of worship, &c.; but even where encroachments are making fo the purpose of throwing part of this o the parish. This ought to be carefull watched and strenuously resisted. Th Protestant Society has lately assisted su cessfully in defeating the fraud; and th Deputies are ready to support any Di senters similarly aggrieved. It is quit sufficient to contribute to erect churche without being called on, contrary to law to support the expense of worship, whi there is a fund arising from rents full adequate, if properly applied.

Annual Receipts for Religious Societies.

(From the Missionary Register.)

	Year.	Income. £.	s.	d.
ANTI-SLAVERY.				
African Institution	1826-7	827	10	6
Anti-Slavery	1826	2,933	9	11
Ladies' Negro Children Education	1826-7	483	5	6
Ladies' Negro Slave Relief	1826-7	867	0	8
Slave Conversion	1826	2,909	5	8
BIBLE.				
American	1826-7	13,492	10	0
British and American	1826-7	80,240	1	2
Edinburgh	1826-7	3,146	1	9
Hibernian	1826-7	5,894	13	0
Merchant Seaman's	1826-7	580	1	10
Naval and Military	1826-7	5,369	7	11
EDUCATION.				
American	1826-7	7,988	19	2
American Sunday School	1826-7	2,886	17	6
British and Foreign School	1826-7 ...	1,879	9	8
Canada Education	1825-6	1,162	7	0
Irish Education	1826-7	35,962	1	3
Irish Sunday School	1826-7	2,579	1	6
Ladies' Hibernian Female School	1820-7	1,934	19	8
National	1826-7	2,285	8	5
Newfoundland	1826-7 .. .	2,019	16	3
Sunday School	1826-7	906	6	5
Sunday School Union	1826-7	4,659	15	5
JEWS.				
American	1826-7	263	15	0
London	1826-7	14,457	18	0
Philo-Judæan	1826-7	241	18	10
MISSIONARY.				
American Board	1826-7	14,042	1	8
American Baptist	1825-6	2,284	15	10
American Methodist	1826-7	1,419	3	4
	Carried forward	£213,813	3	3

	Year.		Income. £.	s.	d.
Brought forward			213,818	3	3
Baptist	1826-7	....	12,304	10	10
Baptist (General)	1826-7	....	1,621	13	0
Church	1826-7	....	45,950	1	3
French Protestant	1826-7	....	958	7	9
Gospel Propagation	1826	....	25,218	0	0
London	1826-7	....	34,603	10	0
Scottish	1826-7	....	4,455	1	4
United Brethren	1825	....	10,200	11	3
Wesleyan	1826	....	45,382	17	2
TRACT AND BOOK.					
American Tract	1826-7	....	6,335	12	6
Church of England Tract	1826-7	....	365	14	2
French and Spanish Translation	1826-7	....	539	4	8
French Protestant	1826-7	....	480	7	6
Irish Tract and Book	1826-7	....	3,346	10	0
Prayer Book and Homily	1826-7	....	1,827	9	10
Religious Tract	1826-7	....	15,002	0	5
British and Irish Ladies'	1825-6	....	1,253	8	5
Christian Knowledge	1826-7	....	65,439	0	11
Continental	1826-7	....	1,876	6	11
Hibernian (London)	1826-7	....	7,462	14	6
Irish Society of Dublin	1825-6	....	1,472	13	7
Irish Society of London	1826-7	....	760	7	6
Language Institution	1826-7	....	608	5	6
Port of London Seamen's	1826-7	....	895	3	5
	Total ..		£502,072	15	8

Liverpool Cathedral.

A SINGULAR proposition has, it is said, been lately made by the Corporation of Liverpool, to shew their zeal for the church by erecting a *Cathedral*, if it can be made the head of a new Bishopric, to be carved out of the diocese of Chester. One formidable objection arises from the poverty of that diocese even in its present extent. It is rather curious to see what a staunch Scotch Tory says on this subject,—a man who *in England* would see nothing but national honour and stability in honours conferred on the church.

We quote from Blackwood:

"To build a Cathedral would be to embark in a tremendous expense, for no useful object under the sun. Cathedrals were the natural growth of the monkish system. When rival abbots laboured to attract popular favour to their pious fooleries, by exciting popular wonder, the Cathedral, too, was the scene of rival ambition. Nothing could better shew off the idolatrous tricks or the pompous train of this early prelacy. The Cathedral, besides, gave the chief employment that men of monkish seclusion could find for the exercise of [illegible] in architecture, which were sometimes cultivated in Italy, and were admirable. The expense of the building was unimportant to those who received immense sums of money which they had but few other means of employing; the work gave occupation to artists and the peasantry. It was equivalent to the manufacturing occupation of later days, and at once made the brotherhood popular, serviceable to the district, comfortable and stately in their dwellings, and secure in the possession of a property which could not be taken from them by the common predatory habits of the time. They produced noble buildings; and however it is to be regretted that the enormous sums laid out on them were not better employed, in the popular education, in the propagation of science, or in works of humanity and charity, yet here we have them, and it would be culpable to let them go to decay. But the idea of building new Cathedrals is totally absurd, extravagant, and useless. The modern expense of building a single Cathedral on the old scale—and to build it on any other must be beggarly—would actually erect fifty tolerable churches, which are as much wanting in the northern parts of the dio-

cese of Chester as in any other quarter of the kingdom,—would repair all the glebe-houses,—would erect and furnish an hospital in every town in Lancashire, and, in short, do a multitude of most useful and most necessary things. The best Cathedral that we could build would be a bad one, for economy would, of course, be among the principles of the founders. But economy has nothing to do with the lavish expenditure that alone could make one of those edifices in any degree correspondent to the name. We should have a bad Cathedral, probably never more than half-finished; for the funds and the zeal of the Corporation would soon be equally exhausted by the expenditure, which would so soon be discovered to be totally misapplied.

"The fact is, that the whole Cathedral system is, to the mind even of churchmen, the most cumbrous and inefficient part of the church polity. The reformers, however, were forced to take it as it was—edifice, form of government, and state of revenue. The prebends were once little better than sinecures; and though they are now often given to men diligently employed in parishes, or perhaps as the rewards of literature, they are obnoxious from their being connected with scarcely any other actual duty than that of sitting in a stall twice a-day, for a month or two in a year, for an hour at a time, which is called residence, and which any man alive may do, and devote the rest of his existence to lounging at a watering-place, touring on the continent, or going pleasantly through the nothingness of London life. This is not said in a spirit of reproach to the general spirit of the British ecclesiastics, for they uniformly, when they have any sense of the infinitely solemn importance of their duty, regret this temptation to indolence, a temptation which is besides chiefly reserved for men willing enough already to save themselves trouble—the sons and connexions of the higher orders. The whole system ought to be revised. The stalls ought to be connected with positive duties. The Cathedrals ought to be turned into Colleges for theological education, or for some public purpose connected with the public knowledge. The stalls ought to be given to clergymen distinguished by their literature, and who would be actual professors. It is singular that in England, the Protestant head of Europe, and the actual strong hold of whatever religious truth subsists among men, there is no institution for religious education. In the universities it forms an altogether subordinate branch, and the divine is left to hunt out his knowledge as well as he can.

"What is the practical value of St. Paul's and Westminster Abbey as *churches?* Next to nothing. A corner is railed off, in which a service is chanted, which during the week nobody attends, which on Sundays is attended by no more than the ordinary congregation of any of the small churches, and which is the most incongruous and unsuitable form of service, as any one will know who attempts to *sing* his prayers. The Cathedral and its service are equally the legacy of Papal times. St. Paul's and Westminster Abbey are actually little better than cemeteries, and very fine ones they are; and it is well, on the whole, that we have such receptacles for our national monuments. But as there are no such uses for our country cathedrals, however it may be right to keep them up, the Liverpool Corporation will act wisely in thinking a little, before they fling away their money on a mountain of stone, useless to every purpose but those of the contractors for the stones, and the idle, who may be pleased to promenade its aisles. Let them build churches, hospitals, and alms-houses, if they have money to dispose of, and desire to dispose of it usefully."

Catholic Association.

THE following extract from the speech of a Mr. Wyse at one of the meetings of the Catholic Association, indicates a growing extension of views on the subject of religious liberty, which we should be glad to find generally pervading the body of Catholics, not only in this kingdom, but upon the Continent. After referring to the general servility of the Church of England, under the successive sovereigns after the Reformation, the speaker thus proceeds: "Nor were the Presbyterians much more faithful to the very principles upon which they existed. The Presbyterians, whilst tithe, benefice, pension, contended with principle for pre-eminence, were every thing but those men who bade a haughty defiance to the usurpations of the Stuarts, and restored the state for an instant to its ancient constitutional balance. Cromwell's administration stript them, and once more restored them to just sentiments of honesty and independence. They became again the Presbyterians of the past, and the æra of the volunteers has fully redeemed them with pos-

terity. But is the reformed church alone liable to this censure? No; every church connected with wealth and power, every church which belongs more to Cæsar than to God, more to this world than the other. The clergy of France in the present day are little better than the clergy of England under Elizabeth and James, abettors of despotic power, preachers of passive obedience, and ready instruments in extending the influence of a miserable court prerogative at the expense of the rights and franchises of a great people."

FOREIGN.

FRANCE.

THE FRENCH CHURCH.—The following statement of the Roman Catholic and Protestant Clergy in France, with their respective stipends, paid, by the French Government, is extracted from documents laid before the Chambers by the Minister of the Interior.—*Roman Catholic Clergy*:—The Established Church of France is composed of four Cardinals, one of whom, the Archbishop of Paris, has 100,000 francs yearly, about 8,333*l*., the other three, 30,000 each, about 2,500*l*. There are 13 Archbishops, beside the Metropolitan, who receive each 25,000 francs, nearly 2,084*l*.; 66 Bishops, each 15,000, or 1,250*l*.; 174 Vicars-General, each from 2,000 to 4,000, or from 166*l*. to 332*l*.; 660 Canons or Prebendaries, each from 1,500 to 2,400, or from 125*l*. to 200*l*.; 2,917 Curés or Rectors, each from 1,100 to 1,600, or from 91*l*. to 133*l*.; 22,316 Deservans or Curates, each from 750 to 900 francs, or from 60*l*. to 75*l*. per annum. To the colleges for educating the younger clergy, 940,000 francs, or 78,333*l*.; and for repairing and building churches, 200,000, or 16,666*l*. The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650,000 francs, or 2,137,498*l*.—*Protestant Clergy*:—The Calvinists have three Pastors, who receive yearly, each 3,000 francs, or 250*l*.; 28 who receive each 2,000, or 166*l*.; 69 who receive each 1,500, or 125*l*.; and lastly, 195 Pastors, each 1000, or 83*l*. Total Calvinist Ministers, 295. There are 2 Lutheran Pastors, each receiving 3,000 francs, or 250*l*. yearly; 25, each 2,000, or 166*l*.; 21, each 1,500, or 125*l*.; and 172 Pastors, each 1,000, or 83*l*. Total, 220 Lutheran Pastors. Sum total paid to the Protestant Clergy, 623,000 francs, or 51,916*l*.—24,000 francs, or 1,716*l*. allowed for their colleges, and 50,000 francs, or 4,167*l*. for places of worship.—Sum total for the Protestant Religion, 58,083*l*.

Progress of Education.

THE tables of the University give, for the year 1822, a total of 108 schools, and 4330 pupils, throughout the department of the Indre et Loire; which, out of a population of 282,372 inhabitants, gives about I pupil in 65. Since that year the amelioration has increased in a very sensible manner, at least in some quarters. Thus, the canton of Bourgueil, which then had only three primary schools, with 162 pupils, reckons now 430 pupils; which, out of its population, is 1 to 38. The canton of Lauseny composed of eleven communes, in 1822, had only one school, and 111 pupils; and now, a single one of these communes (that of Saint Marc La Pile) has two schools and 66 pupils, for 1568 inhabitants; that is to say, one pupil out of 23 or 24. Upon the whole, the department gives one pupil out of every 83 inhabitants; some of the cantons more advanced in civilization, one out of 33; and the city of Tours, one out of 8 or 9—the last being nearly equal to the proportion of Glasgow, according to Dupin.

THE third letter of M. Champollion, relative to the monuments in the Egyptian Museum at Turin, which will shortly appear, will embrace the dynasties of Egypt, subsequent to the 22nd, being the epoch of the Ptolemies. In these three letters, the annals of Egypt are established from the earliest period down to the reign of Augustus.

ITALY.

THE Abbate Mai has discovered several more fragments of gothic literature, every vestige of which, however small, is of the greatest importance, as being the most ancient and polished of the German languages. They are three leaves of a Palimpsest of the Vatican library, from which Mr. Mai formerly took the works of Fronto; they correspond with some other leaves of a Palimpsest of the Ambrosian library in Milan. Both codices came from the monastery of Bobbio on the Trebbia, one of the most ancient seats of Christian learning in that country. The contents are a dogmatical Essay or Sermon, with

numerous passages of Scripture. About the year 360, Saint Chrysostom caused a gothic priest to read the Bible in his own language in the Church of St. Paul in Constantinople, and to preach upon it. This essay or sermon is perhaps something of that kind, at all events it is a valuable addition to gothic literature.

M. Sylvester Guidi, who has for many years continued to enrich the Clementine Museum at Rome with Egyptian antiquities, has just imported a fresh collection. Among other articles is a Greco-Egyptian papyrus, which is supposed to have belonged to Ptolemy Philadelphus; it is in perfect preservation, not a single letter being wanting.

GERMANY.

Population of the Earth according to the different Religious Sects.

MONOTHEISTS 362,045,000

I. *Christians* 234,495,000
Viz. 1. Catholics, 169,150,000; 2. Protestants, 57,694,000: viz. *a.* Evangelic, united, 8,200,000; *b.* Lutheran, 16,220,000; *c.* Reformed, 12,240,000 (Proper Reformed, 7,440,000; Presbyterians, 4,800,000); *d.* Anglican, 15,050,000; *e.* Professors of various sects, 5,914,000 (Independents, 3,800,000; Methodists, 1,500,000; Quakers 200,000; Menonites 200,000; Herrenhuters 100,000; Baptists, 76,000; Unitarians, 60,000; Swedenborgians, 36,000; Filippines, 12,000): 3. Greek Christians, 41,375,000; *b.* Eastern Greek, 6,000,000; 4. Monophysites, 5,876,000: viz. *a.* Jacobites, 3,526,000 (Prop. Jacobites, 220,000; Copts, 3,200,000; Thomas Christians, 80,000; John ditto, 26,000): *b.* Maronites, 150,000; *c.* Armenians, 2,200,000: 5. Nestorians, 400,000.

II. *Jews* 2,650,000

III. Mohammedans.... 115,120,000
Viz. 1. Sunnites, 72,000,000; viz. *a.* Sunnites, 65,000,000,—*b.* Wechabites, 7,000,000; 2. Schiites, 43,000,000; 3. Ismaelites, 120,000.

IV. *Zoroastrians* 780,000

V. *Confucians* 5,000,000

VI. *Nankinists* 4,000,000

POLYTHEISTS 466,000,000

1. Lamaites..... 58,000,000
2. Brahmins 115,000,000
3. Buddhists 169,000,000
4. Fetiche-Worshipers 124,000,000

The aggregate population of the globe, according to the foregoing statemen amounts to 828 millions of souls. may be observed, however, that th number of the Jews must be far great and may be taken at more than eigh millions. We have given it at 2,650,0(because that is derived from authent sources; but these are very uncertain in Asia and Africa especially. In th same way the number of the Sunni Mohammedans may be rated as exceed ing the amount above-stated by near twenty millions.—*Algemeine Kirchenzeitung.*

MALTA.

OUR countrymen at Malta appea from the following passage from Bl quiere's lately published Letters fro Greece, to be peculiarly easy on th subject of religion: — "You are n perhaps aware, that it is a special pa of our policy not only to afford protec tion to all the religious rites and supe stitions of Malta and the Ionian Island but even to assist in their performanc All the grand processions in the respec tive islands are attended by the Britis civil and military authorities, many o whom even carry wax lights, in honou of the Virgin or Saint, as it may b This is a somewhat remarkable fact, a contrasted with those religious diffe rences which continue to divide othe parts of the empire."

SPAIN.

THE Madrid Gazette announces Spanish translation of Cobbett's Histor of the Reformation, by M. Chalumea de Verneuil, dedicated to the Infant Do Francisco, brother of the King. A mo pompous eulogium is bestowed on th original, "the production," says th Gazette, "of *Sir* William Cobbett, whic has produced the most powerful impres sion in favour of the Catholics throug all parts of the British Empire."

M. Inguanzo, Archbishop of Toledo has lately published an order prohibi ing almost every description of book prayer-books excepted, from enterin his diocese. Every work in a foreig language, and every translation, and a the French and English Journals *e masse* are forbidden. Not satisfied wit this, he has even prohibited his dio cesans from entering the reading-room lately established, also from reading th works of Llorente, or Sempere on th

revenues of the Church in Spain. An edition of the Psalms, published last year, and dedicated to the King, has been also condemned, for which we have not heard any cause assigned. The French Minister, on the Archbishop's interference, has requested the members of the diplomatic corps not to shew the Journals which they receive from France.

NETHERLANDS.

MECHANICS' INSTITUTIONS are becoming very generally more diffused over this country. The Government, ever disposed to render assistance towards the diffusion of knowledge, has endowed professorships in the universities, for teaching the application of mechanics to the useful arts, thus shewing the importance attached to this branch of instruction; while the public, on the other hand, have not been slow in availing themselves of such advantages. Many excellent works, the fruits of these lectures, have appeared, among which the *Leçons de Mécanique*, by M. Dandelin, are particularly remarkable.

PRUSSIA.

MR. IDELER, of Berlin, author of a work on Mathematical Chronology, &c., has just published a pamphlet, in which he attempts to prove that the Saviour was born six years before the period usually assigned by history, and that consequently the year 1827 ought to be 1833.

The first number of a new Literary Journal has been published at Berlin, which is to contain a summary of all the criticisms in the principal reviews of Germany. To save room, certain signs, such as asterisks, crosses, &c., will be used, to indicate such works as have been favourably noticed, and such as are of middle merit, or positively bad.

AMERICA.

Academical Education.

[We copy from the Christian Examiner, the following account of the Theological School at Cambridge, one of the most important of the American Academical Institutions.]

Divinity Hall, the public building of the School, was finished and dedicated in August, 1826. It is placed in a pleasant and retired spot at a little distance from the buildings of the University. It contains a Library, a Chapel, and rooms for the accommodation of forty-two students, each of whom occupies a separate apartment. The arrangement of the building is on a novel plan, and has given great satisfaction for its conveniences, while its retirement from the University and the village, and its keeping near each other those who are engaged in similar pursuits, are calculated to have a most favourable influence on the habits and manners of the young men. At the same time, its vicinity to the University is such, that they may enjoy to the fullest extent the great advantages resulting from its extensive Library, from the public Lectures of its professors, and from habitual intercourse with men of enlarged minds and literary attainments. Some charitable foundations in the College for this object, together with a portion of the income of the theological funds and contributions from societies and individuals, give means of affording pecuniary aid to such students as require it.

The instruction in the School is given by the Hollis Professor of Divinity, the Dexter Professor of Sacred Literature, the Hancock Professor of Hebrew, and a Teacher of the German language. There is an annual examination of all the classes in April by the Faculty, in presence of the Directors, and a public exhibition in July. The School is also visited at times by a committee of the Directors, who have a constant general oversight of its affairs.

During the three years which complete the regular course of instruction, it is intended, as far as possible, to accomplish the following objects, the means for effecting which are now provided:

I. To make the student acquainted with the Hebrew language, so as to enable him to read the Old Testament critically, and to give him a general knowledge of the literary history of its several books; of the arguments for and against their genuineness and authenticity; the facts and principles relating to the criticism of their text; and of the various sources of their illustration, especially those to be found in the best commentators. During this course of instruction, particular attention is given to what is most remarkable in the contents of the different books.

II. To afford such instruction in the German language as will enable the student to make whatever proficiency in it he may desire, so as to have always at command this important key to biblical learning.

III. To enable the student to obtain just views of the meaning and purpose of the several books of the New Testament;

to which end they are all gone over critically, from one to three chapters being made the subject of each exercise. The principles of the interpretation of language are taught in connexion; and likewise the facts and principles relating to the criticism of the text of the New Testament.

IV. To afford instruction in the doctrines and evidences of natural religion; in the evidences of revealed religion; in Christian theology; in the nature and history of Christian institutions, ecclesiastical powers, rights, and duties, and the relations and duties of the pastoral office.

V. To give readiness in extempore speaking by extempore discussions, held one evening in each week by the whole school in the presence of one of the faculty; and also by a discourse delivered extempore each week by one of the students.

VI. To afford instruction in the composition and delivery of sermons, and the proper mode of conducting public worship; two evenings in each week being set apart for this purpose, when sermons are delivered, and public worship offered by the students of the two older classes in rotation, in the presence of the school, and of the faculty; the members of the faculty remarking upon the performances.

To aid them in these pursuits, the students have access to the books in the College Library, as already mentioned, and to a small collection just commenced in Divinity Hall. But the want of a good theological library is at present one of the greatest deficiencies of the school. A library is the very heart of such an institution. Where books are to be found, there will be scholars; and without them scholars cannot exist. In every thing beyond elementary learning, they must be the main dependence of the student and of the instructor. There is no one in our country engaged in the thorough examination of any branch of knowledge, but must have felt continual embarrassment from his inability to procure those works which he may have occasion to study or consult. If they are to be obtained by him at all, it is often only at an expense which most students can ill afford, and after the delay of months or a year in sending across the Atlantic. It is gratifying to perceive that the public attention is at last directed to this subject, which is of such vital importance to the growth of literature and science in the country. The proper zeal which has manifested itself in our cities, particularly in Boston, it may l will extend to our Colleges. Tl tors of the Theological School bridge have devoted to this c the means which could properl plied to it; and for the deficien exists, they have no other resou the public liberality, and the terest which ought to be felt, a believed, is felt, in the instituti their care.

It will be perceived from the p statement, that no provision is distinct and systematic instru Ecclesiastical History and the Care, although both these sub ceive much attention from the officers, so that the school canno to suffer materially from the d But as its numbers are increasin is desirable that more time sl given to these important subje can be devoted by men who s stantly engaged in other branc institution must be considered until express provision for them made. Many friends of the in are known to have felt strong in this subject, particularly as regar fessorship for the Pastoral Car they regard it as in some measu tial to its prosperity. We hope t will not suffer their good wishe away in words, but will take son and effectual steps toward establ once an office whose labours are and whose influence would be s ficial.

Another deficiency yet remaini supplied, is that of aid to the who are preparing themselves ministry without sufficient means own. Experience has satisfactorily that without such aid an institu this character cannot prosper, churches be supplied with pasto means at the command of this in have already been described. In sent growing state they are al inadequate, and need to be perm enlarged. The directors have to this end, that scholarships sh founded, with funds of 2,000 doll the income of which would be s for the support of one student look with confidence to the d and bequests of liberal friends accomplishment of this project have taken pains also to intere of our congregations in the obj have actually obtained from subs in six churches, the means of s many young men the present y some of these the subscription

continued annually. This measure is to be regarded as one of no small importance to the institution; not only on account of the aid which is in this way so easily bestowed, but chiefly because of the sympathy and connexion which thus grow up between the churches and the seminary from which they are to derive their ministers.

LITERARY NOTICES.

Mr. Arrowsmith will shortly publish a Comparative Atlas of Ancient and Modern Geography, from Original Authorities, and on a new plan, for the use of Eton School. The work will be accompanied by a set of Skeleton Outlines.

A Letter is announced to the Right Honourable Robert Peel, his Majesty's Secretary of State for the Home Department, on the Impediments and Abuses existing in the present System of Medical Education, with suggestions for its Improvement. By Henry Dewhurst, Esq., F. R. S., &c.

In the course of May will be published "Horne Tooke's Diversions of Purley." The new edition, from the last corrections and improvements of the author—consisting of nearly one sixth of new matter. The forthcoming edition is edited by Mr. Richard Taylor, and will make two volumes in 8vo.

To be published by subscription, a Posthumous Work of the Rev. John Cameron, late a Member of the General Synod of Ulster, on the Doctrine of the Holy Scriptures, concerning the Only True God, and Jesus Christ whom he hath sent.

In the press, and to be published on the 1st of April, in 1 vol. 12mo, with plates and map, Private Journal of a Voyage to the Pacific Ocean, and a Residence in the Sandwich Islands during the Years 1822, 1823, 1824, and 1825. By C. S. Stewart, late American Missionary at the Sandwich Islands. With an Introduction and occasional Notes, by the Rev. W. Ellis.

NEW PUBLICATIONS.

THEOLOGICAL.

Reply to an Inquiry by the Rev. S. R. Maitland, into the Grounds on which the Prophetic Period of Daniel and St. John has been supposed to consist of 1260 Years. By a Member of the Church of England. 8vo. 3*s*.

The Rev. Mr. Wellbeloved's Family Bible. Part V. With Notes, &c. 6*s*. 6*d*., Large paper 10*s*.

Parochial Sermons illustrative of the Importance of the Revelation of God in Jesus Christ. By the Rev. Renn D. Hampden, A. M.

The Mohammedan System of Theology, or a compendious Survey of the History and Doctrines of Islamism contrasted with Christianity. By the Rev. W. H. Neale, A. M. 8vo. 10*s*.

The Old and New Testament arranged in Chronological Order, &c., &c. By the Rev. George Townsend, M. A., Prebendary of Durham. 4 large Vols. 4*l*.

Systematic Morality; or, a Treatise on the Theory and Practice of Human Duty, on the Grounds of Natural Religion. By William Jevons. 2 Vols. 8vo. 1*l*. 1*s*.

The Holy Bible, with Notes, Practical Observations, and copious Marginal References of the Rev. Thomas Scott. 6 Vols. 4to. 8*l*. 8*s*.

The Works of the English and Scottish Reformers. Edited by the Rev. Thomas Russell, A. M. Vol. I. 10*s*. 6*d*. boards, Royal paper, 1*l*. 1*s*.

Sermons on Various Subjects. By the late Rev. John Hyatt. Edited by his Son, Charles Hyatt. With a Memoir of the Author, by the Rev. John Morrison, Minister of Trevor Chapel, Brompton. 2nd Edit., with a Portrait of the Author. 10*s*. 6*d*.

Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious, of the late John Mason Good, M. D., F. R. S., &c., &c., with numerous illustrative Selections from his unpublished papers. By Olinthus Gregory, LL. D., &c., &c.

Doctrines of the New Jerusalem Church. 7*s*.

Discourses, in Vindication of the Christian Faith. By Isaac Barrow, D. D. 12mo. 5*s*. 6*d*.

Sermons on Various Subjects. By Thomas Rennel, B. D. F. R. S., &c. 8vo. 12*s*.

Observations on the Bill now before Parliament for regulating the Marriage of Dissenters who deny the Doctrine of the Trinity. By the Rev. P. Le Geyt, Vicar of Marden, Kent. 8vo. 2*s*. 6*d*.

A Vindication of the Literary Charac-

ter of the late Professor Porson from the Animadversions of the Right Rev. Thomas Burgess, D. D. F. R. S. A. S. P. R. S L., Lord Bishop of Salisbury, in various Publications, on 1 John v. 7. By Crito Cantabrigiensis. 11*s*.

An Examination of the First Six Pages of Professor Porson's Fourth Letter to Travis, "Of the MSS. used by R. Stephens." By Francis Huyshe. 8vo. 3*s* 6*d*.

An Historical Account of the Scottish Bishops down to the Year 1688. By the Right Rev. Robert Keith. Also, an Account of the Religious Houses that were in Scotland at the Time of the Reformation. By John Spottiswoode, Esq. A new edition. By the Rev. M. Russell, LL.D, Leith. Large 8vo. 1*l*. 1*s*.

Hymns written and adapted to the Weekly Church Service of the Year. By the Right Rev. Reginald Heber, D. D., late Lord Bishop of Calcutta. Second edition, small 8vo. 4*s*. 6*d*.

MISCELLANEOUS.

The Foreign Quarterly Review. No. III.

Mexico in 1827. By H. G. Ward, Esq., late Chargé d'Affaires of his Britannic Majesty to that Country. In 2 Vols. 8vo., with Plates.

The Annual Biography and Obituary for the Year 1828. Containing Memoirs of celebrated Persons who died in 1826, 1827.

A History of the Life and Voyages of Christopher Columbus. By Washington Irving. 4 Vols. 8vo. 2*l*. 2*s*.

Memoir of the Life, Writings, and Opinions of the late Dr. Samuel Parr, from 1747 to 1807; with Biographical Notices of many of his Friends, Pupils, and Contemporaries. By the Rev. William Field. 8vo., with a Portrait. 14*s*.

The Diary of Thomas Burton, Esq., Member in the Parliaments of the Protectors Oliver and Richard Cromwell, from 1656 to 1659, now first published from the Original Autograph Manuscript in the possession of William Upcott, of the London Institution. Interspersed with several curious Documents and Notices, Historical and Biographical. By John Towill Rutt, Esq. 4 Vols. 8vo., with Plates.

A Letter to the Right Hon. Robert Peel on the Subject of some of the Legal Reforms proposed by Mr. Brougham. By Charles Edward Dord, Esq., Barrister at Law.

A Plain Statement of some Particulars of the Financial Situation of the United Kingdom, with Brief Remarks on the Inutility of the Sinking Fund in the Present State of the Revenue.

An Historical Account of the Origin of the Commission appointed to inquire concerning Charities in England and Wales, &c. By Nicholas Carlisle, F. R. S. and M. R. I. A. 20*s*.

Observations on and plain Directions for all Classes of People to prevent the Fatal Effects of the Bites of Animals labouring under Hydrophobia. By Henry Sully, M. D. 8vo. 3*s*.

Popular Premises examined. By Richard Dillon. 2*s*.

Montgomery's Omnipresence of the Deity, a Poem. 7*s*. 6*d*.

A New Series of the Spirit and Manners of the Age, a Christian and Literary Miscellany. 1*s*. No. I.

A Manual of Natural and Experimental Philosophy, being the Substance of Lectures delivered in the London, Russel, Surrey, and Metropolitan Institutions. By Charles F. Partington. 2 Vols. 8vo. 24*s*.

The Monumental Antiquities of Great Britain. By Edward Blore, F. S. A.

Original Letters, illustrative of English History: including numerous Royal Letters from Autographs in the British Museum. By Henry Ellis, F. R. S. Sec. S. A. 4 Vols. 8vo. 2*l*. 8*s*.

Popular Lectures on the Steam Engine. By the Rev. Dionysius Lardner, LL. D., Professor of Natural Philosophy and Astronomy in the University of London. Second Edition. 12mo. 7*s*. 6*d*., with Plates.

The Life of Cardinal Wolsey. By George Cavendish, his Gentleman Usher. With Notes and other Illustrations, by S. W. Singer, F. S. A. Second Edition. 8vo. 15*s*.

The History of Painting in Italy, from the Revival of the Fine Arts to the Close of the Eighteenth Century. By Thomas Roscoe. 6 Vols. 8vo. 3*l*. 12*s*.

A Tour in Italy and Sicily. By L. Simond, Author of "A Tour in Switzerland," &c., &c. 8vo. 16*s*.

The History of the Anglo-Saxons, comprising the History of England from the earliest period to the Norman Conquest. By Sharon Turner, F. A. S. R. A. S. L.

Researches in South Africa. By the Rev. John Philip, D. D. 2 Vols. 8vo.

Pamphleteer. No. LVI. 6*s*. 6*d*.

The Youth and Manhood of Cyril Thornton. 3 Vols. Post 8vo. 1*l*. 11*s*. 6*d*.

The History of the Peninsular War. By Robert Southey, Esq. 4 Vols. 8vo.

Teutonic Antiquities. By G. Chatfield, Esq. 7*s*. 6*d*.

An Account of Public Charities in England and Wales. Vol. I. 8vo. 12*s*.

The History of Roman Literature dur-

ing the Augustan Age. By John Dunlop, Esq. 8vo. 16*s*.

On the Rise, Progress, and present State of Public Opinion in Great Britain. By a Member of the House of Parliament in 1820. 8vo.

The Coronation Oath considered, with Reference to the Principles of the Revolution of 1688. By Charles Thomas Lane, Esq., of the Inner Temple. 8vo. 10*s*. 6*d*.

Observations on the Cruelty of employing Climbing-Boys in sweeping Chimneys; and on the Practicability of effectually cleansing Flues by mechanical means. With Extracts from the Evidence before the House of Commons, &c. &c. 6*d*.

Medico-chirurgical Review. The Fourth Fasciculus of No. XVI.

Moral Biography; or Lives of Exemplary Men. 3*s*. 6*d*.

A Practical and Pathological Inquiry into the Sources and Effects of Derangements of the Divestive Organs; embracing Dejection, Perversion, and some other Affections of the Mind. By William Cooke, Member of the Royal College of Surgeons, Secretary to the Hunterian Society, &c., &c. 8vo. 9*s*.

PUBLIC AFFAIRS.

Feb. 2. "A few days ago (says the Paris Correspondent of the Times) the Royal Court pronounced a judgment of great importance to religious liberty and the freedom of philosophical discussions. That Court has acquitted a writer accused of having insulted the religion of the State, 'by denying the fundamental dogmas of the Christian faith.' The defendant acknowledged the fact, but insisted that *denial* was not *insult*. His counsel, M. Borville, argued that every Frenchman had the right of adopting whatever opinion appeared to him the most just, and of contending against every adverse opinion, provided he abstained from violence and insult. The Court held the same opinion. This decision would be no way surprising had it been the verdict of a jury, or were our judges philosophers. But it must be observed that all the judges of the Royal Court are Catholics; that they all manifest a strong attachment to their creed; that the suspicion of hypocrisy has never been insinuated against them; and that they decided against the intervention of a jury. In consequence of their judgment, some of the liberal journals have taken occasion to remark strongly on the difference in the law, or the administration of the law, in England and France. They consider it very strange that the restraints on the expression of opinion should be greater on your side of the Channel than on this, and that religious liberty should be less complete in a Protestant than in a Catholic country."

The contrast is not so strange as these journalists suppose. When statesmen and judges do not belong to that most infatuated class of bigots which would incarcerate or burn the body for the good of the soul, or which would punish disbelief or misbelief vindictively, as the worst of crimes, their anxiety to put down all expressions of hostility to any given religion, or form of religion, will be in tolerably exact proportion to their estimate of its worth as a state machine. Now the Protestant hierarchy of England has quite as many claims to favour in this capacity as the Gallican Church; perhaps more. It presents a more valuable patronage; it furnishes a richer provision for the junior members and dependents of the aristocracy; and it offers a mightier support to an accommodating administration. Therefore Christianity is, legally, less disputable in England than in France; and while Protestants there are eligible to civil offices, our Dissenters are excluded by Test Acts, or sneak in under the imperfect covering of Indemnity Bills; and Catholics are proscribed altogether. The principle of resistance to Religious Liberty is stronger here than in France. Let the friends of Religious Liberty exert themselves to give a stronger impulse to public opinion, the only means by which, here or there, that resistance is to be overcome.

The fact which has occasioned these comments is also a good lesson to those well-meaning but mistaken persons who, with a government which exists under a Protestant hierarchy, yet fear that Popery is more deadly than any thing else to freedom of conscience. Here are Catholics in power allowing liberty of discussion to an extent about which too many Protestants out of power, and even

themselves under restraint, have their doubts.

Feb. 5. The Dissenters opened the campaign by the presentation, last night, to the House of Commons, of the Hackney Petition for the repeal of the Test and Corporation Acts. It is a pity that its length should have prevented Mr. John Smith, the presenter, "from demanding that it should be read." The time of the Honourable Members has seldom been better occupied than it would have been in listening to that very able and complete statement of the claims on which they will so soon have to sit in judgment. It is gratifying to see that Unitarians are first in the field in this conflict. It becomes them to form the vanguard in a struggle for Religious Liberty; and also to take care that it is, really and obviously, a struggle for Religious Liberty, an assertion of right on the most generous and comprehensive principle, and not the selfish effort of a party to better its own political condition, without any regard to the privations and claims of others.

Feb. 7. Two points in the Speech of the King of France, on opening the present Session of the Deputies, have attracted the notice of, and afforded satisfaction to, the friends of mankind:

It calls the battle of Navarino an "unforeseen," but not an "untoward" event." Charles X. has not been advised by his Ministers, as George IV. was by his, to blush for the most glorious action of his reign. No awkwardness is shewn at having been found contending, and that successfully, against legitimate oppression. The good which has been done is spoken of without apology.

It announces that ecclesiastical affairs and public instruction are no longer to be under the same direction. This is as it should be. All the world knows that public instruction is not an ecclesiastical affair. Even sectarians seldom go single-hearted into the promotion of education. They have one eye to proselytism. What then can be expected of an endowed priesthood?

Feb. 8. *The Rev.* Robert Taylor (of what other church than the English would he yet have been a clergyman?) has been sentenced to twelve months imprisonment in Oakham Goal, and to find securities for good behaviour for five years, himself in £500, and two others in £250 each. The sentence was garnished with the usual prattle on such occasions; no law so liberal as our own; the utmost toleration,—only the Established Religion must not be assailed; fair argument quite free,—but not "sar and sophistry;" perfectly lawful t cuss Christianity with "persons c lent,"—but not to harangue wome young people, &c., &c., &c. Now, i casm and sophistry be offences at mon law, it is really shocking to of the state in which enforcing thi would place the country. The Bar Senate, the Pulpit even, would re like us Nonconformists, an Annua of Indemnity, or the business and gion of the nation would be at a still. There never was a vaine tempt than that which is persiste at these trials, of maintaining that ment is lawful, but sophistry a c The court always, and rightly, refu consider itself as constituted to t truth of Christianity; and yet, unle validity of an objection to the gos really and fairly gone into, how can determined whether such objection argument or a sophism, innocent c minal? But the court assumes the of Christianity; and, in so doing, sumes also that reasonings against sophistical, and that attacks on it dency are sarcasms; and then there such toleration of fair argument talked of, because there is no rig gument to tolerate.

The modern champions of infi are so utterly contemptible that it is ous to think such pains should be to raise them from insignifican means which disgrace the Chr name. The sentence on Taylor is milder, in proportion, than tho Carlile in 1819; an indication, we that public opinion has shewn its much less favourable to prosecuti this class, as to have some influe judicial discretion. Or it may be one of the accidents or caprices must be expected when crime an nishment are left by the Legislature undefined.

Feb. 12. The curiosity of the c is beginning to be gratified as to th tory of the dissolution of the late nistration and the formation of th sent. The Lords have had their nations; and if they do not te whole tale plainly, it may be b there are parts of it which must t told plainly. Mr. Herries and Mr kisson between them, by their r sham quarrel, broke up the Mi But we shall have their account o soon in the Commons. What Lord rich has not explained is, why he not go on without either of them especially without Mr. Herries.

services of that gentleman, as Chancellor of the Exchequer, might as well have been dispensed with by him, as by the Duke of Wellington. There could have been no difficulty about finding a successor not less able than the present occupant of that situation. Nor has his Lordship shewn why *he* might not have discovered and applied the means, whatever they be, which have since induced these fierce antagonists to pull together harmoniously. Of Lord Goderich's honesty and honour there are the strongest indications. He has not played false with the late Government. Why then, again, was it dissolved? Must the answer be, "Le Roi le veut"? And is that a constitutional answer? At any rate the Whig Liberals will take care whom they trust again. The Tory Liberals will not, it seems; at least those of them who are still in office; for they have trusted, and that most implicitly, the Duke of Wellington. He declares himself a party to no pledges; fettered by no conditions or stipulations; he has guaranteed nothing, but that if they speak their minds, what they say shall be considered. They have enlisted under him, and if their cry be "advance," he may add, "three steps backwards." So that if any good thing come out of the present Administration, we shall have to thank his Grace, and not Lord Dudley or Mr. Huskisson.

Feb. 16. The Finance Committee is appointed, and Mr. Huskisson is still silent. Will he suffer judgment to go by default? There is a heavy presumption against him. The late Administration was broken up because he would not act with Mr. Herries, and now he does act with Mr. Herries. The gross inconsistency of this conduct matters little, at least to the public; but what does matter to the public is, that they have lost, by Mr. Huskisson's inconsistency, a wise and liberal government, and come under the domination of a military, ignorant, bigoted and intolerant Administration. Until he can shew to the contrary, this change, this degrading and disastrous change, must be laid at his door. It will go far towards balancing his account with the country, large, as undoubtedly our obligations are to him, on the score of commercial policy.

And even if the late changes should appear to have been completely independent of Mr. Huskisson, his place should still be amongst those who supported the political views, foreign and domestic, of Mr. Canning. His accepting office on condition of being allowed to realize those views in his own particular department, while the Government, as a whole, assumed a very different tone and spirit, would have been a very undignified procedure, and of very questionable utility. But this defence, a poor and paltry one at best, has been kicked from under him, and crushed to atoms by the heavy foot of our military Premier.

Feb. 19. Lucus a non lucendo, explanations from explaining nothing, is the description most applicable to the long speeches of last night by the United Irreconcileables of the late and present Cabinet. In spite of Collins, Hartley, Priestley, and Jonathan Edwards, is there really such a thing as Philosophical Free Will? A desire to dissolve the late Cabinet, which would be an obvious and intelligible motive to the conduct recently pursued, being solemnly disclaimed, by or for every body, the Necessarian is put to a sad nonplus. He may find pretexts in abundance, but no motives. The nomination of Lord Althorp to the Chair of the Finance Committee is put completely out of the question, inasmuch as it clearly appears that he never was so nominated, and that nothing more passed upon the subject than a little talk, which pledged nobody to any thing. Mr. Herries, therefore, was self-determined to resign. As this resolution removed every obstacle to Mr. Huskisson's avowed plans and wishes, he must have been self-determined to resign also. Nor can any more philosophical account be given of Lord Goderich's troubling the King with his troubles, or of his Majesty's suspending at once all the members of a Cabinet to which he had resolved to be faithful. As this new light upon a much controverted subject seems the only good to be derived from what has passed, let us make much of it.

As Mr. Huskisson is the chief, if not the sole support, of whatever of public confidence and hope attaches to the present Ministry, it is sad to see him, after all, cutting but a sorry figure. His personal feelings, and acknowledged declarations, ought to have made a strong case of public expediency needful before he could think of joining the enemies of Mr. Canning's person and policy. Instead of this he joins them to the public detriment; to the annihilation of Mr. Canning's party; and to the restoring and consolidating of the power of that faction, whose short sighted illiberality has long been the great obstacle to realizing the liberal views of himself and his late friend. He joins them, not with conditions or stipulations, as was at first so

loudly proclaimed, for pursuing an useful course in his own particular department; but with understandings, or somethings, which resolve themselves into a gratuitous confidence in men who have already sufficiently shewn themselves either incapable of understanding his measures, or determined not to tolerate them. He has thrown away a moral power for which compensation will be vainly sought in official influence.

Feb. 20. The meeting, at Freemasons' Hall, on the 12th instant, to form an "Auxiliary Reformation Society for the District of St. Giles'," that is, a society for converting the poor Catholics of that neighbourhood into Protestants, became rather unexpectedly a meeting for discussing the theological differences of the Churches of Rome and England. It has been twice adjourned. A Catholic priest (Rev. Mr. Spooner) very cleverly retorted the word "tradition" upon the Episcopalians. He called for their Scripture precept to baptize infants. This was much better than his designating "any attempt to make proselytes of the Roman Catholics of St. Giles'," a "direct invasion of the right of private judgment." To argue with a man is surely the most direct mode of recognizing that right. He himself allowed that right, (notwithstanding its being a *Protestant* principle,) by his reasonings against the cle to whom he replied. Let these tv churches but come into collision, lic discussions, and inconsistenc be brought home to them bot enough and plenteously enough, t the standers by of their pret Thanks to the indiscreet zeal Evangelicals, and the political dea Catholic conversion as a substi Catholic Emancipation, they can avoid discussion; and if once t fairly into discussion, dogmatism position will be sure of exposure

Feb. 22. More Parliamentary nations. Mr. Herries reiterates resignation was the pretext mere late change, and that it was so else which dissolved the Minist be sure it was. There was intri treachery enough, no doubt. T "farce of Mr. Herries," is gro tedious as that which was hi Drury Lane.

Petitions for the repeal of the Corporation Acts are pouring in parts of the country. Ministers h to refuse that repeal for two years to made the Dissenters a determined, and formidable politi If they do so, we wish them joy policy.

CORRESPONDENCE.

THE Conductors fear that "A Physician" does not understand this case; they doubt the efficacy of his remedy.

They agree in almost all points with their respected friend F. V., but can suade themselves that it is expedient in a public journal to enter so pointed does upon many points.

The insertion of J. C. M.'s paper does not come within the Conductor as he may gather from former observations. The subject is in proper ha discussion.

F. I. W.'s exhortation to the Dissenters to make common cause with the lics, would better be addressed to the Repeal Committee.

Mr. G. Kenrick's Journal will be continued in the next number.

It is not thought expedient to insert G.'s observations on an article "Christian Moderator." The Conductors expect the subject to be ne another shape

The extract from Mr. Higgins's book will, perhaps, more properly form a criticism on the work, which is under consideration.

A Subscriber asks, whether any of our Correspondents can furnish hir list of sermons for reading in a family, whose sentiments are completely U tarian.

The Conductors gratefully acknowledge the receipt of several valuable co cations which are now before them.

Dr. Rees states in a note, that he has received J. D.'s donation of one po the Case of Distress advertised in the last Repository, which he has forw the party.

ERRATA.

Page 130, line 18, for *events*, read "wants."
138, *note*, for *Correspondent*, read "Contemporary."

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XVI.

APRIL, 1828.

NARRATIVE OF A RESIDENCE OF FOUR MONTHS AT NAPLES AND ITS NEIGHBOURHOOD, FROM JUNE TO OCTOBER, 1827. BY GEORGE KENRICK.

No. II.

Naples, October 15th.

AFTER surveying some of the curiosities of Naples and its vicinity, which it does not fall within my present design to describe, I proceeded, July 5th, to Sorrento, where I spent two months. This city is of the remotest antiquity, is the present seat of an Archbishopric, and, including a district of three miles in length and one and a half in breadth, called the *Piano* or plain of Sorrento, comprises a population of 25,000 persons, nearly all blindly attached to the Catholic superstitions, and involved in the most barbarous ignorance. In the part of the *Piano* most remote from the city, there are a considerable number of persons of property engaged in the wholesale trade in fruit, and the manufacture of gauze and silk goods, who are respectable in their character, and manifest a primitive simplicity in their manners. But the inhabitants of the city of Sorrento resemble their Neapolitan neighbours. One of my fellow-lodgers was a priest, from whom I learned that there were one hundred ecclesiastics in Sorrento itself, and four hundred in the adjacent plain. The manners of the country and the construction of the houses are such, that every one knows how every one employs his time, and in a great degree the disposition and attainments of each individual. From the great heat of the climate, all windows and doors are kept open, most of the rooms are passages to other rooms, and it is the custom to enter into conversation without any introduction. I had opportunities, therefore, of knowing both priests and people. I found amongst the former a general easy good nature, without any assumption or airs of superiority, but the grossest indolence, ignorance, and insensibility to the distresses of others. I never saw either my fellow-lodger or any of his numerous brethren with a book in his hand, nor was *he*, at least, *possessed* of a single one, his Breviary excepted. Having no taste for parrots, canaries, cats, or fiddles, common pastimes of his brethren, he slept nearly the whole day. They are surrounded by a mass of ignorance, which they take no

pains to enlighten, and of indigence, which they will not spare a farthing to relieve. One would suppose, that only to save themselves from the pain of ennui, they would employ a little of their time in teaching the children of the poor to read and write, and forming them to good manners; but on the contrary, the rising generation are entirely neglected, and are, in consequence, so rude and insolent as to be a public nuisance. A stranger walking the streets is liable to be called after and insulted by them. On one occasion a stone was thrown at me, and a German artist informed me, that while engaged in sketching from nature under the rocks, he had frequently stones and earth thrown down upon his head from the cliffs. One of his brother artists, he informed me, having just completed a four days' labour at Amalfi in this neighbourhood, a youth who had long watched the progress of his work came behind him unobserved, and with a handful of mud completely destroyed it. When I had occasion to make little purchases in the town, I found myself cheated in the quality, the price, and the change, and my remonstrances were replied to with abuse. I was anxious to know whether this state of things was attributable to ignorance or not, and I found that although great numbers had either there or at Naples received the elements of knowledge, the means of further improvement were wholly withheld from them, from two main causes, the discouragement of the priests, and the expensive duty on the importation of books laid on by the government. I made diligent inquiry for any one who could shew me a book of any kind, and as the great mass of the population during the cooler hours of the day live in their balconies, exposed to view, if any one ever read, I must have seen it in the course of my stay. But the fact never once came under my observation during eleven weeks. I need scarcely add that there is no shop in Sorrento in which any kind of book is exposed for sale. After I had been nine weeks in the place, two young men travelled that way bearing a large basket of books between them, containing some Saints' books, and a few wretched French romances in miserable type and paper.

I formed an acquaintance with the principal physician of the place. Unlike his neighbours, he possessed a few books, and we read Italian history together every evening. As we conversed freely upon various subjects, I was surprised that he never opened his lips upon the present state of his native country. I at length made direct inquiries, when, lowering his tone of voice, and speaking in French, instead of Italian, as before, he said, the state of the kingdom was most deplorable, and the worst was, that no one knew when he was safe in speaking his thoughts, for that spies were out in every direction. All confidence in one another was destroyed, since few had virtue to resist the bribe to betray a friend. Even the secrets of confession had been revealed by the priests, under a general dispensation from the Pope from their oaths of secresy, as far as regards political sentiments. "The insurrections and revolutions we have had, particularly the last two in 1819 and 1823, have swept away almost all our ablest men. And the few men of talent who remain alive, shut themselves up in the bosom of their families. We were wont to have social meetings in the evenings, but now they are all over. Every man is suspicious that his neighbour may be a spy. The priests are now the only favoured class, and absorb all and return nothing. Here, for example, where there are so many poor famishing creatures, I never find a single priest that will do any thing for their relief." "But the kingdom of Naples," said I, "has always been exempt from the Inquisition?" "Even that boast," he replied, "is now taken away from us. For since the last insurrection, four years ago, the

present King has constituted the Archbishops the chief magistrates of the police, which is the very essence of an Inquisition. The police officers are governed by them in every step they take. And God forbid that you should fall into the hands of the Archbishops! However innocent you may be, your ruin is certain." I then inquired what was his opinion of the state of morals among the middle and lower classes. "Instead of caring for their families," said he, "they go about to the festivals of the patron saints in the villages round, and are guilty of intoxication and other vices. There are many who will drink seven, and some eleven or twelve bottles of wine at these festivals. These things shock and harass me," said he. "I finish my visits to my patients as quickly as possible. I am intimate with no one, but hasten home to the bosom of my family. But who can tell if even there spies may not be within hearing?"

Although there are plenty of priests, there is very little preaching at Sorrento. I heard one or two sermons. But they were such vapid declamations, with the constant repetition of the name of the patron Saint to whom the day was dedicated, that I preferred attending the service of the Church of England, performed by a clergyman in his own house. An entry in the books of the suppressed Convent of Augustines at Sorrento leads to some interesting but melancholy reflections: "MARTINUS LUTHERUS *sacrificium obtulit*"—*Martin Luther performed mass here* on such a day. The great Reformer, while yet a Papist, visited Sorrento, and engaged in turn with his brethren in the offices of the church. The mention of his name leads the mind to the melancholy reflection, that at the expiration of three centuries from the commencement of his labours, not a spark of the glorious light of the Reformation is to be seen in the great and populous kingdom of Naples. If the prospect is gloomy at Naples itself, the veil of night which overspreads the fair island of Sicily is still more impenetrable.

The excavations of Herculaneum and Pompeii, along with the noblest monuments of their superiority in the arts, have brought to light condemning proofs of the licentiousness and vice of the ancient Romans, which, while they fully justify the descriptions of the apostle of the Gentiles, seem designed by Divine Providence to teach us the inestimable value of the gospel, which proclaimed to the astonished heathen world the necessity of purity, temperance, and self-controul, in order to obtain the favour of the Deity. For a similar purpose for which these ancient cities have been preserved for two thousand years, so that they are now brought to light as if they had been buried yesterday, we may conjecture that modern Naples is permitted still to remain preserved from the *destructive* effects of the light of reason and the air of freedom, to shew us how far corrupted Christianity can go in darkening the understanding and perverting the will, and thus to enhance in our eyes the value of the sincere word of truth.

On the 19th of September, having returned to the city of Naples, I went to the Cathedral of St. Januarius to see the blood of the saint liquefy, it being the day of his martyrdom. Having heard this described, and read accounts of it by travellers, as being the "boldest and most successful of all the pretended miracles of the Church of Rome," and as exhibiting the character of the people of Naples in the strongest light, (see Gilly's Appendix to a Tour among the Waldenses, Lady Morgan's Italy, &c.,) my curiosity was greatly excited to see it. I went at half-past eleven, near the time appointed for displaying the miracle, and found about three thousand persons assembled in the church, a number far inferior to what I had expected, and

I was told the attendance had of late years very much fallen off. High mass was performing with great pomp in the presence of the Royal Family, and with the assistance of three Cardinal Archbishops. At noon, the mass being finished, a procession was formed to go and fetch the skull and the blood of the saint from an adjoining chapel in which they are ordinarily deposited. The skull being brought was exalted into a conspicuous place in the principal altar of the cathedral. Some ceremonies were then performed over the small chest containing the blood, and it was exposed to public view. The moment it was seen, a loud clatter of female voices was heard from the rails of the altar, and I concluded the miracle was done, and that the female tongues were let loose in unbounded acclamation. But I found I was mistaken; the first sight only of the box had drawn forth this din from a set of females who always attend on the occasion, and are said to be the *relations of St. Januarius*, in compliance with whose clamorous petitions the saint vouchsafes to work the miracle. They continued, at the top of their voices, and with their mouths wide open, to call on the saint to hear them, for two hours and a half, without more than a slight interruption to take breath. Sometimes they sung a hymn together; at other times they seemed each to be indulging in her own extemporaneous effusions; at others they called out, "O sacred head!" for several minutes together; and once for a quarter of an hour they said nothing but *ora pro nobis! (O Baal, hear us!)* This was the first occasion on which I had seen females *officiating* in the Catholic Church, within the rails of the altar! But I am led to imagine the office they performed was not the most important part of the ceremony.

During the whole of this noisy scene, the glass chest was handed about by a priest to be *kissed* by the faithful. As a lighted candle was frequently held to it, there was abundant opportunity of ascertaining that the red substance contained within it, in two phials, was in a *solid state*. One phial was full, the other had only a single drop adhering fast to the side of the glass. Both appeared to come into contact with the glass of the chest in which they stood. The chest was turned over and over, and every now and then it was examined by the light of the taper to see if the miracle was done yet. But all to no purpose; the saint seemed unusually slow in his operations on the present occasion. People seemed to be tired of waiting, and the assembly was reduced from about three thousand to five hundred. In this stage of the business, a priest got up and began to address a discourse to the people on our obligations to Saint Januarius, and the duty of imitating him, by leading a life of self-denial and abstraction from the world, which he said was the real martyrdom. He had been preaching about twenty minutes, the people kissing the glass chest all the while, when suddenly a young priest, clapping his hands loudly above his head, skipped up three steps of the altar at once, and exclaimed, "*è fatto!*" "*'tis done!*" and burst into a loud laugh of extravagant joy. The discourse could now no longer be listened to, and indeed it had probably already answered its end, by filling up the time until the miracle was wrought. The joy of the people now knew no bounds, and the whole was a scene of noise and confusion. The young priest before mentioned began to sing a hymn, but he was only joined by two or three, while the rest were running about the church, and exclaiming, "O good St. Januarius! O admirable miracle!" leaping into the air, shaking hands with one another in congratulation, or breaking forth into weeping. I was resolved to be fully satisfied of the reality of the change, and went eight several times to the glass chest, and examined it

with the taper behind, and after the closest scrutiny I can assure your readers, Mr. Editor, *I could perceive not the slightest change in the state of the red substance within.* A Neapolitan who was with me, and said he had never been before to see the miracle, examined it with the same attention as myself, and told me that to him also the substance appeared equally solid as before. I am far, however, from concluding that the supposed liquefaction takes place only in the imaginations of the credulous, but only that on the present occasion it had either not taken place at all, or but in a very slight degree. If the substance contained in the phials be of a nature to be dissolved with *warmth* and repeated *concussion*, the whole is, I conceive, easily explained. During nearly three hours the box was turned over and over, and applied to the heated faces of the lazzaroni. They first kissed it, then had it placed against their foreheads, and then presented to the breast. The holding a lighted taper close to it may likewise aid the effect, which, however, was produced but imperfectly, (if at all,) owing to the heavy rains which had cooled the air for some days before. Such is my theory of the miracle of St. Januarius. What the substance in question can be, I must leave to the chemists to decide.

The belief in the reality of modern miracles appears to me to be the strongest hold which Popery has upon the minds of the Neapolitans. I have conversed with many respecting the principles of Protestantism, who have acknowledged that "God alone could never err; and that the Pope, being a man, could not be incapable of error, that as the saints could do nothing for us of themselves, it was sufficient that we should address our prayers to God himself; and that Protestants profess all the essentials of the Christian religion." But when the miracles of modern times were spoken of, I found that the belief of them was deeply rooted in their minds. Leo XII. seems to be fully aware of this advantage, and has distinguished his reign by the making of three new saints, and the blazoning abroad of *their* miracles, and those of others. A council is now holding at Rome for ascertaining the truth of miracles, and I translate the following from the Gazette of Florence, by which it will be seen that a miracle is moved, seconded, and carried unanimously, with as much ease as an unopposed road bill passes through its various readings in our House of Commons.

"*Rome, 27th Sept.*, 1827.—*Amongst the various causes* proposed on Saturday, the 22d inst., to the Congregation of Sacred Rites, assembled in the Apostolical Palace of the Vatican, the cause of the blessed *Alfonso Maria de' Liguori* was taken into consideration. He was founder of the Congregation of the Holy Redeemer, and formerly Bishop of St. Agata dei Goti" (which is near Sorrento in the kingdom of Naples). "His Eminence the Cardinal Odescalchi, who is the affirmer in this cause, referred to the consideration of the congregation the validity of the tradition of the miracles wrought by God, after the beatification of the said hero, in order to proceed in the matter of his canonization; and in consequence an *affirmative* decree was recorded. Then followed the relation of another cause respecting the confirmation of the worship from time immemorial paid to the blessed *Jolarte*, widow, and afterwards Religieuse of the order of St. Chiara, and born in the year 1235, daughter of Bela IV., King of Hungary, and of Maria, daughter of Alexius, Emperor of the Greeks. The said congregation made an *affirmative* decree, and the worship of the said Saint is confirmed. An *affirmative* was also recorded in the cause of the *Virgin Panazeria*. The Cardinal della Somaglia also brought up an account of the holy

life, blessed death, and miracles of the blessed *Francis da St. Ani* the Monks of Alcantara, in the kingdom of Naples, who died in 1764. Validity decreed, and cause ordered to be proceeded former number of the same Journal contained a Report of a prev ting, at which *six* saints were despatched or put in progress. And the nineteenth century!

LINES

SUPPOSED TO BE ADDRESSED BY A LITTLE GIRL TO HER M

MOTHER! do not mourn for me—
Do not pour such anguish'd tears;
I am happy, I am free
From the strife of mortal years.

Some sweet seasons did I rest
On thy bosom—now I fly
Thro' the regions of the blest,
And my angel pinion try.

Never o'er my infant head
Came the shades of doubt or fear;
Brightly my young morning fled,
Till an angel call'd me here.

Brief the summons, O my mother!
Were it not for leaving thee,
These are blissful scenes—far other
Than the dreams of infancy.

Thou art mourning, thou art pale;
How shall I of comfort tell?
O that I could rend the veil,
And could shew thee where I dwell!

I, amid the cherub host,
Now surround a Father's throne;
All on earth I lov'd the most
Soon will be again my own.

Dearest mother! weep no more;
Tears like these would shade my bliss,
If on this immortal shore
There could be unhappiness.

Think not of thy earthly loss,
Only see thy child in peace;
Take, O take, the bitter cross
For my early, blest release!

And when tears of bursting sorrow
Tell thy heart's unuttered pain,
Look unto that glorious morrow
When I shall be thine again!

J.

AN ENDEAVOUR TO ACCOUNT FOR THE SLOW PROGRESS OF CHRISTIAN TRUTH.

It has been commonly remarked, how very much our judgment, as to any particular action, depends upon our preconceived opinion with regard to the character of the actor. Thus, when we observe in a man that general benevolence which leads him ever to aim at promoting the welfare of others; when we find that all his works have been good works; and that in all his actions, so far as we are thoroughly acquainted with them, the principle spring and motive to performance has been an excellent disposition and a kind heart; when we perceive in his countenance the radiant smile of charity emanating from the warmth of his affections,—how tardy will be our belief in any report which shall throw a stigma upon a character so worthy! From our past experience of his goodness arises confidence in his future excellence, and it will never be without the most incontrovertible proof, and attended by the sincerest sorrow and pity, that we shall give credit to the history of his fall; and in proportion as the character which is at stake has been the object of our admiration, we shall require more abundant and undoubted evidence of any facts which may be adduced to destroy our esteem and attachment.

In accordance with these reflections, if it be not presumptuous to institute any degree of comparison between the all-perfect Ruler of the universe and the imperfect creature who owes being and happiness to his goodness, it may be thought that (independently of the arguments drawn from the attributes of the Almighty) we are bound to acquiesce in the slow progress which true and pure Christianity has made in the world, in the full confidence that this is for the ultimate benefit of mankind, and that the delay arises from some wise provision of Providence. In analogy to the above suppositious case of a benevolent man, it may be argued that, as in every instance in those proceedings of our Creator which are not impervious to the human sight, he appears to us in all the energy of divine goodness, it is but just to infer, in relation to those particulars where the conduct of our God is inscrutable to our limited understandings, that there really exist the same wisdom and goodness, the same kind attention to our wants, the same desire for our happiness. As far as our perception is able to inform us, we are astonished to behold such a vast extent of benevolent attention to the wants and circumstances of frail humanity. How devoid of all the noble inspirations of gratitude, then, and how insensible to the claims of justice, must we be to consider as unwise or unkind any part of the workings of Providence which we are not able fully to comprehend! And yet we are obliged to confess, that they have existed, and do still exist, who are guilty of this presumptuous crime. There live men who say, that if Christianity were really of God, he would have given it early perfection and speedy and irresistible sway, and that we should not, after the lapse of eighteen centuries, be only just emerging from the gloom and error of superstition; that we should not at this advanced period behold one half of the world in absolute ignorance of its divine precepts, and the other half, though knowing or having the power to become acquainted with them, yet perverting their meaning and neglecting their doctrines. It were a sufficient reply to such reasoners to say, that though we may not be able satisfactorily to account for these events, yet by all the experience we have had of the Divine goodness, by all the benefits bestowed upon mortal man by his Creator, we are bound to entertain a firm

conviction that in this instance, as in all the other proceedings of Providence which we are able to examine, the end and aim must be the accomplishment of the best and wisest of purposes. But the consideration of this subject may be still farther extended, and it does not appear difficult to give some reason, not altogether unfounded, for the slowness with which our religion has made its progress; from which also may be extracted grounds for hope as to its gradual and permanent extension to a state of perfect purity and universal belief.

It appears to have been the plan of the Great Designer, in the formation of this world and its inhabitants, to infuse into the whole structure such regular powers and principles, that all his designs, after he had once sketched them, should be executed and filled up without his immediate interference; that the universe should, in short, to all appearance, be regulated and governed *by itself;* and the consideration of the wonderful adaptation of these secondary causes (if we may so term them) for the fulfilment of the wishes of the great First Cause, is one of the most sublime ideas that can impress the human mind. To reflect that those very affections and passions which regulate our species in the present advanced state of society have been the moving principles in the government of the world, when the human race existed in its earliest infancy, *and during every intermediate change;* that, moreover, these very principles have *produced* the changes which they have accompanied, have caused the race of ferocious beasts to make way for civilized man, the former decreasing in exact proportion to the increase of the latter; all this is so high and mighty, yet so excellent in its greatness, that it can never be considered without exciting the most lively sentiments of reverential gratitude towards the Great Being who is the Author of so perfect a system of organization. But even this is not the extent of his benevolence. To unthinking minds the system above described, far from kindling the flame of devotion, might appear, even in its very perfection, an argument for irreligion and an excuse for impiety. To such (and they are not few in number), the regularity of this motion would seem to negative a supreme director of its influences; his authority they might reject, because they do not perceive the direct and visible controul of his government. For these men our Almighty and Indulgent Lord has provided that their sluggish comprehensions shall be excited and their unwilling reason convinced by extraordinary displays of the Divine power and goodness. In addition to the perfect model visible in the creation, He from time to time exhibited to man *his God shining above his works*, until at last he has favoured us with the Christian dispensation. He thus, of old, kindly instructed his *peculiar people* by wars, desolation, and banishment, followed by a happy restoration to their own country. He appeared to them by his prophets, and indeed the Old Testament is filled by instances of divine interposition, all of which seem designed to recall the mind from that forgetfulness of the Maker which might arise out of the very perfection of his works. Yet in every case of such divine interposition, it appears to have been confined to its particular object, and never to have extended beyond the express purpose proposed to be answered by it. The workings of nature (by which is meant those secondary causes before alluded to) have never been in the slightest degree impeded by these extraordinary exhibitions of divine power; and as much as nature could work, she has been permitted to effect. The rare display of superior influence, the more immediate impulses of the Almighty, have had for their aim the completion of some plan which the secondary causes alone could not fulfil; there has been no derangement in the system. The comet, indeed, has

blazed through the heavens; yet, in its rapid and fiery course, it has not impeded the motion of a single star.

Consistently with these ideas, the Christian religion was ushered into the world by miracles and wonders—and why? Because those principles, which we have called secondary causes were not calculated to effect the *first introduction of a new dispensation;* but they were applicable to its *diffusion*, and, therefore, that purpose has been confided to their influence. That the order of natural events might be disturbed as little as possible, that free scope might be allowed them whenever they are sufficient to effect the object to which the Divine Will may be directed, a peculiar energy was displayed solely for the purpose of planting in the earth the tree of life, under whose shadow all nations are ultimately to repose:—its nutrition and growth were left to time and nature. But the signs of the Divine interposition displayed at the introduction of Christianity, will *for ever* be an unanswerable argument against those cavillers who are unwilling or unable to perceive the hand of a superior being in the exact, and regular, and finished workings of nature; and for this reason we have never, since that period, been favoured by particular displays of almighty power, nor have we any reason to expect a repetition of them in future ages.

Now, if the argument is valid, that the *diffusion* of the gospel dispensation must be effected solely by *natural causes*, it may easily be established, 1st, that such diffusion has, in point of fact, been as rapid as the state of the world allowed; and, 2dly, that every hope may now be entertained for its continued, more vigorous and extended sway in future.

At the time when Jesus appeared, Polytheism universally prevailed, except in Judea; and not only were "gods many" every where worshiped, but, what is more to the present purpose, so general a toleration was practised amongst the Heathens, that every form of religion was permitted, no state-preference being given to the worship of any deity where *all* were *equally* entitled to religious culture. It would be impossible that, where gods of every character and description were honoured with worship, offence should be taken at any one which a nation or even an individual chose to prefer. So innumerable were these gods, that to add to their number was a matter of little moment, and quite unworthy the notice of the government; and as no reason could be given for the worship of any one of them more than of another, except what arose from the peculiar locality of the deification, of course every different place possessed its distinct deities. In such a state of religious tolerance and indifference, it would be necessary, in order to attract the general attention of mankind to any *new* faith, *that it should condemn all other forms of worship*, that its avowed object should be to displace all other gods in favour of its own. Thus our religion had to destroy all the prejudices (on a subject where prejudices are the most strong) of a *whole world*. Vast undertaking! And the great wonder consists in the success which it has already attained. The spirit of *opposition* was at first the peculiar and distinguishing feature of the gospel, and this circumstance drew down upon our faith that persecution which in reality tended so much to its rapid extension. This object of the Christian dispensation was peculiarly promoted by the circumstance that the new doctrine opposed *the strict unity of God* to the Polytheism of the ancients, and, therefore, in the earliest ages of Christianity, and while the influence of the extraordinary workings of the Divinity were more immediately felt, that doctrine in its purity and simplicity was the peculiar feature of the new faith.

Gradually, however, as the promulgation of the system was left to the

workings of the *secondary causes*, humanity prevailed; and that the pure tenets of Christ should receive some alloy from the gross and popular belief of Polytheism, appears to be in fact what might be expected. The vulgar imagination felt a void when its worship of many and visible objects was to be extirpated, and to be replaced by the worship of the Invisible, how great soever his attributes, and how pleasing soever his character. Such sublime qualities as constitute his nature are more peculiarly adapted to the contemplation of an enlarged and refined mind, and the common mass of mankind, especially in a dark age, are *barely susceptible* of the emotions of *pure* religion.

But it is asked, Why has God permitted his own authorized religion to be obscured? To this question one of several answers may in all humility be given in the views now under consideration. The whole state of the world was on the eve of regeneration. All the civilized powers in our hemisphere were to be overthrown. Through destruction and confusion, through ignorance, darkness, and barbarism, the rays of a superior state of society were to emerge; and the northern nations were to wield the sceptre of dominion, before enjoyed by the luxurious inhabitants of the enervating south. Some considerations might be mentioned to shew that this transmigration of power from the south to the north was requisite even for the further social and political improvement of mankind; but this is not the place to urge them. All that is required for our argument is *the fact*, that "gross darkness was to cover the people," and, all learning and refinement being extinguished, nations were to pass through the ordeal of confusion, to be fitted for an improved system of social order and an improved moral nature. In such a state of degradation, can we reasonably expect that a pure, mental, refined devotion could maintain its sway over the popular mind; that when darkness prevailed around, one beam of light should always play upon an insulated point? When the soul of man was so clouded, can we require that it should clearly distinguish the invisible attributes of our God, or pay homage to a Deity whose worship possessed no tie upon his senses? Christianity was, indeed, grossly perverted, and the interval between the pure and the perverted religion was the more readily passed through the latent effects of the ancient Polytheism. Indeed, the precepts of Jesus were very much debased by error before the overthrow of the Roman empire. Then, truly, our faith dwindled into all the petty tricks of superstition, and maddened with the rage of bigotry. Yet, undoubtedly, this mixture of Christianity with superstition and error had, for its time, a beneficial effect upon its worshipers. It prevented the people from returning into a state of absolute barbarism; it was one great aid to the restoration of the nations to peace and order; nay, perhaps it was the means of preventing the doctrine of the gospel from disappearing entirely from the face of the earth.

We have endeavoured to trace the various links of the chain which connects the idolatry of the ancients with the worship of the only true God, thence again leading to the period of our own enlightened times. We have to commence with universal Polytheism and as universal a toleration: to uproot these, we see a faith appearing which ordained the reign of one only God, and aimed at the subversion of all other systems. What wonder if the half-subdued prejudices of the former should pervert the purity of the latter religion, or that it should be still more corrupted in the dark ages? It was, however, in that period, and notwithstanding its degradation, the only beacon which lighted to happier days. How wonderful to behold the effect of natural causes ultimately producing happiness, and to see what we deem evil, yet

so ordered as itself to conduce to good! But, after having been purified by desolation, the mind of man has made a stride into a new state of things, and the principles of nature, refined from the prejudices of heathenism, instead of obstructing, have long been furthering the advancement of true religion, and bid fair to lead it to perfection. The light of divine truth has gradually dissipated that darkness which was ordained, as the flood of old, to change the world; and *now*, for the first time since the appearance of Christ, can we argue from the workings of the human mind and from past experience, that the truth *has been on the increase, is yet increasing, and shall permanently continue to increase*, until it attain its utmost perfection. Through all the past ages we are able to account for the tarnished apparel under which our virgin faith hath been deformed; but now she claims her bridal garments. United to truth, an empire is now founded, whose dominion shall be extended over the whole earth, and whose sway shall have no bound. The very reasons which account for the slow progress and garbled state of the gospel dispensation, lead us *now* to hope and expect never-ending extension to its pure precepts. W. D.

STATE OF CATHOLICISM IN GERMANY, &c.

We proceed with some further observations on this subject, in addition to those in the last number.

Great changes have been produced by the determined conduct of Austria, as to the exercise of church power by the Pope in her territory, and the concessions which the see of Rome has in consequence deemed it advisable to make to other governments, in order to save them from the necessity of following so dangerous an example.

In this the Papal see does not make a very respectable figure. It has not receded from its unjust pretensions from a sense of right, nor has it honestly renounced them; but it has been compelled virtually from fear and necessity. The history of the transactions between the Emperor Joseph II. and the Pope, is a most curious and interesting one. We have before traced the results; it is sufficient here to repeat, that without any regard to the court of Rome, and without any fear of a rupture with it, Joseph proceeded to get rid entirely of the Papal dominion in his empire.

The severe lesson given by Austria on matters of jurisdiction has not been lost. The ecclesiastical law of that country says, that the House of Austria does not condescend to solicit from the Pope rights which never belonged to him; and the Pope, in fear of the same uncivil remark from other quarters, has made haste to resign them. Thus, the convention between Pius VII. and the late King of Bavaria, for the arrangement of ecclesiastical matters, after a new arrangement of the chapters, revenues of the bishops, seminaries, &c., states in the ninth article, that his Holiness *gives up for ever to the King the right of naming to the vacant archbishoprics and bishoprics*, and settles that there shall be *a new valuation* of the Annats, &c.

The Pope is to name to one dignity (the Præpositura) in each cathedral; the King to the deaneries; to the King *the Pope resigns also the nominations in the alternate months*; the archbishops and bishops are to give all the benefices in their patronage to persons *agreeable to the King*; and they are to take an oath of strict fidelity to him, containing a promise that they will hold no communication, and be present at no council, &c., which can hurt the public peace. By thus yielding to the storm, the church in Bavaria

has retained some privileges which it has lost in Austria. The Bavarian bishops have the right of instituting public prayers and other *pious works*, (this, of course, means pilgrimages and festivals,) of holding free communication with Rome *on spiritual and ecclesiastical affairs*, of punishing clergy according to the decrees of the Council of Trent, and inflicting censures on any transgressors of the ecclesiastical laws and sacred canons.

In the University of Tubingen, both Protestant and Catholic professors have their chairs of divinity; they maintain with each other the most friendly relations, and even no student is prevented from hearing the lectures of a professor of the other church. In the town of Louisburg (the present residence of the Queen Dowager of Wirtemberg) one of the churches is used in common by Catholics and Protestants, their ministers performing divine service by turns. For good preachers, their audience make no distinction between the two denominations. They hear whoever preaches best; but what will give a clearer view than even this of the spirit of toleration in Germany is, that when the Protestants, in 1817, celebrated the centenary of the Reformation by Luther, Catholic priests were seen in their robes, joining in the service in the Protestant church, in which the portraits of the two principal Reformers, Luther and Melancthon, were hung up. The reason they gave for partaking in the solemnization of such an event was, that their church had derived from the Reformation as much benefit as the Protestants had. The emulation which had been excited by the Reformation had stimulated both parties to vigilance. Errors, by being examined, had been, if not removed, in some degree reformed, or at least prevented from getting worse, and the mother church was indebted to the active vigilance of her rivals for correcter discipline and purer conduct than in the common course of events could have been expected from unresisted power.

In the Prussian territories a change in the episcopal seats has taken place; but, strange to say, it seems that the Pope, although he has lost much, has retained more there than in countries where the sovereigns are Catholics, and certainly more than he has in Hanover, as will presently appear. The Bull of July 24, 1821, provides that the chapters shall have the right of administering their own affairs—that *the Pope* shall always nominate to the dignity called Præpositura, and to the stalls vacant in the alternate months in all the cathedrals—the bishops having the right of patronage in all the other months. The chapters of Cologne, Treves, Breslau, Paderborn, and Munster, elect each their bishops by virtue of this bull, which seems to have been previously the case in the other chapters. In all cases the election is to be confirmed by the see of Rome, and the civil power, as far as we perceive, has no *veto* whatever. There is to be an episcopal seminary attached to every episcopal seat; and coadjutor-bishops are to be allowed. The revenues of the bishops are to come from taxes on the woods and forests after the present mortgages are paid off on them, which by law is to be the case in 1833.

In a convention between the Pope and the King of the Netherlands, signed June 18, of this year, the Pope gives a *veto* on the election of the bishops to the King. The list of condidates is to be presented by the chapters who elect, and the King is to strike out any not acceptable to him. The Pope then confirms, if he approves the person, and the election is regular. There is to be a chapter and seminary to each cathedral. The bishops take the same oath as in Bavaria; and the King undertakes in this convention to provide them with sufficient revenues.

So, again, in a bull for Hanover of March 24, 1824, the Pope says ex-

pressly, *that the rigour of the sacred canons must be much abated, and much consideration bestowed on times and circumstances.* The chapters of the bishoprics are to present a list of candidates to the King, who (as in the Netherlands) is to strike out any not acceptable to him; then the chapter elects, and the Pope confirms, if he approves the choice, and the election has been regular; if not, the Pope allows a second choice. The bishops must be thirty-three, the dignitaries thirty; and both here and in the other cases above noticed, it is most creditable to the Catholic church that there is an express regulation, that no one shall have a stall unless remarkable for his learning, for his zeal as a parish priest, or in assisting the bishop in the affairs of the diocese.

In Saxe Weimar, the Duke has published a law relating to the state of the Roman Catholic religion in his dominions.

In Spain, again, the jurisdiction of the Pope has suffered very considerably for the last seventy years. By two Concordats, one signed 1753, the other 1771, it has been arranged, that the King shall present to all consistorial benefices, and that the Pope shall have a certain limited number of benefices at his disposal. He gives up his old rights of making the persons presented pay a large sum, of disposing of the property of deceased prelates and the revenues of vacant benefices. The privileges of Nuncios were diminished; strong measures taken as to the reception of Papal bulls obnoxious to the government; and arrangements made for compelling the prelates to take an oath of fidelity to the King.

Even at Naples the King claimed the right of nominating to the bishoprics in his dominions; and a kind of compromise was made by a concordat, (in the year 1791, if we are not mistaken,) which gave the Pope the right of presenting three candidates for the King's choice. There were other points in dispute; as, for example, the homage of the *haquenée*, due from the King of Naples to the Court of Rome, which was refused; and a correspondent of Ricci's (Memoirs, Vol. II. p. 308) mentions, that he heard the Pope protest against this. It was reported in 1824 and 1825, that the dispute, as to this homage, was renewed on the election of Leo XIII.

Enough has been stated to shew that the abridgements of Papal power, even in Catholic countries, have been neither few nor inconsiderable. The feverish dislike shewn by the old governments to disturb *legitimate* institutions has alone prevented the tendency from becoming more extensive and productive. γ.

SONNET.

ENCHANTRESS! as thy fairy fingers stray
Thy much-lov'd harp's melodious strings among,
My spirit bows beneath the magic sway
Of thy resistless art, and borne along
By sounds of more than earthly harmony,
Feels a strange joy that words were vain to speak,
And from my bosom bursts th' unconscious sigh,
And tears unbidden fall upon my cheek.
Say, is it aught of earth that prompts the strain,
And pours the soul of music o'er thy mind;
Or does the love of heaven and virtue reign
Within thy breast, and in sweet union bind
All soft affections—that thy touch inspires
Such holy hopes, high thoughts, and pure desires! M. A.

ON COUNTRY BURIAL-GROUNDS.

THE feeling which first prompted men to bury their dead in the neighbourhood of their places of worship is natural and universal. If a stranger, an impartial person, unbiassed by our predilections in favour of long-established customs, were asked to point out the spot best fitted for so awful a deposit, he would say, "Bury your dead in a place where strong, universal religious associations may protect their repose. Make their graves in some spot where they will often meet your eyes; but be careful at the same time, by connecting the remembrance of the dead with your religious feelings, to preserve its vividness and strength. Bury your dead in or near your places of worship." A custom thus approving itself to every man's feelings was adopted long ago, and became almost universal: the consequence of which is, that some change has become desireable, if not necessary. The number of dead in our cities has so outgrown that of the living, that the very feelings which first appropriated our churchyards to be the abode of the departed, are daily shocked and disgusted at the scenes which every passer by must unavoidably witness.

If any philosophical reasoner should say that it cannot matter to the dead what becomes of their remains; or to the living, when the immediate relatives and friends are no more, I reply, that when we behold the violations which are often practised, we naturally look forward to the time when the remains of those whom we love, and perhaps committed but yesterday to the tomb, shall be cast out in the same manner. It is not enough that we can now guard their repose, if the suspicion comes across us that when our guardianship is withdrawn, their ashes shall be held in no more respect than the dust of the ground. It is not enough that we can cast our eyes on the hallowed spot as we enter the house of God, and silently pay to it the tribute of our hearts, if we feel the chilling conviction that in time that grave shall be levelled; that the careless step shall tread upon it, and that the sanctity of the place shall be abolished. Neither can it be right that the respect which the heart naturally pays to the remains of the dead, should be discouraged. It cannot be right that children should behold the subservience of this natural respect to considerations of convenience and interest. If to the dead it matters not whether their bones crumble by natural decay, or are broken by the tool of the workman, to the gazer it matters much. If no friend be near to shudder at the violation, some delicate spirit may be wounded, and most probably some young mind will receive a hurtful impression, will have some sentiment of natural piety weakened, some emotion of religious awe chilled or destroyed. While this religious awe invests the memory of the dead, and is associated with their remains, it can be no light matter to treat this remembrance with carelessness.

While, in the midst of cities, temptations to violate, sooner or later, the repose of the dead exist, nature will be found a more faithful guardian of their rights than even the vicinity of the sanctuary. If its walls afford but a temporary protection, we shall be wise to seek that which is more durable; and if man may not be trusted with the sacred charge, we should remove it where it may at least be safe from the hand of the spoiler. By depositing our dead in some place removed from the habitations of man, we indeed deprive ourselves of the consolation of visiting their graves, when we go up to worship, and of beholding their tombs as we join in the service of the sanctuary. But the deprivation is more than compensated by the security

and the repose of the country burying-place. No rash hand will be tempted to level the heap. Nature will pay her daily tribute to the hallowed spot. The sun will shine upon it every morning; the dews of heaven will visit it every evening, for ever. Where these influences of nature and religion can be united, as in a country churchyard, it is well. It is no small privilege to the survivors to have such a place to resort to, when they pay their tribute of affection. But the larger proportion of our population must forego one or other of the advantages of a country churchyard: and it seems to be high time to point out to them the desireableness, if not the necessity, of relinquishing their predilections in favour of the old places of sepulture, and of reconciling their minds to the new plan which the increase of numbers will at length oblige us to adopt.

All have heard of the cemetery of Père la Chaise. Its beauty, and the deep and tender interest which pervades the place, are universally acknowledged. Why should not every city in England have such a spot in its neighbourhood? Not, perhaps, as beautiful; but as interesting, as hallowed? That there are no valid objections to such a plan, we know; for it has been adopted with entire success, in two or three instances in this country. They who have attended funerals in the damp and cheerless churchyards of the city, feel the contrast between such scenes, and the shade of trees, where flowers spring, and the sun sheds his earliest and latest rays. They who have known what it is to be deterred from visiting the grave of a friend by the fear of observation, and who know that in the midst of a city they cannot escape sights and sounds uncongenial with their feelings, can best appreciate the retirement and repose of a country burial-ground, where no eye marks the mourner, no step intrudes on his solitude, and no harsh sounds break in on his meditation.

The burial-grounds of a city are exposed to profanations of various kinds, from which those of the country are free. Notwithstanding all that is said of the good moral effects of interring the dead in the sight of the living, we are every day shocked with the levity with which places so sacred are regarded. If now and then an old man may go to meditate among the tombs and gather from them that "all is vanity," how many busy and careless persons pass by without remembering that they are on consecrated ground! The man of business hurries on and pursues his calculations, without being reminded that he knows not the measure of his days. The man of learning reflects not, as the tomb-stones meet his eye, that beneath them no knowledge or device is found. The gay and worldly tread the soil so often that they think not of the corruption within it,—a corruption which they must share. The school-boy whistles and plays his pranks as he leaps over the graves, and loses his awe of death as its outward symbols cease to be mementos to him. The sounds of business, the laugh of mirth, the voice of contention, even the oath and the curse, echo discordantly among the tombs; and if they reach the ear of the mourner, send a shudder through his frame, and a chill through his soul. In the country these things cannot be. No call of business or pleasure leads the careless through its paths. None enter but those who have an interest in the place itself—who go to think and to feel. The still, small voice which issues from the grave is there listened to. No careless step profanes the hallowed turf. It is bright with flowers; the bee gathers sweets, and the butterfly lights upon them. All else is retirement and repose.

There is something highly gratifying to the mind in persons of all deno-

minations being interred in the same spot. In towns, Dissenters are compelled either to appropriate a ground to the exclusive use of the members of their own body, or to bury their dead near churches. The latter alternative is disagreeable to them; for however enlarged their views may be, the spot which they would choose for the final abode of their friends would certainly not be close under the walls of a place of worship which they never entered, and among those *only* in whose rites of homage they had never joined. Those who have a place of burial of their own, however sensible they may be, and ought to be, of their privilege, may yet lament that the exclusiveness to which they were compelled, by conscience, during life, should be continued after death. Though to the dead it matters not where, or among whom, they are laid, to their survivors it is as instructive as it is pleasing, to behold those who were separated in life, in death taking their rest together, and all at length united in the same deep repose. It is sweet to look on their present involuntary union as an earnest of one more complete; to hope that as they have been brought from far and near, one by one, into this wide fold, to spend the long night in peace, they will, when the morning shall rise, with one heart and voice desire to part no more. If this union be attained, it can be only by burying the dead in ground unconnected with places of worship; if in ground apart from places of worship, there can be no question that the country is preferable to the crowded city.

The grand difficulty which has hitherto been found in the establishment of such cemeteries as we have described, is, that no one will begin. The dread of novelty, the fear of failing in the observance due to the dead, deters the survivors from depositing the remains of a friend in solitude; from depriving him of that companionship in death to which the heart clings with a superstitious affection. Such tenderness and such fear are natural, though they may be weak; and we cannot wonder at this reluctance, however strongly our reason may declare it to be unfounded. But may we not consider it an honour to our departed friend, that he is the first to dedicate a new spot to holy thoughts and pious feelings; the means by which a new charm is spread over a scene which is now first distinguished from other scenes of equal beauty; that at his call the angel of death first descends to take up his abode and shed a peculiar calm within the sacred enclosure? The holy influences which guard the place enter with the first funeral train; they depart not with the mourners, but abide to watch awhile the solitary tomb, and then to welcome each new-comer to his long home. To their protection we may commend our treasure; and if we are tempted to linger near the new-made grave, and dread to depart, let us remember that there may be a better guardianship than that of our scruples and fears. If any object that our consolation is unfounded and superstitious, let him ask himself whether the reluctance we combat be not unfounded and superstitious also.

It is difficult to imagine any real objections to a plan which has already been tried, and met with entire success. Any rites of consecration which the scruples of some may require, any precautions against violation, which all are anxious to prevent, can be practised with as little difficulty in one place as in another.* Reason and feeling both point out the neighbourhood

* It can scarcely be supposed that Dissenters are very anxious to have their new burial-grounds consecrated, when, for that purpose, they are obliged to deliver over

of towns as more fit to be made the depository of the dead than towns themselves. In crowded cities the first object is the welfare of the population; and to this every unwholesome custom should be sacrificed; and as the numbers of the living increase, the dead should be removed where space can be allowed, without grudging, to their remains, and where their presence must be salutary to the mind, while it is not hurtful to the health.

As a matter of feeling, if the remains of the dead are to be treated with any observance at all, let us give them all that is in our power. Let us place them where they shall be exempt from profanation, and protected by the most hallowed influences which we can invoke. As we cannot always watch over their tombs, let us commit them to the keeping of nature. While we are engaged in the busy concerns of life, she will be dressing the graves with her fair flowers and springing verdure; she will be making melody with her many voices, and her clouds and sunshine will bring their daily tribute to the hallowed spot. And when the heat and burden of the day are past, hither may we repair to refresh the memory of the dead within us; and while we recall days that are gone by, and open our hearts to the sweet influences of the present time, here may we best anticipate the close of our day of life, and breathe a prayer that that hour may be calm and blessed like this. Here may we best reconcile our minds to the approach of the night of death, and realize and exalt our conceptions of the eternal morning which shall unclose every eye, and restore the long-suspended energies of every soul.

V.

SONNET,

ON THE DEATH OF MRS. M.

NAY, weep not—nor, that form belov'd, let tears
Profane with idle woe—*that* time is past.
The time has been when cares, and toils, and fears,
Which only Mothers know, had drawn them fast
From sterner eyes than thine. But do we mourn
When conquerors win their wreaths? When the wild strife
Of mortal combat o'er, our bosoms burn
To grant the meed of fame, more dear than life:
And shall the Christian Victor, in a field
Of nobler warfare, urge his ceaseless fight,
Winning celestial triumphs, yet we yield
No voice of joy to hail the glorious sight?
Then weep no more—but at this hallowed shrine
Come muse on visions of the life divine.

M. A.

---

their property to the Church of England without remuneration; especially as the church can then refuse interment to Dissenters in their own ground.

It is frequently objected to burial places intended for the use of all denominations, that the funeral service of the Church of England cannot be performed on unconsecrated ground. But if the objector will examine the Canon, he will find no such prohibition as is commonly reported to exist. The service may be performed in any place. The clergyman of the Establishment is only forbidden to use any other funeral service than that prescribed in the Book of Common Prayer of the Church of England.

SUCCESS OF MR. R. WRIGHT'S MINISTRY AT KIRKSTEAD.

To the Editor.

SIR, *Horncastle, March* 4, 1828.

APPREHENDING that my friends in different parts of the kingdom will wish to hear what prospect I have of success as a minister in my new situation, and that a short communication on the subject will not be unacceptable to the Unitarian public at large, I send you the following remarks for insertion in the Monthly Repository, should they be thought worthy of a place in that valuable publication.

First, a few preliminary remarks may be necessary before I come to the point on which I propose communicating information.

Many of your readers are aware, that the old chapel at Kirkstead, and the lands appropriated to its support, had been taken out of the hands of the Dissenters, and illegally withheld from them, until the lands were recovered, by an expensive law-suit, some years since, and that the lands only, not the chapel, were recovered. During the time the property was kept from us, the old chapel was used, as it still is, as a Church-of-England place of worship, and the Dissenting congregation became completely extinct.

After the property was recovered, a new chapel and other buildings were erected; and there was public service conducted in the chapel for a very short time only; but no regular congregation collected, nor any minister fixed there until my appointment by the Trustees; the gentlemen in the trust having, very properly, concluded that, as there was no congregation, it would be best to let the chapel remain closed for a few years, in order that the proceeds of the estate might defray the expenses of the law-suit, and the debt incurred by erecting the chapel and other buildings.

Kirkstead is an obscure village; the state of society is certainly low, under every view; the inhabitants have had scarcely any means of religious, or even moral improvement.

The preceding short remarks may give your readers some idea of the state in which I found things on my removal into Lincolnshire, and the commencement of my ministry at Kirkstead, at Michaelmas last. I found a chapel, but no congregation, nor any individual Unitarians: of course it was new ground; I had to break it up, and collect the congregation: and this was to be done in a village, in an obscure corner of the country, among completely uneducated people, some of whom could not even read, very few of whom had paid any serious attention to religion, and whose moral state was, generally, far from being good. I felt that the work before me would be attended with difficulties, neither few nor small; that it would require much prudent, steady, unwearied, and persevering labour to raise an Unitarian congregation in such circumstances; but having had much experience in preaching among the poor and unlearned, and believing Unitarian Christianity to be identical with the gospel which Christ and his apostles preached to the poor and unlearned, I did not doubt but that by prudent and zealous exertions, through the blessing of God on my labours, I should succeed. I have delayed sending you any communication on the subject till I should have tried the ground, and be enabled to form some estimate how far I may reckon upon ultimate success: having now made the trial for about five months, I think I may venture to speak with some degree of decision on the subject.

Second. I make a few short remarks on my proceedings and the success which has attended them.

My first object was to gain and, as far as possible, fix the attention of the hearers. In this I am happy to say I have, hitherto, completely succeeded. Ever since the first Sunday I have had good congregations; on the Sunday, in the afternoon, the little chapel has been well filled, and frequently quite crowded: and I have never had more closely attentive hearers in any place.

My aim has been not only to suit my discourses to their understandings, but to reach their hearts and consciences, and to effect a change in their moral state; to make them see and feel that the gospel, according to our views of it, is perfectly suited to their moral and spiritual wants. In this, also, I have good reason to conclude that I have had as much success as could reasonably be expected in the time. Persons who went to no place of religious worship, prior to my coming, steadily attend on my ministry. Habitual drunkards are become sober and steady in their conduct. Profane swearers have laid aside the disgusting and abominable practice; and I am told some who were in the habit of treating their wives ill, now act very differently: in a number of individuals an important moral change seems to be effected; and a few persons have their minds so far informed that, on the whole, they may be pronounced Unitarian Christians. To give them much information must be the work of longer time.

I have found it useful to read the Scriptures more than is usually done in many of our congregations, and to make a remark here and there on what is read, as some of the hearers cannot read, and others know not how to do it in a proper and impressive manner; besides, some who can read have not Bibles. I have also thought that a good effect has been produced by beginning the service with repeating a few striking and impressive sentences of Scripture.

In the outset, it would not have done any good to have circulated, among such a people, doctrinal and controversial tracts; but I circulated a number of those published by the Christian Tract Society; and lately thinking them sufficiently prepared for it, I have distributed among them some copies of the Essay which I published "On Christ Crucified."

Till lately we had public services only on the Sunday morning and afternoon; but, by the request of some of the hearers, I have commenced a Sunday evening service, which is well attended.

There is neither Methodist chapel nor any other Dissenting place of worship but ours in the immediate neighbourhood. There are a few Methodists, who hold frequent prayer meetings in private houses, and have preaching in a private house once in a fortnight, on a Monday evening, and occasionally on a Sunday evening. For some time, several Methodists came frequently to hear me, conducted the singing for us, and professed to be highly satisfied with what they heard. They applied to me for permission to hold a prayer meeting in the chapel on a Thursday evening; and, as they seemed to be truly serious and pious persons, I gave them permission to do so. At this meeting, I was informed, they frequently thanked God for having sent me to so dark a neighbourhood, said that I had done good, and should do much more, and most fervently prayed for the success of my ministry. This went on for a few weeks, till the matter came to the ear of the travelling preacher, when, it seems, they were called to account, and prohibited coming near me or the chapel; themselves said, "They were put in the black book;" and, consequently, the ecclesiastical rod held

over them, put an end to their prayer meeting, nor have more than one or two of them dared since that time to come to our chapel; but instead of praying any longer for my success, some of them are become violent opposers.

I had from the first carefully avoided every thing which could be construed into hostility against either the Methodists or any other party; though I fully expected they would commence hostilities, and so it has happened. The Methodist preachers, and the people stirred up by them, have been doing every thing in their power to alarm and terrify the people around, by misrepresentation, in order to prevent their hearing me; that they have succeeded in their unjust and illiberal plan, with some persons, and that probably they will succeed with others, I cannot doubt; their violent and bitter opposition has, however, disgusted some whom they have sought to influence; and, notwithstanding these things, I continue to have good, sometimes crowded congregations.

Third. From the above remarks, any distant friends, and the friends of the Unitarian cause, may perceive, that I have not laboured altogether in vain since my last removal, and that, on the whole, I have reason to rejoice in the degree of success I have already obtained. If it please God to spare my life a few years, I hope to establish a good and permanent congregation at Kirkstead, in the evening of my life, and to furnish another proof that Unitarian Christianity is capable of becoming the religion of the poor and unlearned, of turning sinners from their evil ways, and of producing the most important moral effects among the more humble classes of society. Hitherto, since I came into Lincolnshire, the work at Kirkstead has required so much attention, and my residence being at present, unavoidably, seven or eight miles from the place of my ministry, has added so much to my labour, as to prevent my yet attempting to carry into effect other plans which I have projected for the promotion of the cause; but I hope, during the summer, to extend my exertions to some other places, at least occasionally; and I trust the congregation at Kirkstead will not be the only one I shall have the pleasure of raising by returning to this part of the kingdom.

R. WRIGHT.

REASONS WHY CHRIST APPEARED AFTER HIS RESURRECTION CHIEFLY TO THOSE WHO HAD BEEN HIS DISCIPLES.

AMONG the objections occasionally urged against the evidence of the resurrection, there is one on which great stress has been laid, and which has been thought not unplausible by some sincere believers in the truth of the gospel history. It has been said, why confine the testimony to a comparatively small number of witnesses; and those, too, selected from the private and personal friends of Jesus? If he had come forward boldly to preach in the temple with the same openness and publicity as before his crucifixion, it cannot be conceived that the most inveterate of his enemies would have had the hardihood to deny the reality of his pretensions. The whole Jewish nation must then have assented to his claims, and thus his religion would have been received from the first without doubt or hesitation, and would have diffused itself much more rapidly and extensively.

In considering this objection, the first remark which occurs to us is, that

it implies an erroneous view of the proper object of inquiries into historical evidence. We make the inquiry in order to ascertain not whether this or that kind of evidence would have been stronger,—but simply, whether we have what is sufficient. Are the witnesses actually brought forwards worthy of credit, or are they not? In requiring our assent to their testimony, is any demand made upon our faith which is inconsistent with our character as rational and intelligent beings? If not, the question, whether witnesses of a different description would have been better, is altogether irrelevant and out of place. If we have already enough, it is uncandid and unreasonable to require more.

We may observe, in the second place, that the objection proceeds upon a statement of facts which is indeed nearly correct, but not exactly so. It is not altogether true that our Lord confined his appearance after his resurrection exclusively to those who had been his friends and disciples. St. Paul was not only not a disciple, but a bigoted, persecuting unbeliever. The sudden and remarkable change in his professions and conduct after his interview with Christ is reported to have taken place, can be accounted for on no other principle than the reality of that remarkable event. In him, therefore, we really have, what is so often demanded, the testimony of an unbeliever—nay, more, of a persecuting foe, converted by proofs which he was unable to resist, of the truth of those facts on which our religion is founded. How is it, then, that those objectors who profess to doubt of the resurrection, because, as they allege, it is attested only by friendly and interested witnesses, nevertheless refuse their credit to the testimony of Paul? Perhaps it may be owing to the very circumstance which ought to give to this testimony its highest value; namely, the manner in which his zealous and unwearied exertions in the Christian cause decisively proved that the witness himself was ever after fully convinced of its truth. The name suggests the disciple, not of Gamaliel, but of Jesus. They think only of Paul the apostle, and forget that the proof of the resurrection was originally addressed to Saul, the persecutor.

But the most important consideration is, that whatever effect we suppose to have been produced by such a method of publishing the gospel as these objectors recommend, upon the minds of the Jews at that period, what is of much greater consequence, namely, its effect upon the multitudes in every age and nation to whom that gospel has since been addressed, would have been materially injured. If, immediately after his resurrection, Jesus had appeared to the assembled Jewish nation with the same openness and publicity as before, either they would have been converted by such an extraordinary proof of his divine commission, or they would have persisted in refusing their assent. Let us assume what seems at first to be the most favourable supposition; that, notwithstanding the continued influence of the same prejudices, passions, and interests, which had before led them to refuse their allegiance to a spiritual Messiah, they had acknowledged that he was in reality risen from that grave to which their own barbarity had consigned him, and, in consequence, admitted the validity of his pretensions. What, in the first place, would have been the *immediate* result? That the worldly-minded Sadducee, the haughty priest, the hypocritical self-righteous Pharisee, would enrol themselves as genuine disciples of the Galilean, the meek and lowly Jesus? That, in the task of propagating his faith they would have become the colleagues, or rather the subordinate assistants, of the obscure and unlearned men whom he had chosen for his apostles? To

suppose this, would be to suppose a moral miracle worked upon their minds, much more extraordinary, deviating much further from the usual operation of motives upon the human mind, than the miracles actually performed by Jesus and the apostles deviate from the usual course of Divine Providence. No; all that we can with any reason suppose, is simply, that they would have conformed to the outward profession of the Christian faith, and that in doing so, they would have remained in spirit and character Pharisees. Like too many of their successors, the Grecian philosophers, who afterwards, in similar circumstances, continued under the influence of the same prejudices, the same worldly views, the same overweening pride of human learning, the same dislike or contempt of the simplicity of the gospel, which had distinguished them while Heathens. The consequence would have been, that the pure gold of the divine word would have been corrupted from the beginning with that base alloy of human traditions by which, in the later ages of the Christian church, it has been so grievously debased and disfigured.

But again, if such would probably have been the pernicious effect of a successful appeal to the Jewish rulers on the doctrine and character of the church, what would have been the effect on its evidence? I mean, of course, not as to its intrinsic validity, for that would have remained the same, but its influence; the impression it might be expected to produce on the generality of mankind, and especially on the enlightened and reflecting. Let it be supposed that the chief priests and other leading men had been converted, and that in consequence the whole Jewish nation had admitted the claims of Jesus to the character of their Messiah; how would these claims have appeared to us at this distance of time? If Christianity had existed from the first in the form of a national establishment, might not the sceptic of the present day have had a plausible pretence for representing the whole as a politic manœuvre, got up under the auspices of the state? Whereas, we have now the best possible grounds for relying on the fact of our Saviour's resurrection, because, independently of the high credibility of the witnesses, we see that there were not wanting those who, with all the power in their hands, were animated by the strongest motives to detect and expose an imposture, if any such had been attempted.

Besides, if our Lord had presented himself to the chief priests or the assembled multitude, from their concurrence, under such circumstances, we, in later times, could have derived no perceptible addition even to the direct testimony. None of the Jewish rabbis, or of the populace, could have been *to us* equally credible witnesses with the apostles. How were they to know that the person whom they saw was indeed the Jesus who had been crucified? They could only judge, as we do now, from the testimony of those who had known him. For most of them had probably seen him only occasionally, for a short time, in a crowd, at a distance; so that they were much less likely to be familiar with his person, or to be competent to judge after his resurrection whether it was indeed the same, or only another somewhat like him. After all, therefore, the real *effective* testimony, that upon which alone any reliance could now be reposed, would still have been that of the very persons whose evidence is now before us, namely, the apostles and evangelists.

Hitherto we have argued this question upon the supposition, apparently most favourable to the objectors, that the effect of a public appeal to the nation and government of the Jews, would have been to convince them of the reality of the fact; and not only so, but to compel those worldly-minded

expectants of a prince and conqueror to acknowledge the pretensions of a crucified Messiah. But suppose it had been otherwise, and that they had still persevered in their pertinacious opposition, and at least pretended unbelief, with what triumph would the scoffer of the present time have then urged that the pretensions of Jesus had been fully tried at the time and found wanting; that the evidence had been examined and rejected by those who were upon the spot, and had the best opportunities of judging of its truth! And there are many reasons which render it highly improbable that the result of a public appeal to the Jewish leaders would have been successful. It is, on the contrary, almost certain that they would have continued immoveable in their rejection of Jesus. They could not possibly suppose that *they* would ever be the favoured adherents of such a Messiah, with whom they had always been on terms of the most bitter hostility, and whom they had themselves so recently brought to a most cruel and ignominious end. To acknowledge him to be the Messiah would, therefore, have been to convict themselves of a most foul and atrocious murder; and estimating, as they naturally would do, his character and dispositions by their own, they could expect nothing less from his vengeance than that he would make it the first act of his kingly power to bring them to exemplary and merited punishment. They would consequently have sought for every possible excuse for refusing their own assent, and would have used all their influence to induce the people to do the same. And under the guidance of such passions, such invincible prejudices, and such powerful motives, from a regard to their own safety, the excuses would not be long in presenting themselves. It was an apparition; it was sorcery; it was some vile trick of the disciples, who had attempted to bring about an apparent fulfilment of his prediction, by stealing his body from the grave, and putting forward another, somewhat resembling him, to personate their Master. Why, indeed, should we suppose that they who had already witnessed, unmoved, the most stupendous and undeniable miracles, should now give up their evil heart of unbelief? If the resurrection of Lazarus produced no impression, why should we expect any different result from that of Jesus himself? If they had already blasphemed the Holy Spirit, by ascribing the mighty works of God to the influence of Beelzebub, what possible reason can we have for supposing that they would believe in one who had risen from the dead, when that belief implied a surrender of their long-cherished prejudices, of their bad passions and worldly interests?

We have been considering this subject merely on the ground of its connexion with the evidence on which our Christian faith is founded; otherwise it might seem not unreasonable to inquire what *right* had they to the sort of notice from our Lord which is implied in a public appeal to them to attest the reality of his resurrection—they to whom the decisive proofs from prophecy and miracles had already been offered in vain? But it is enough to have shewn that the immediate, and still more the permanent, interests of mankind at large, as connected with the success and general diffusion of the gospel message, would have been little promoted by entrusting it to the charge of such unsuitable and incompetent witnesses.

W. T.

REVIEW.

ART. I.—*The Balance of Criminality, or Mental Error compared with Immoral Conduct: addressed to Young Doubters.* By Isaac Taylor, Minister of the Gospel, Ongar.

WERE this little book merely, what some Calvinistic books have been, the condemnation of Unitarianism for itself alone, by some honest individual mind, it might excite some temporary feelings of regret; but pity and deep concern are awakened by the publication before us. And when it is remembered for how many improving works we are indebted to the various members of a family of which its author is, we believe, the head, we feel it quite a violation of some of our best and most sacred associations to be so placed on the unpleasant and unprofitable task of self-defence.

Mr. Taylor addresses himself here to the young. His aim is to shew the guilt of *doubting*. Begging the question completely, and taking for granted that the Holy Scriptures *do* verily and indeed teach the doctrine of the Trinity and of Hereditary Depravity, his object is to impress on the youthful mind the extreme sinfulness of refusing implicit assent to these doctrines; and, instituting a comparison between those who dishonour their Maker in refusing to admit what he has revealed, and those who refuse to obey what he has commanded, he decides that the former are more criminal than the latter. Were Mr. Taylor's premises granted, we *yet* cannot see how, unless he were gifted with the attribute of omniscience, it could be possible for him to decide this question; for the moral law may or may not be observed from the high motive of love to him who appointed it; and under the former supposition it is obviously absurd to compare those who thus humbly endeavour to keep it, with others who are governed by a mere selfish regard to interest. But the premises are *not* granted; for neither warnings nor threatenings of men can, we hope, frighten conscientious individuals from their own views, seriously acquired and humbly kept, of divine truth.

It is admitted on all hands, that free inquiry has in many cases terminated unhappily to the individual mind: there is a kind of scepticism in particular, the frequent result of a narrow and injudicious education, the rebellion of the spirit against mental tyranny, which is often fatal to the peace and virtue of a character; nor can Unitarians be too careful how they deal with converts of this sort. But if Mr. Taylor wishes to diminish their number, and we desire it as heartily as he, he will not do so by the course he is now adopting. The young people of his flock will find out, infallibly, that he has gone too far. They must some time or other hear that there have been individuals whom worldly prospects could not seduce, nor worldly terrors affright, from the views which are here held up as springing from mere indulgence of the selfish and unworthy passions. They must learn in time, that the Saviour, of whom it is here said, that "in their hearts they hate him," has been defended by many among us against the most virulent attacks of infidelity. They must find, if they ever mingle with the young people amongst us, that their own books are read, their devotional sentiments quoted, their names, when pious and sincere, held in honour; that we gladly kindle our own love to Christ at the same altar with them; and that

we even sometimes incur the danger of imbibing partial prejudice, for the sake of what we deem universal truth.

There is some foundation for what Mr. Taylor says, that it is hardly worth while to ask the giddy, thoughtless, and happy, what their opinion may be of Christ; hence it is, that no serious Unitarian can rejoice to see the bands of Calvinism broken by the mere power of the animal spirits, and the desire of a more accommodating code, because he dreads the powerful re-action sure to take place in a case like this; but, on the other hand, he never is better satisfied with the religion he has adopted, than when he finds that it has served as a check to the most unbounded scepticism; that the possibility of belief in the Saviour, and acceptance through the mercy of God manifested in him, apart from belief in Calvinism, may, and actually has, come to some souls as a blessing of unutterable value, as the one thing which seemed to stand between them and hopeless misery of spirit.

But the most painful part of Mr. Taylor's book is the constant effort therein apparent to fix upon Unitarians the stigma of being haters of Christ.

"The mere worldling," says he, "neglects the Redeemer completely; yet he talks, if put to it, respectfully of our Lord and Saviour Jesus Christ. The Unitarian can scarcely stoop even to such customary politeness towards a personage *whom in his heart he hates*, whose claims he resists, whose honours he prides himself on denying. His aim is to dethrone the Carpenter's Son, by sly insinuation to lower his influence, or by open opposition to disgrace his determined followers."—P. 62.

All this requires "much patience." Warm, as every generous and virtuous youthful heart must be, with admiration for the divine character of our Lord, glowing with love for the meekness, gentleness, exquisite compassion and perfect submission that was in him, can there be a more effectual way of bringing odium upon a people than by representing them as enemies to him? Even if they are so callous themselves as not to feel keenly an accusation like this, they cannot but regard it as a drop of bitterness infused into their mortal cup, that the young, generous and confiding mind is thus turned against them, that hatred to profligacy is decidedly marked out, by a minister of religion, as a less duty than hatred to Unitarianism. The liar, the drunkard, the murderer, the adulterer, indeed are to be shunned; but there is a being whose guilt taints the air with a yet more offensive breath of corruption, and this being is "the intelligent, determined Unitarian."

Were we inclined to exasperate, passages in this book might be quoted without number for that purpose; but the simple object of Christians ought to be mutual improvement in faith and practice, and Mr. Taylor's book will do us no good. He seems himself, indeed, to have taken particular care to know as little of "the accursed thing" as possible; but when next he "draws an angel down" for the purpose of commenting on Unitarian worship, it would be more reverend to suppose *him* better instructed. And let not Mr. Taylor be so confident of possessing our hatred as he is:

"For all who hate Christ," says he, "those who do not honour him have charity: of such they can hope well; with such they can companionize and assimilate. But if any one love the Lord Jesus Christ too well (supposing this could be), for him, they have no word of favour. He is an enthusiast, an idolater, in their nomenclature; and they act accordingly."

If these pages should meet the eye of Mr. Taylor or any of his Calvinistic friends, we would entreat him to read the following extract from a sermon

by one of our ablest writers, which from beginning to end may be pc out as breathing Christian benevolence towards all, of whatever party may be, who "love the Lord Jesus Christ in sincerity."

"That which I hope and believe for myself," says Dr. Hutton, "I and believe for all my Christian brethren, even for those who differ widely from me. I deem them in error certainly, in gross error, in which it is of material importance to the interests of Christianity and c Christian world to remove: but I do not, *therefore*, doubt their safe do not question their final acceptance with the Father. God forbi know, and my heart would be narrow indeed if it did not rejoice to l that there are many burning and shining lights among them, many wl well prepared to meet the bridegroom, who are watching for the "Behold, he cometh!" whose lamps, ready trimmed, send up a brigl cheerful blaze, of whose oil it would be well if we could borrow. may be in error: but what then? They are in charity, the love of dwelleth richly in them; the law of Jesus is written on their hearts. forbid I should presume to try by my petty scales of orthodoxy or h doxy, call them which you please, those who have been weighed in th lance of the sanctuary and not found wanting."*

The author of "The Balance of Criminality," though his praise is lified, is evidently inclined to concede to Socinians the practice of duties. But is there no difficulty arising out of the nature of man i observance of these? Are worldly considerations sufficient, in thems to support the Socinian in scenes and through trials which break dow virtue of other men? Is there no such thing as self-denial among t No such thing as acting in contradiction to the ways of the world? Taylor well knows there is. He must be aware that the dictates worldly spirit are the last counsels a Unitarian listens to, in the simp of *remaining a Unitarian*. His principles are no passports to honou fame. He may be nevertheless in many respects a worldly being, an not our object to infer his superiority to the influence of lower m because we may find him acting independently of them in some inst But, if we find him, substantially and through various scenes of difficu character distinguished for sincerity, consistency, and superiority t temptations of life, then, upon Mr. Taylor's own hypothesis, we shoul nounce him to be a religious being, because our conviction would be t is led by a higher spirit than the spirit of the world.

"But he does not see the Saviour's Deity." No; and therefore cause on a careful, sober and religious consideration of the question, persuaded that this is not (as Trinitarians state it) a Christian doctrine, must be blind to the actual evidence of facts, and refuse to admit th good deeds can be done from any other than a low and worldly motive

Real faith, in which, however, we include a great deal more tha Taylor does, is indeed a matter of unspeakable importance: and whi are heaping censures upon bodies of men for admitting or not admit few ideas more or less which cannot be the subject of any specific *act* time would be better employed in seriously considering the general un fulness which pervades all. There are, indeed, particular faults into each particular party is liable to fall, but these are as nothing to that mon inconsistency which might be charged, with few exceptions, upc whole body of professing Christians, and which, it is to be feared, fi

* Hutton's Sermon on the Divine Omniscience.

refuge in the plea of universal depravity, while it neglects the promises of universal recovery, held out to all who will avail themselves of them.

In this comprehensive survey of defectiveness which is not peculiar to party, but belongs to human nature, we feel the littleness of a defence set up by any one sect against the attacks of another, and would remember that there is a sense in which it becomes us to feel that we have no claim to plead guiltless.

"We are accused of making too little of our Saviour, and we forget, perhaps, in our eagerness to defend ourselves, that we *are*, in common with all men, in danger of thinking too little of him." "Again, we are accused of making too little of our sins. Now the circumstance of our being thus accused, may have brought about the very thing with which we are charged: we deny that this is the tendency of our principles, and forget, perhaps, that it is, nevertheless, the tendency of our nature."*

From the unprofitable task, then, of self-vindication we turn, and only would hope that the accused and accusers may improve one another, and each take in larger draughts at the fountains of truth and charity.

ART. II.—*A Charge delivered to the Clergy of the Diocese of Peterborough, on the Influence of the Roman Catholic Question on the Established Church.* By Herbert, Lord Bishop of Peterborough. London, Rivington. Pp. 20.

THE position of the Church of England in relation both to the Roman Catholics and the Protestant Dissenters, at the present crisis, is peculiarly interesting. The public are naturally anxious to see in what light that position is viewed by the clergy themselves, and how their feelings with regard to it are likely to affect the ultimate decision of those great questions, which involve not merely an abstract principle of natural justice, but, in all probability, the continued repose and prosperity of the British empire. In this point of view, the charges of the superior clergy generally deserve attention, as affording indications of the state of opinion in the great and powerful body which they are intended to influence; but the high name of Bishop Marsh, coupled with the supremely important nature of the subject on which he has chosen to address the clergy of his diocese, cannot fail to attract a more than ordinary share of notice to the publication which we have placed at the head of the present article. We must confess that our bad opinion of the moral influence of religious establishments is not a little strengthened, when we find a prelate, so deservedly eminent for learning and abilities as the Bishop of Peterborough, in the same clear and luminous style which distinguishes the better productions of his pen, advocating the cause of exclusion and intolerance (for we do not see how the ideas can be separated), and inculcating principles which, if followed into their legitimate consequences, would almost lead to a denial of the right of liberty of conscience.

The principal object of the Charge is to point out the danger which must accrue to the National Church from granting the claims of those, whether

* Hints to Unitarians. Boston, America. Reprinted by the Liverpool Unitarian Book Society.

Catholics or Protestant Dissenters, who are excluded from civil offices in consequence of their religious opinions. His Lordship does, indeed, expressly deny, that the clergy have any desire to exclude their Roman Catholic brethren from civil offices merely on account of their religion, because he admits that the desire must be founded on a denial of the plainest of all natural rights, the right of every man to worship God according to his conscience, a right which it is both cruel and unjust to punish him for exercising. We naturally inquire, then, by what ingenious process of reasoning the *fact* of exclusion is reconciled with the admission of this abstract right; and, as we are ourselves unable to solve the difficulty, we give his Lordship's own words:

"We admit, that speculative opinions, *which have no tendency to disturb the welfare of the State*, are unfit subjects for the interference of the State. But, while the maxim itself is admitted to be true, we must remember that a true maxim may be falsely applied. When we argue that a religious opinion should not be made the ground of a civil restriction, because the State has no concern with speculative opinions, *we must prove that such opinion is merely speculative, we must prove that it has no tendency to influence the actions of men, or we shall not be warranted in drawing the conclusion, that the State has no right to interfere with it.* I ask, then, whether it *can be proved*, that the doctrine of Transubstantiation, or the Invocation of Saints, or the Sacrifice of the Mass, *have no influence on the actions of those who believe in those doctrines?*"—Pp. 7, 8.

We request the reader's attention to the passages marked in italics, because, upon the slightest reflection, it is quite evident that the qualifications of the general principle conveyed in those passages do virtually annul the principle itself. Who is to be the judge whether an opinion is merely speculative or not? What would become of the liberties of men, if the State were authorized to decide upon the *tendency* of their opinions? Every man, by openly professing an opinion, may be considered as implying his own belief in its truth and its good tendency. If the State chooses to doubt the fact, instead of refusing to admit him into its favour till it can be proved that such opinion has no bad tendency, it is bound to take him at his word, till it can prove the contrary; and of the tendency of opinions there can be no proof but in the actions which they produce. Actions alone furnish definite and palpable ground for civil regulations; and it is upon these, and not on the opinions supposed to precede them, that the magistrate, under any circumstances, is entitled to lay his hand. This distinction is so clear, and has been so often and so forcibly illustrated, that nothing but great anxiety to uphold a system could have led an acute and powerful mind to confound it. But the danger to be apprehended from Catholic emancipation does not arise, according to the Bishop of Peterborough, (Charge, p. 8,) from the speculative doctrines themselves, just enumerated, but from their connexion with others which are practical, such as that of obedience to the Pope. Admitting this to be the case, the question obviously occurs, why apply a *religious* test to avoid a political danger? The following is the Right Reverend Prelate's answer:

"A religious test being founded on articles of faith is less easily evaded than a political test. It is adopted, therefore, as an additional security, though the real object is to guard, not against the religious doctrine itself, but against practical principles connected with that doctrine."—P. 9.

We have already shewn the injustice of the principle assumed in this answer, the injustice, viz. of punishing men for the *supposed* tendency of

their opinions; we would merely observe, in passing, that the present application of it by Dr. Marsh is inconsistent with his foregoing assertion in p. 6, that the clergy have no wish to exclude the Catholics from civil offices merely in consequence of their religious belief. The very terms of exclusion are expressly levelled at the essential articles of their creed, and though this is done for the ostensible purpose of obviating other dangers imagined to arise out of that creed, yet the Catholic is subjected to the gross injustice of being disbelieved in the assurance, which he is willing to give in common with every other good subject, of allegiance to the rightful Sovereign of these realms, and of being compelled to seek the enjoyment of his civil rights by a renunciation of opinion, which, if he could once be induced to make it, would render him utterly unworthy of credit on every other occasion. If this be not religious persecution, we know not what is.

In page 10 of the Charge, we find another remarkable distinction insisted on between the enjoyment of religious liberty and the exercise of political power, and a line of argument pursued, founded on assumptions, which we are surprised the learned author should have ventured to obtrude on the public in the present day.

"Let the right—every man to worship God according to his conscience—be classed among the *natural* rights of man, and let it be granted that he should be allowed to do so as long as he abstains from disturbing the peace of his neighbours. But if he sets up a similar claim to the exercise of political or civil power, he sets up a claim that cannot be sustained. *A claim to civil power must be founded on civil relations; and we cannot always judge of civil relations without knowing the religion of the party concerned.* If, then, after due consideration, it should appear that persons of one description are better qualified for offices of trust and power than those of another description, there is neither injustice nor intolerance in bestowing those employments on the former and withholding them from the latter. And if the clergy in particular have reason to apprehend that additional power conferred on the Roman Catholics would endanger their own church, they are surely entitled, without being branded as bigots, to petition the legislature against measures injurious to themselves."

We must be allowed to observe, that the word *power* is insidiously used in this passage; it is calculated to mislead the unwary reader and blind him to the real state of the question. The object of the claims of the Roman Catholics is not power, but a restitution to that rank and position in the body politic of which they are unjustly deprived; nor do we see that their political influence would be materially increased by an admission to equality of right and privilege with their fellow-citizens. The *moral* strength of the Catholics would certainly be diminished by emancipation. The question does not relate to the preponderance of power, but to the enjoyment of civil privileges, which as much deserves to be ranked among the natural rights of man, till forfeited by crime, as liberty of conscience. What is meant by the insinuation, that a claim to civil power must be founded on civil relations? Is it intended, or, if intended, is it expected to be admitted in the present day, that a long monopoly of power constitutes a right to power; that the fact of one particular sect having been constantly in alliance with the state, places it in precisely those civil relations upon which it is asserted that a claim to civil power must be founded; and that these artificial—these accidental distinctions (for, in fact, they are only accidental), can abrogate the eternal principles of natural right and justice—can render it no

longer intolerance to restrict the honours and advantages of social life to one portion of mankind at the expense of the rest, and justify every measure, however in itself repugnant to the first principles of reason and equity, and however pregnant in its consequences with the most frightful mischiefs to society, which may be deemed necessary to the preservation of the monopoly? We cannot deny ourselves the gratification of placing in contrast with this heartless sophistry the clear and forcible statement of a fundamental truth by that generous advocate of liberty, Mr. Fox.

"It had been said by some persons, that although toleration was of itself abstractedly matter of justice, yet that in political speculation it should never be allowed to entrench upon or endanger existing establishments. The converse of this appeared to him to be true policy, and that no defence of any establishment whatever should be built on principles repugnant to toleration. Toleration was not to be regarded as a thing convenient and useful to a state, but a thing in itself essentially right and just."*

The probable consequences of a repeal of the statutes against the Roman Catholics are unfolded by the Bishop of Peterborough with a clearness and an energy in which the ever-wakeful jealousy of the spirit of monopoly is conspicuous, and which must have rendered this the most stirring and effective part of his appeal to his brethren.

"The first and necessary consequence would be a repeal of the Corporation and Test Acts. If free admission to offices of trust and power be granted to the Roman Catholics, the same free admission must à fortiori be granted to the Protestant Dissenters."—P. 11.

To the inquiry, whether such concessions might not restore harmony between the Church of England and other religious parties, we are favoured with the following answer:

"I wish, my Reverend Brethren, that I could answer these questions in the affirmative; but I fear that this imagined harmony will produce only fresh dissensions. A *new* question will arise out of this *new* order of things, of which few of us are at present aware; and this new question may produce universal discord. When all religious parties in this country are placed on the same footing in regard to civil power, when the ascendancy of the Church of England has thus merged into equality with other religious parties, and is virtually become a sect among sects, the question will soon arise, whether the emoluments which are set apart for the service of religion, should be *exclusively* enjoyed by the ministers of *one* sect. Under such circumstances it is not only probable that the question will be started, but when we consider the power and the numbers of those who in Great Britain and Ireland are no members of the Established Church, we shall find, that under such circumstances it will be impossible to evade the question. And when all religious parties have the same political power, exclusive possession of Church emoluments cannot be urged by one party on the ground that they belong to the present Establishment; for the very question at issue will be, whether the present Establishment shall remain."—Pp. 12, 13.

The author returns to this subject in p. 15.

"When all religious parties in this country are placed on a footing of equality with respect to civil power, will they be satisfied to see the emoluments of the Church remain in the exclusive possession of *one* party, a party which will then have lost its ascendancy, and have become a sect among

* In his speech in the debate on a motion for the Repeal of certain Statutes respecting religious opinions. See Parliamentary Register for 1792.

sects; a party which, if more numerous than any *single* sect, is less so than the others united? In other words, will they be satisfied that the present Establishment should remain?"

Now this must be confessed to be a very candid statement—it is plain and fair dealing without cant and hypocrisy; but the case is so strongly put, that, however excellent as an *argumentum ad hominem* for the clergy of the diocese of Peterborough, we much question his Lordship's prudence in exhibiting it thus forcibly to the public, supposing, as he seems to do, that the public do not already reason in the way which he so greatly deprecates. In this supposition, however, we are convinced, that the Right Reverend Prelate is not a little mistaken. We are persuaded, that a considerable portion of the public do already regard the Established Church as only a sect among sects, and are unable to discern any reason why the mere circumstance of having exclusive title to civil power should make her more than a sect; and though we are confident that there is no body of Dissenters in the country who have any intention, as is unfairly insinuated in p. 14, of despoiling the Church of her revenues, yet there is no doubt a numerous and growing party in the country, whose influence no bigoted opposition to liberal measures will tend to diminish, who are deeply sensible to the mischiefs of religious monopoly, and who cannot perceive why "the emoluments which are set apart for the service of religion, should be *exclusively* enjoyed by the ministers of *one* sect."

We are disposed, notwithstanding, to think that, in this instance, the Bishop's fears for his Church have obscured the ordinary clearness of his views, and made him apprehend danger from the very quarter where he ought reasonably to have looked for safety. For we hesitate not to affirm, that the chief danger to existing establishments will not proceed from the adoption of liberal measures, but from pertinacious resistance to them; and that a seasonable concession to the spirit of the times and the demands of reason and justice will do more to ensure perpetuity of the establishment, and infuse a moral vigour into her institutions, than the combined zeal of the whole bench of bishops in enforcing minute and vexatious regulations on the inferior clergy, and ostentatiously obtruding her claims on every public occasion. So strong is the disposition of most men to cling to whatever is established, so deeply seated in the human mind is the feeling of respect for what is ancient and venerable, that if establishments would only liberalize their institutions and breathe into their outward forms a spirit of accommodation to the manners and opinions of the age, we think they might almost subsist for ever. Whether such a result would be desirable or not, this is not the spirit by which establishments are usually actuated; and it would almost seem to be a part of the general plans of Providence concerning them, that, when they have fulfilled their purpose, they should be instigated to work their own destruction by a blind and infatuated opposition to every suggestion of improvement and reform.

The distinguished Prelate appears to us to have taken his strongest ground in setting forth the services that have been rendered to literature by our national clergy, and the great loss that would be sustained by society in the dissolution of so learned and accomplished a body. We will yield to none in our admiration of the genius, the erudition, and the virtues, which have so often adorned the ministers of our Established Church, and have thrown a lustre on the communion to which they belonged; nor are we less convinced than his Lordship himself of the necessity, in the present state of society, of an order of learned men to explain, defend, and inculcate Chris-

tianity, though we can by no means join him in the conclusion, that the qualifications of religious teachers always have been, and always must be, derived from a religious establishment, much less from such an Establishment as the Church of England. There are few names which we hold in higher reverence, and no writings which we think have more promoted the cause of pure morality, of rational piety, and of elegant taste, than those of Jortin, and Lowth, and Shipley, of Law and Paley, and, we may now add, of Parr; and precisely, because these are the men whose characters and productions exhibit least of that bigoted and exclusive spirit which is sometimes considered the test of a good churchman, and who would have gladly availed themselves of any opportunity to enlarge the boundaries and widen the basis of a system which at once cramped the vigorous exercise of their understandings and contracted the benevolent sympathies of their hearts. It is certainly remarkable, that the most valuable contributions to the ethical and sacred literature of our country have proceeded from men who were educated and formed the tone of their sentiments about the middle of the last century, when particular circumstances had made liberality the fashion of the day, and sanctioned a cordial intercourse between the friends of truth and learning among the clergy and the Dissenting ministers; those better days, when the amiable and pious Jortin, after speaking of the two Universities, could add with unaffected condour, "Let us do justice to the theological merits and useful labours of persons of another denomination in this country, of whom *Qui tales sunt, utinam essent nostri.*"*

But we cannot submit to Dr. Marsh's unwarrantable assumption, that "a Christian ministry, possessed of those attainments which are acquired by a learned education, cannot be formed without a Religious Establishment."—P. 19. We know it is a very prevalent fashion to depreciate the learning, if not the intellect, of the Dissenters. By a regulation, as impolitic as it is unjust, the doors of the national seats of learning are closed against men of the most honourable and conscientious spirit; and then, their want of advantages of which they have been so unjustly deprived, is turned as an argument against them to deny their attainments and throw contempt upon their cause. Nevertheless, we will be bold to affirm, that if their numbers and their means be impartially weighed, the Dissenters can produce their full proportion of learned and useful labourers in the cause of evangelical truth and philosophical inquiry; and we think the fact may be adduced to prove, that the love of truth, when it can be indulged without restraint or perversion, will operate as a more steady and powerful incentive to literary exertion, than all the advantages and distinctions of the most richly-endowed hierarchy. The names of such men as Lardner, and Benson, and Chandler, of Jeremiah Jones, of Pierce, and Barrington, and Farmer, and Leland, for the depth and accuracy of their learning, their powerful reasoning, their patient research and critical acumen, would confer honour on any church, even the Church of England; the ministers of which, when they seriously apply themselves to the acquisition of that theological knowledge with which their own academic institutions so imperfectly provide them, do not scruple to have recourse to these distinguished nonconformist divines to supply their deficiency in those qualifications which, if we are to believe the Bishop of Peterborough, are unattainable without a religious establishment. It is singular that the precursors and instructors of the present race of German theologians, who, with all their extravagances, have done more than any other

* Preface to Remarks on Ecclesiastical History, p. xxx.

class of men to illustrate the Scriptures, appear to have been English divines, though not generally of our Established Church; but the Nonconformist Lardner, and Jones, and Benson, and Barrington, and Pierce. We do not quote these examples in a spirit of parade and invidiousness, but merely to shew that the Dissenters have been wronged, and that we have some ground for refusing assent to the sweeping and unqualified assertion of Bishop Marsh, that there can be no learning without an establishment.

We are willing to hope that better days are in reserve for mankind, and that an enlightened and intelligent public, such as is now strengthening itself in every free country in Europe, if unrestrained in the application of its energy and resources, will be found hereafter abundantly adequate for the accomplishment of all those objects to which establishments have hitherto been deemed essential, and which yet they have so imperfectly fulfilled. Their existence, moreover, has in most countries prevented the resources of the public from being sufficiently appreciated and sufficiently tried. In the Netherlands, at the present day, there are perhaps more literary and scientific institutions in a healthy and flourishing state than in any country of the same extent in Europe; but of these institutions we believe the whole, or, at least, the far greater part, are entirely dependent on the voluntary support of the public.*

The Protestant Dissenters of England, we mean all who really deserve that title, by acknowledging, in their utmost extent, the principles of religious liberty, have never yet felt their strength; they have weakened themselves by internal jealousies and divisions, and by meanly compromising their principles in order to secure some partial benefit, instead of uniting with one heart and one voice to demand the restitution of their rights, and combining their resources to found on a wide and comprehensive basis some national institution, that might compensate to them the want of those academical advantages from which they are so unjustly excluded at the two Universities. This last want we trust to see effectually supplied in the London University. Nor will we dissemble our fervent hope, that the different bodies of Protestant Dissenters throughout the kingdom will avail themselves of this noble institution for the complete education of their divines, by connecting with it the necessary provisions for instruction in the various branches of theological learning. We can conceive of no event that we should hail with greater delight, as more calculated to destroy that miserable spirit of sectarianism which imbitters the intercourse of society and degrades the theological literature of our country. Young men of ardent and ingenuous minds, brought out of the bosom of different communions and mingling together in the free spirit and generous rivalries of a great national seat of learning, could not fail, amidst the light of science and philosophy, to unlearn the prejudices of a party, to acquire a more enlarged and independent mode of thinking, and to cling most earnestly to those truths which rest on the strongest evidence, are most in unison with the unperverted sentiments of the human heart, and tend most directly to the improvement and exaltation of the human species. There are several branches of theological learning, of which all religious sects might agree to found a professorship, as not involving any discussion of controverted opinions, such as Hebrew, Syriac, and the other Oriental tongues, Biblical Criticism, Jewish and Christian Antiquities, Ecclesiastical History, and the Evidences of Religion, Natu-

* See a very interesting article on this subject in a recent number of the *Revue Encyclopédique*.

ral and Revealed. It is true, that a bigot might intrude controversy these, and indeed into any subjects; but a professor, filling a national c dependent on the public for his support, and having nothing but his ch ter for learning and integrity and the love of truth to procure him favour, would be placed in circumstances peculiarly favourable for pre ing a tone of candour and impartiality in his lectures; and, for instru in what the Germans call Dogmatic Theology, and the grounds of the d ent controversies agitated among Christians, each sect might make a se arrangement and a specific provision. In every point of view, consid the advancement of moral truth as supremely important to the cont happiness of mankind, we trust the moral sciences will receive equa couragement with the physical in the London University. Our pray that the love of truth may be the presiding genius of the place. I hopes are realized, if learning and talents and eloquence meet with th couragement they deserve, and the Dissenters heartily avail themsel the advantages which such an institution so abundantly presents, we not despair of ultimately seeing a race of moral and Christian teachers who, with the various and accurate learning, the discriminating judg and correct taste of the Bishop of Peterborough, shall combine that u fined spirit of Christian charity and that attachment to the rights and ties of mankind, which we are sorry to say the present Charge wi allow us to add to his Lordship's other endowments, and to the culti of which we fear there are but too many obstacles within the limits establishment.

ART. III.—*The Constitutional History of England, from the Access Henry VII. to the Death of George II.* By Henry Hallam. In 2 4to. London, Murray, 1827.

(Continued from p. 173.)

IN the second volume of his Constitutional History, Mr. Hallam r the narrative of the dissensions between the King and the Parliamen traces it at considerable length to the death of Charles, in 1648. In h mate of the character of the two contending parties, he differs as muc Hume on the one hand, as from Mrs. Macauley and Mr. Godwin other. By the admirers of the former it will probably be thought t has drawn too harsh a character of the King; by the partizans of the that he has not done justice to the merits of the Parliament. In his to be most strictly impartial, it does indeed seem to us that Mr. Hall judged the Parliament too severely in passing upon them the fol sentence:

"Of the Parliament, to begin with the more powerful and victorious it may be said, I think, with not greater severity than truth, that scar or three public acts of justice, humanity, or generosity, and very few tical wisdom or courage, are recorded of them from their quarrel w King to their expulsion by Cromwell."—Vol. II. p. 2.

Of the justice or generosity of the Long Parliament, it may be diff speak in favourable terms. The men who erected High Courts of to deprive their political enemies of the advantages which the free ju of a jury would have given them,—the men who shackled the press wi restrictions, and who, for the offence of slander, passed a sentence of

ment for life, have but few claims to the title of just. Yet to deny to them the qualities of political wisdom and courage, is surely a departure from the truth of history. Throughout the whole of the protracted dispute between the King and the Parliament, the latter displayed a sagacity in the accomplishment of their purposes which has been seldom equalled. Can we suppose that without the exertion of genius and talents of the highest order, it would have been possible for them to have succeeded in overthrowing a form of government which was supported by the prejudices of a majority of the nation? Still less just is it to accuse those men of the want of political courage who ventured upon, and for a time succeeded, in the boldest experiment ever tried in this or perhaps in any other nation, an experiment of the most doubtful aspect, and which placed in the most imminent perils their fortunes and their lives.

The Chapter (XIII.) "on the State of the Constitution under Charles II.," is valuable, from the quantity of Parliamentary learning which it contains. During this reign some important controversies occurred between the two Houses, which were carried on with a warmth and violence almost ridiculous. These disputes are detailed at considerable length by Mr. Hallam, who has evidently derived great assistance in this portion of his work from the learned preface prefixed by the late Mr. Hargrave to Lord Hale's "Jurisdiction of the Lords." The remarks with which Mr. Hallam commences the present chapter, are, perhaps, not altogether so well considered as the other parts of his work. He lays down what he has himself termed "rather an extraordinary position;" "that the fundamental privileges of the subject were less invaded, and that the prerogative swerved into fewer excesses during the reign of Charles II., than, perhaps, in any former period of equal length." Amongst other assertions in support of this position, he tells us, that "the frequent session of Parliament, and its high estimation of its own privileges, furnished a security against illegal taxation. Nothing of this sort has been imputed to the Goverement of Charles, the first King of England, perhaps, whose reign was wholly free from such a charge." (Vol. II. p. 341.) Now, in fact, the government of Charles is not free from such a charge, but, on the contrary, it appears from the best evidence, that he made an attempt to raise money by means of a *benevolence*, or a pretended free-will grant, a mode of taxation said to have been invented by Edward IV., but declared to be illegal by a statute of Richard III. We learn this curious fact from the quaint Diary of Pepys, who, under the date of 31st August, 1661, has the following entry: "At Court things are in very ill condition, there being so much emulation, poverty, and the vices of drinking, swearing, and loose amours, that I know not what will be the end of it but confusion. And the clergy so high, that all people I meet with do protest against their practice. In short, I see no content or satisfaction any where in any one sort of people. The benevolence proves so little, and an occasion of so much discontent every where, that it had better it had never been set up. I think to subscribe £20." (Vol. I. p. 115.) That this exaction was not confined merely to the persons about Court, or even to the metropolis, but was intended to be a levy upon the nation at large, appears from an anecdote which has been preserved by the compilers of the Parliamentary History, and which is probably quite authentic. The circumstance is said to have happened in the year of the Restoration. "It was then thought proper to supply the present necessities of the King and State, to send officers about the kingdom to collect what money each person would freely contribute on that occasion, and which was also called a benevolence. The

collectors came to the house of an old lady of the name of Wakefield, who then lived in the town aforesaid, and having told her their errand, 'Alas! alas!' said she, 'a poor King, indeed, to go a begging the first year of his reign! But stay, I will bestow something on him,' and telling them out ten broad pieces, 'Here!' says she, 'take those.' The officers were going away very thankful for what they had got. 'Hold!' says the old lady, 'here are ten more to bear the charges of the other, and then, perhaps, some of them may reach him.'"* (*Parl. Hist.* Vol. II. p. 364)

Although Mr. Hallam has entered at great length into the ecclesiastical history of some parts of our annals, he has treated very sparingly of those two very important measures the Corporation and Test Acts, with regard to which we had hoped to find some curious historical information. At the present moment, when the policy of continuing those enactments is called in question, it would have been a singular service to the cause of liberal inquiry to have examined the original reasons and grounds upon which these measures were founded. With regard to the Corporation Act, Mr. Hallam appears to be mistaken in supposing that it "struck at the heart" of the Dissenting party. At the time of the passing of this Act, a considerable proportion of the churches were filled by the Presbyterian clergy, who did not retire from them till compelled by the Act of Uniformity, and the Dissenting laity at this period were in the habit of communicating with the church. Even after the passing of the Act of Uniformity, the taking of the Sacrament according to the Church of England was no test by which the Dissenters could be distinguished, for though after that Act the Presbyterian *ministers* thought proper, for the most part, to withdraw from their churches, yet they by no means inculcated upon their laity the propriety of abstaining from a communion with the church. "The Church of England," says a writer, not too well disposed towards the Dissenters, "was now so firmly by law established, that there could have been nothing wanting towards peace and conformity but a steady execution of the laws, and some tender regard to the ejected ministers, who were many of them men of piety and moderation, and who did not pretend that the church communion was unlawful as to lay communion, though they thought the terms of ministerial conformity too hard for them, and therefore, after the exercise of their ministry in some private meetings, they usually came to the public offices in their parish church, and joined with the priest and congregation, not only in prayers, *but in the Sacrament of the Lord's Supper*, so beginning the example of occasional conformity, not for interest or for any secular intention, but to all appearance for charity and brotherly love."† It is singular that so general a misapprehension should have existed on this point, for there is no fact in our history capable of fuller and more satisfactory proof than this, *that the Sacramental Test in the Corporation Act was not intended to operate to the exclusion of Dissenters from municipal offices.*

---

* Hall the Chronicler tells a somewhat similar story of Edward IV. "The King had called before him a widow gentlewoman much abounding in wealth, and equally stricken in years, of whom he only demanded what she would freely give him towards the support of his great charges. *By my troth*, quoth the old lady, *for the sake of thy lovely countenance, thou shalt have twenty pounds.* The King expecting scarce half that sum, thanked her, and gave her a loving kiss. Whether the flavour of his breath did so warm her old heart, or she esteemed the kiss of a king so precious a jewel, she swore directly that he should have twenty pounds more, which she as willingly paid as offered."

† Kennet's Complete Hist. of Eng. Vol. III. p. 267.

The history of the negociations which took place at the commencement of the reign of Charles II. between the High Church party and the Presbyterians for a *comprehension*, is treated at some length by Mr. Hallam, who has remarked with much severity upon the illiberal and uncompromising spirit displayed by the former party at the Savoy conferences. Some portion of the same censure might also have been justly bestowed by him upon the Presbyterians, for it is painful to find that while they were seeking to relieve themselves from religious disabilities, they were desirous at the same time of fastening similar fetters upon others, so imperfectly at that time were the true principles of religious toleration understood. At a conference between the two parties in the King's presence previously to the publication of the King's Declaration of 25th Oct., 1660,* in favour of liberty of conscience, the Lord Chancellor intimated that the King had been petitioned by the Independents and Anabaptists for liberty, in consequence of which it was proposed to be inserted, permitting all persons to meet for religious worship, so that it was not to the disturbance of the peace. This was supposed to be intended for the benefit of the Papists. "The Presbyterians," says Calamy, "were afraid to speak against it, lest all sects and parties should look upon them as the causers of their sufferings, and they should be represented as grossly partial in desiring liberty themselves, while they would have no others have it with them. At length Mr. Baxter, fearing their silence might be misrepresented, spake to this purpose: That Dr. Gunning, a little before speaking against sects, had named the Papists and Socinians; that for their parts they did not desire favour to themselves alone, and rigorous severity against none; but as they humbly thanked his Majesty for his declared indulgence to themselves, so they distinguished the tolerable party from the intolerable; for the former they humbly craved just lenity and favour; *but for the latter, such as the two sorts mentioned, for their parts they could not make their toleration their request.*"—*Life of Baxter*, p. 150.

Before we conclude our remarks on the portion of the work before us which relates to the reign of Charles II., we must say a few words as to the view taken by Mr. Hallam of the character of Algernon Sidney, which has, we believe, caused some surprise. After stating the inclination of his opinion to be, that Barillon spoke the truth in his statement of the sums of

---

* With regard to this Declaration, we find the following note by Mr. H.: "Burnet says, that Clarendon had made the King publish this Declaration, *but the bishops did not approve of this; and after the service they did that Lord in the Duke of York's marriage, he would not put any hardship on those who had so signally obliged him.* This is very invidious; I know no evidence that the Declaration was published at Clarendon's suggestion, except, indeed, that he was the great adviser of the Crown; yet in some things, especially of this nature, the King seems to have acted without his concurrence. He certainly speaks of the Declaration as if he did not wholly relish it, and does not state it fairly." There certainly is evidence to support Burnet's statement, for it appears from Calamy's Life of Baxter, (p. 149,) that Clarendon *drew up the Declaration*, and that the conference respecting it (mentioned above) was held at his house. On a subsequent occasion, Clarendon acknowledges that he made himself obnoxious to the bishops by appearing to support the Presbyterians. *Life*, Vol. II. p. 304. 8vo. edit.

In the course of the same note, Mr. Hallam says, "In State Trials, Vol. VI. p. 11, it (the Declaration) is said to have been drawn up by Morley and Henchman for the Church, Reynolds and Calamy for the Dissenters; if they disagreed, Lords Hollis and Anglesea to decide." If Mr. H. had looked into either Neale or Calamy he would have seen that these persons were only appointed "to determine of any words in the alterations."

renders this incredible."

In a note Mr. Hallam adds, "I must fairly confess that, in my op all those who believe that Sidney took the money at all, believe that h it for himself." And again, "It has been the fashion for a long (chiefly, I am persuaded, through the influence of the ear, the na Algernon Sidney having so specious a sound) to exaggerate his meri that those who are best able to form an estimate of them are carried : and I have no doubt that such as know very little will be dissatisfie what I have said of their idol." Now, even at the hazard of being rec by Mr. Hallam amongst "those who know very little," (not a very description, it must be confessed, of such as may be pleased to diffe him,) we admit that we are dissatisfied with what Mr. Hallam has sai we are inclined to believe that in saying it he has suffered his usuall and excellent judgment to be warped by a desire of ultra-impartiali there, we would ask, any danger to be apprehended from an ardent a tion of such a character as Sidney's, that Mr. Hallam thinks it neces subdue it with his doubts, and to damp it with his insinuations? V asked what authentic and contemporary evidence there is to shew th ney did not receive these monies for his own use; to which we a that the whole of his conduct and character disprove it. Can it be su that the man who could not be induced to supplicate even his own fat money,* would become a willing pensioner upon the bounty of the king? "Whilst I live," says Sidney, in a letter to one of his friends gland, "I will endeavour to preserve my liberty, or, at least, not con the destroying it. I hope I shall die in the same principles in which lived, and I will live no longer than they can preserve me. I have life been guilty of many follies, *but, as I think, of no meanness.* I w blot and defile that which is passed by endeavouring to provide future. I have ever had in my mind, that when God should cast such a condition as that I cannot save my life but by doing an in thing, he shews me the time is come wherein I should resign it." Is t language of a man who, to use an unworthy expression of Mr. Ha

says the infamous Lord Howard, in giving his evidence, "I was with Colonel Sidney when he was going into London, and he did take it, several guineas; I can't tell how much it was; I suppose they might be about sixty; and put them into his pocket, which he said were to give Aaron Smith." *

Our limits will not permit us to accompany Mr. Hallam through his inquiries into the Constitutional History of James II., and of the Revolution, which he has entered into at great length, and with much exactness. The hero of his history is William III., whom he idolizes with almost the fervent feelings of an Orangeman, though, we need not say, upon very different grounds. We shall close our remarks with the following eulogistic character of that sovereign:

"The Whigs, such of them at least as continued to hold that name in honour, soon forgave the mistakes and failings of their great Deliverer; and indeed a high regard for the memory of William III., may justly be reckoned one of the tests by which genuine Whiggism has always been recognized. By the opposite party he was rancorously hated, and their malignant calumnies still sully the stream of history. Let us leave such as prefer Charles I. to William III. in the enjoyment of prejudices which are not likely to be overcome by argument. But it must ever be an honour to the English crown that it has been worn by so great a man. Compared with him, the statesmen who surrounded his throne, the Sunderlands, Godolphins, and Shrewsburys, even the Somersets and Montagues, sink into insignificance. He was, in truth, too great, not for the times wherein he was called to action, but for the peculiar condition of a King of England after the Revolution; and as he was the last sovereign of this country whose understanding and energy of character have been very distinguished, so he was the last who encountered the resistance of his parliament, or stood apart and undisguised in the maintenance of his own prerogative. His reign is no doubt one of the most important in our constitutional history, both on account of its general character, which I have slightly sketched, and of those beneficial alterations in our law to which it gave rise."

ART. IV.—*The History of Ireland. By John O'Driscol.* 2 Vols. London, 1827. Longman and Co.

(Concluded from p. 176.)

HAVING given a general account of Mr. O'Driscol's work, we shall proceed to make some extracts, and the first shall be his description of the state of Ireland from the time of the establishment of British power in Leinster to the time of Elizabeth, or later. It is a description which should make Englishmen anxious to promote the peace and welfare of a country which suffered so much from the miseries a few were permitted to inflict.

"Notwithstanding that four-fifths of Ireland was not represented, or permitted to be represented in the Leinster Parliament, yet this provincial assembly did not hesitate to legislate for the whole kingdom; while they denied the Irish the protection of the law, they held them subject to its penal enactments. With astonishing inconsistency, the Colonial Parliament, when adverting to the Irish people in their acts, designate them as the 'Irish enemy,' as aliens and foreigners in a state of perpetual war, and yet hold them to be bound by, and to owe obedience to, those very laws which so stigmatize them.

* State Trials, Vol. IX. p. 852. Aaron Smith was a man deeply involved in the dangerous councils of Sidney and his friends.

"The Irish were placed in an awkward and distressing position. The people could not tell which code of laws they were to obey, their own or the English. The nobles were at a loss to comprehend by what titles they held their estates, whether the ancient tenure of Tainistry, or the British fee simple. They were denied the benefits of either, and subject to the penalties of both.

"If an Irishman killed an inhabitant of the Pale, he was tried by the British law, and executed for murder; if an Englishman or Anglo-Irishman slew a *mere* Irishman, he was tried by the Brehon code, which subjected him to a fine only. It was the same in the case of property, whenever a question arose between the Irish and the Colonists. If the Brehon law invalidated the title of the former, the rule of that abrogated code was applied; if it confirmed his possessions, then the law of England was appealed to, and he was stripped of his inheritance. These two codes met the Irish in every transaction of life like a doubly-armed adversary. If the Chieftain executed the ancient law within his own territory, or collected the accustomed dues from his clansmen, he was held to be guilty of high treason by the law of England. If, on his death, his heir claimed, by the same law, to be entitled to the inheritance of his ancestor, he was answered, that by the Brehon code the inheritance had lapsed to the clan, and the Crown therefore claimed it.

"It is not wonderful that, under circumstances of so much hardship, the Irish were impatient of their condition. It was an object of the greatest importance to the nobility to convert their titles by Tainistry into British fee simples. The Tainist was an absolute prince upon his estate, subject only to the laws which custom had established. The inheritance was in his family, but was not limited to his immediate kindred. The clansmen might exclude his children, and elect a distant branch of the same stock to the succession. Again, the Tainist had no property in the land, which belonged to the clan generally, and he could claim no more than a customary usufruct for life. The substantial advantages of a British title were infinitely of more value than the power and splendour of a Tainist's rank; and the Irish Lords sought every means, and sometimes paid considerable sums, to be permitted to exchange their brilliant hereditary coronets, for the more solid security of an English title.

"The lower classes of the people were as anxious as the nobility to obtain the advantages of a British title. Every clan held its lands in commonage, and no man could claim a spot or farm as his own. This system, which appears to have worked well when the Irish institutions were in their vigour, was found, in their decay, to be full of inconvenience. Industry languished, and was almost destroyed, by the violence of the idle and the profligate. The power of the Chief, formerly limited by the law, and well defined by the ancient customs of the country, knew now no bounds, and fell, with a force accumulated tenfold by the calamities and distresses of the country, upon the industry of the peaceable and well-disposed. From this oppression the people longed to shelter themselves under the strong fence of an English title, which permitted them to rent a separate farm, each man to himself, from which the Chief could demand no more than the reserved rent, and upon which the idle clansman could make no exaction.

"But down to the close of Elizabeth's reign, the entreaties of chiefs and people were unavailing to procure from the crown the privileges of British subjects. The utmost energy of the Anti-Irish faction was exerted to prevent this most desirable accommodation. Many of the Irish nobility, indeed, succeeded in obtaining patents from the crown, applying to their individual case, and converting their Irish into British titles. But these were almost always procured through the influence of the officers of the crown in Ireland; and as they exacted great sums of money for the occasional exertion of this influence, it is probable that the profit derived from this source may have been an impediment in the way of any general enactment which might give the Irish the benefit they sought without fee or solicitation."—Vol. I. pp 39—42.

In the reign of Elizabeth it seems to have been the object of the deputies and British adventurers to get rid of the native princes and lords, and to confiscate their property. The whole narrative is interesting; we shall only insert the end of the last Earl of Desmond. Two of his brothers had brought over a few troops from Spain, which had been defeated.

"It is probable enough that Desmond wished well to his brothers' invasion, but he had taken no part; and no one more loudly, and there is reason to believe, no one more sincerely, condemned the enormities with which it was stained. His only offence was his refusal to attend the deputy in his camp, a refusal which, in his case, was undoubtedly excusable.

"The war against Desmond was followed up with a barbarity disgraceful to human nature. His vast estates were ravaged with fire and sword, and the innocent population of the country delivered up to slaughter and to famine. Desmond, reduced to the utmost extremity, offered to surrender and submit to the Queen's pleasure. But all accommodation was rejected; and it was hardly any longer concealed, that the Desmond property was considered too great for one proprietor.

"Before the termination of the war, another invasion took place from Spain, which, though somewhat more considerable than the former, was too trifling to have any effect on the war in its present advanced stage. This invading force consisted of seven or eight hundred men, who were landed on the coast of Kerry, like the former, and had just time to construct a fort, where they resolved to await the arrival of the Irish forces, when they found themselves attacked by Lord Grey, now Lord-Deputy. As their position was near the shore, Admiral Winter was able to co-operate with the land forces in their reduction. Their position was found untenable, and they surrendered at discretion. It is painful to tell, that after the Spaniards had laid down their arms, some British companies were marched into the fort, and the Spanish battalions underwent a deliberate *fusilade*. The entire were butchered in cold blood.

"There was nothing in this horrible transaction which was not in perfect consistency with the whole course of the Desmond war. But the massacre of the Spaniards made a noise throughout Europe, and brought a reproach upon the Queen's government, which the mere slaughter of her own subjects could never have occasioned. The Queen expressed the utmost horror and displeasure at so foul a deed; but none of the agents in the transaction were punished or disgraced.

"There are two names implicated in this deed dearer to humanity than hers who then wore the crown of England—Spencer and Raleigh. The former was Secretary to Lord Grey, under whose eye, and by whose authority, the massacre was committed; the latter commanded at the slaughter. The intellect which lifts men above the age they live in, leaves the heart frequently cold and hardened. Raleigh and Spencer were adventurers and speculators in Irish forfeitures; the one was deeply engaged, the other even attempts a defence of the crimes perpetrated in the Desmond persecution.

"Grey, who seems to have imbibed a taste for blood in the Desmond war, pursued his career with frequent and horrible murders, committed upon the most distinguished persons and families of the kingdom. His agents in these transactions were profligate Englishmen, who swarmed in all parts of the country, and were volunteers in every guilt and mischief. They were men generally who had fled from their debts, or from the punishment due to their crimes; or they were needy dependents on great families, whose object was to make a fortune on any terms. The cry against Grey's enormities at length became too long and strong to be any longer unheeded, even by Elizabeth, who cannot be accused at this period of her reign of evincing any weak compassion for her Irish subjects. The deputy was at length removed, and Sir John Perrot appointed to the Irish government. The Earl of Desmond was dead; he had been surprised in a hut in Kerry, while weary, and reposing

himself before the fire. On the alarm of surprise his few companions fled. The Earl, who was now an old man, and, perhaps, willing to relinquish life, waited quietly for his executioners. The soldiers entered, and, without knowing who it might be, struck and wounded him. 'Spare me, for I am the Earl of Desmond,' said the old man; but he was instantly killed, and his head sent to his old rival and antagonist, the Lord Ormond. Thus terminated a feud which commenced in a question concerning title to a few fields of meadow land! Ormond sent the head as a trophy to the Queen."

The second volume is entirely occupied with the reign of James II., which we may consider as concluded by the capitulation of Limerick. In his account, Mr. O'Driscol does not spare any party, and if he should be found to have fallen into some inaccuracies, we do not think that any will charge him with partiality, except those violent partizans on both sides, who cannot endure any one who dares to question their opinions. James appears to have been truly contemptible, and his loss of Ireland must be attributed to his own obstinacy and cowardice. We find him refusing to attack Schomberg when urged by his generals, and insisting on an engagement at the Boyne when his generals wished to avoid it.

"In Scotland the jacobite spirit was also gathering strength. It had survived the death of Dundee, and descended upon multitudes too good and brave for such a cause. Perhaps the popular attachment to James in Scotland and England was nourished by his absence

"It is certain that James's presence in Ireland speedily destroyed the enthusiasm that had been connected with his name. But the derision with which that name became at length associated never passed away.

"It was remarkable, that at the very moment James was expressing his fixed determination to fight, against the opinion and advice of his bravest officers, the true character of the man exhibited itself in anxious forebodings of the event, and precautions for his personal safety. He sent off his heavy baggage, and engaged a vessel at Waterford, to convey him to France. It is impossible to say what could have been James's motive in pressing an engagement. It seemed as if William's presence acted with the power of fascination upon him. When William landed in England, James seemed suddenly to lose the use of his faculties. He became bewildered and confused, and the crown fell from his head without an effort. He retained merely, and hardly, the power of flight. When again William appeared in Ireland, even this last power deserted the unhappy monarch, and he rushed to his fate at the Boyne, with a confused and trembling precipitation, which no one could stay or controul."—Pp. 96, 97.

"Before the first shot was fired, on the morning of the battle, James's valour had entirely evaporated. Instead of leading his soldiers in this conflict, which was to decide the fate of his crown and his posterity, and which he himself had precipitated, he took a position at a safe distance from danger, and was but a spectator of the battle from the hill of Donore, surrounded by a few guards and attendants. The tradition in Ireland is, that he interfered several times by his messengers to prevent the Irish cavalry following up the pursuit of the enemy when broken, exclaiming frequently, 'Oh spare my English subjects!' James, perhaps, was too confused to know that the troops which had been so frequently put to flight by the Irish horse were few of them English. It is hard to make the English turn their backs. When, in the course of the day, the battle approached James's position on the hill of Donore, the warlike prince retired to a more secure distance at Duleek, where he soon put himself at the head of the French allies, and led the retreat, the King and the French coming off without a scar. But James soon left his allies behind, and was the first fugitive in Dublin. He verified the fine description of the fearful man in holy writ, who flies 'when no man pur-

sueth.' His flight was furious and disorderly. He arrived in Dublin with his horses blown, his baggage and servants scattered on the way, and exhibiting all the marks of consternation and despair. Meantime his army was whole and unbroken, and were marching from the field of battle with as much regularity as from a field of exercise; while the King and commander of this brave army was endeavouring to ruin their cause and his own, by spreading alarm and dismay through the country.

"The first news that had been received in Dublin from the Boyne gave the victory to James. But these accounts came down no later than the charges of the Irish horse, which had been so successful. The flight of the Danish cavalry through the country had confirmed those reports from the field. The next accounts were brought by James himself. The manner of his entrance into the city would, to any one that did not know the King, have been full assurance of the total destruction of the Irish army. His little stock of courage was gone, and his small understanding completely overwhelmed; not by any thing that had occurred, but by the excess and extravagance of his fears.

"It was about nine at night when James reached Dublin. He was received at the Castle by Lady Tyrconnel; and we are told that his terrors, whatever effect they might have on his understanding, had not spoiled his appetite. He supped as heartily as Falstaff would after a campaign. The next morning he sent for the Lord Mayor, and several of the Corporation, and made a speech to them, the purport of which was, 'That in England he had an army which would fight, but deserted him' (which was not the fact, it was the King who deserted his army); 'and that in Ireland he had an army which stood by him, but would not fight;' which was also not fact, for his Irish army had fought a good battle at the Boyne, and James and his Frenchmen were the only portion of the army not engaged. James continued—'that he was now under the necessity *of taking care of himself*;' and he recommended to them 'to do the same, and make the best terms they could with the enemy, and to do no mischief to the town.'

"Thus did this poor-spirited and unhappy prince desert his own cause, and even recruit for his enemy. He was now only anxious to make a dastardly escape to France. His reproaches against his English and Irish armies were but the poor expedients with which cowardice covers its flight.

"The King did not lose a moment after his speech to the Corporation of Dublin. He set out immediately, and continued his flight to Waterford, with the rapidity of terror; and though he was master of the whole country, and the British army had not stirred from their position on the Boyne, he broke down the bridges as he passed; not reflecting that his fears, which were his only pursuers, held him already captive, and would not quit their hold for broken-down bridge or ruined causeway. He did not delay at Waterford, not even to make a speech to the Corporation. The vessel his provident timidity had provided, was in the harbour and ready for sea. She soon set sail, and carried the sacred monarch in safety to the coast of France, and conveyed him to his favourite pursuit of superstition."—Pp. 116—120.

The account of the siege of Aughrim is very interesting, but too long for insertion; and the same may be said of the battle. We shall, however, extract the account of St. Ruth's death, by which it was decided, chiefly from their being no one to succeed him in the command in consequence of a quarrel between him and Sasfield.

"The fate of the battle now depended on the struggle at Aughrim. On the left the English had failed to make good their passage; in the centre they were broken. Talmash, general of cavalry, and a man remarkable for a daring courage, saw that all was lost unless a desperate effort was made to restore the battle. He commanded the squadron of horse to which the severe task

was intrusted of forcing the passage by the Castle of Aughrim. The pass at Aughrim did not admit more than two horses abreast, keeping as close as possible to the castle wall. St. Ruth had seen it; but thought it impassable for cavalry. He might easily have made it so, if he had not again fallen into an error similar to that he had so deliberately committed at Athlone, in considering that to be impossible which was, nevertheless, accomplished by British troops. He had, however, taken the precaution to erect a battery, which commanded the pass. Through the fire of this battery, and of some batallions of infantry, Talmash was now making his way, at the head of the British horse. The pass was not only narrow but broken, and encumbered with the rubbish of the castle wall.

"St. Ruth beheld the attempt of the cavalry with astonishment, but could not comprehend what it meant. He asked his French officers, but they could not explain the movement. His Irish officers, better acquainted with what British troops could do, replied, that the cavalry were forcing their way to the support of the infantry in the centre. 'They are brave fellows,' said St. Ruth; 'it is a pity they should be so exposed.' Saying this, he sent orders to the Irish horse to move forward, and prepare to charge the British cavalry; and proceeded himself down the hill, at the head of his officers, to direct the gunners at the battery how to point their fire.

"The battle rested upon the charge of cavalry that had been ordered; and there was little reason to doubt what the result would have been if it had been made. The English cavalry, though a considerable body had passed the Castle, were still not half the number of the squadrons that were moving against them. They were also in great disorder from the desperate and perilous effort they had made, and had suffered not a little from the fire of the battery through which they passed. Added to this, William's cavalry had never stood the charge of the Irish, even where the numbers were equal. St. Ruth admired the gallantry of Talmash and his horse, but he knew that they were lost men. And they were so, no doubt, if he had not been lost himself. He had reached the battery, and was giving directions to the gunner how to point his guns, when he was struck by a cannon ball and killed. He stood in the midst of a crowd, and no man was hurt but himself. His death was instantaneous. There was but this one man, of the many thousands who swarmed that day upon the hill of Kilcomoden, whose death could have saved the British army, and he was slain. The event, if it were mere chance, was a remarkable one. An aid-de-camp threw a cloak over St. Ruth's body, and it was conveyed up the hill, and carried to the rear."—Pp. 279—281.

Mr. O'Driscol gives a very particular account of the siege and capitulation of Limerick, and seems to render it beyond doubt that the terms of that treaty have been shamefully violated. The continuation of this History would be very desirable, but the promotion which Mr. O'Driscol has attained renders it unlikely that he will be able to effect it, and it would be more difficult to continue this in the same style and manner than it would have been to write an original work on the same subject. In conclusion we think that Mr. O'Driscol's work gives us as much, or even more than is desirable to be known of Irish history; and without wishing to conceal that it has some defects, we strongly recommend it to the perusal of all who wish for information on the subject.

CRITICAL NOTICES.

ART. V.—*The Omnipresence of the Deity, a Poem.* By Robert Montgomery. London: Maunder, Newgate Street. Pp. 196. 7*s.* 6*d.*

Mr. R. MONTGOMERY's poem opens with the following spirited passage, which, contrary to the usual practice of Reviewers, we shall beg the reader to peruse before attending to any remarks upon the work.

"Thou Uncreate, Unseen, and Undefin'd,
Source of all life, and fountain of the mind;
Pervading Spirit, whom no eye can trace,
Felt through all time, and working in all space,—
Imagination cannot paint the spot,
Around, beneath, above, where Thou art not!
Before the glad stars hymn'd to new-born earth,
Or young creation revell'd in its birth,
Thy Spirit mov'd upon the pregnant deep,
Unchain'd the waveless waters from their sleep,
Bade Time's majestic wings to be unfurl'd,
And out of darkness drew the breathing world.
Ere matter form'd at thy creative tone
Thou wert! Omnific, endless, and alone:
In thine own essence, all that was to be—
Sublime, unfathomable Deity!
Thou said'st—and lo! a universe was born,
And light flash'd from Thee, for its birth-day morn!
* * * * * *
The splendour of thy presence who can see?
Man cannot live, O God! and look on thee.
Eternal lightnings wrap thy rainbow'd throne,
And seraphs shudder at thy dreadful tone.
* * * * * *
And who could trace thine unrestricted course
Though Fancy follow'd with immortal force?
There's not a flow'r that's fondled by the breeze,
There's not a fruit that beautifies the trees,
There's not a particle in sea or air,
But Nature owns thy plastic influence there.
With partial gaze, still be it mine to see
How all is fill'd and vivified by Thee.
Upon thy mirror—earth's majestic view,
To paint thy presence, and to feel it too."

In these lawless and self-willed days of poetry, it should be some praise to an author that he has endeavoured (and mostly succeeded in the attempt) to write regular, even, and, generally speaking, pleasant verse; but, more than this, Mr. R. Montgomery has produced a poem, which, though not of the *first* order, will be read with pleasure and improvement by a large class whom it is worth while to please. There are some faults which are to be particularly regretted, because they do not arise out of any exuberance of imagination apparently, but rather from an injudicious selection of words; as, where speaking of the plumy tribes, he says, (in the *active* sense,) they

"*played* their gleamy pinions on the air."

We have also "lustre-weaving wave," and

"ramping winds that sweep
Their bristled pinions on the darken'd deep."

These are errors in taste which attention to our best and most faultless models might correct; but it is the misfortune of the day that a sort of dashing boldness is sure to gain attention and some degree of popularity, and that when, in any individual case, it has done this, the author is generally too much elated by praise afterwards to correct his faults. Thus classical elegance and refinement of language are becoming very rare amongst us. It would not be easy to

point out an author whose works might be more likely to improve Mr. R. Montgomery than those of his namesake, the Bard of Sheffield; for, if not always alike vigorous, they are remarkably free from affectation and bad taste,* and abound in beauties of a very high order. Recurring last to the subject of the poem, it is boldly, and not perhaps very wisely chosen. It has no limits, and an illimitable subject carries with it this disadvantage, that the brightest display of human imagination must ever be cast into the shade by it.

Some poetical and most impressive truths there are, connected with the vast theme of which Mr. Montgomery's poem treats, which might have entered more into his contemplations. How comes it that while the Omnipresence of God in *space* occupies so much of his poem, the Omnipresence of God in *spirit* is so little adverted to? There is, indeed, the common argument for the soul's immortality deduced from our "god-like aspirations." But this independent immortality has little to do with the subject. That solemn subject is the Divine presence in every part of his creation, and if in every part of creation, why not in the souls that he has made—and if in the souls that he has made, why is he not, above all, acknowledged there, where he is nearest, and ought to be most intimately known? In the common way of treating this subject, outward evidence is made the all in all; but are we not inconsistent with ourselves, when we call ourselves believers in the complete ubiquity of the Deity, and yet are perpetually stating it as a lesson to be learned every where sooner than at home? Our children are taught *that*, upon authority, which they ought, if we believe aright, to admit on stronger evidence. Had we "unshakeable confidence" in this truth, did we indeed receive the doctrine of the Divine Omnipresence in all its "breadth and length, depth and height," we *could not* act thus: for it, then, must be part of our creed that this ubiquity extends to the heart of the child, as well as over the other works of creation; and we should surely see the absurdity of teaching by prece outward facts, that, for which we the advantage of being able to ma appeal to consciousness. That may indeed be greater or less, an vary according to the degree in whi attention has been turned toward subject of it; but if, as it has been tifully said, "we are not able to t single thought, or to have a singl ing and say, This His eye shall not this His ear shall not hear—thi holiness does not condemn—thi grace will not root out, if we sub its sanctifying power;" if such t case, it surely is most important truth so valuable, should be early, ly, practically felt. But this is a s which cannot be approached with reverential feeling of its claim up utmost attention which can be gi it, and this our present limited spa tirely forbids.

* The passages quoted above have brought to memory some exquisite lines on the greatness of the Deity from one of J. Montgomery's short poems (the Brahmin):

"There is a Power, all other powers above."

Sabbath Recreations, p. 28.

ART. VI.—*Observations on the now before Parliament for luting the Marriages of Diss who deny the Doctrine of the nity.* By the Rev. Philip Le

Christian Remembrancer, No. containing a Review of M Geyt's Pamphlet.

WE are sorry that Mr. Le knowledge of his subject and his p of discrimination between thing differ, are not such as to entitle hi very detailed examination of his His reasoning powers are literall sumed with zeal for his church, a jealous is he of the slightest and indirect countenance which her spouse, the State, may by any con ble form of enactment confer upo marriages of heretics for civil pur that after the most explicit assent general principle of relief, after st tizing the present course of com deniers of the Trinity into the est ed churches, and thus pressing them doctrines at which they scoff, species of mockery, as repugnant t religion as it is revolting to all w parties to the transaction," our a can bring himself to tolerate no s tion for obtaining the desired re of this scandal, except that which nated with the late Lord Chancello which it is no breach of charity his Lordship well knew to be utter practicable, although we acquit H Geyt of the same extent of discern We of course refer to the plan of

Unitarians upon the same footing as Jews and Quakers, by simply excepting their marriages from the operation of the general marriage law, a plan which, in the absence of those distinctive features of costume and discipline that characterize Jews and Quakers, would obviously make a formidable inroad upon the policy of Lord Hardwicke's Act, and has nothing to recommend it unless that it would enable a few scattered bigots to stigmatize such marriages as out of the pale of the law, and invite a renewal of those harassing objections to which the Quakers and other Nonconformists appear to have been subjected, in relation to some of the civil rights enjoyed by the community at large. The author's leading objection to the Bill of last Session is thus stated:

"In removing, as it does, the solemnization of marriage from the parish church and the parish priest, and transferring it to the civil magistrate in his private room, there is so entire an omission of all religion in the ceremony, and yet so much admixture, so much instrumentality laid on the church in carrying into execution the forms of the contract, as appear to be decidedly incompatible with the feelings of the church, and in many respects with the safety of its doctrines."—P. 28.

There is much plausibility and some justice in this objection as regards the feelings of the clergy, but the author grows wild when he proceeds to represent the Bill as relieving the parties from "any tie, religious or moral, from any obligation but that which may accidentally arise in their own minds, as applied to the marriage state." The obligations of the marriage state, according to Mr. Le Geyt, are not merely *enforced*, but are actually *originated* by the marriage ceremony according to the Rubric. Should the Legislature enact that in certain cases marriage is equally valid by lay hands as by the regular clergy, they would defy the ordinances of God, and bring down upon the luckless magistrates all those judgments which fell upon Korah, Saul, Uzzah, and Uzziah, who were in ancient times convicted usurpers of the rights of the priesthood. Our author's ratiocination here proceeds with rapid strides, overturning the most obvious distinctions and the most notorious facts in its decisive progress. Marriage is a *state* instituted by God himself, therefore a religious *institution*, therefore a religious *ceremony*, therefore only to be performed by priests. The Bill proposed to exempt the clerical magistrates, out of respect to their peculiar sensibilities on this topic, from any obligation to celebrate these unhallowed contracts; "the exception," says our author, "distinctly admits the impropriety of lay interference, for how can a layman with propriety perform *that* which a clergyman in his lay capacity cannot?" Thus is a concession to the scruples of the clergy tortured into an admission of their validity, with the same perverse ingenuity as is elsewhere applied to represent every and any legislative relief, as necessarily implying the admission of the reasonableness of the Unitarian's tenets, as well as of his conscientious scruples grounded upon those tenets, and consequently "impugning one of the venerable rites of the National Church," and "levelling a deadly wound against the religious and moral feelings of the country." The same felicitous course of argument would shew that the Legislature, in admitting the affirmations of Quakers, denied the sanctity of an oath, and committed a shocking outrage upon public morals, by inflicting the same punishment upon a false affirmation as upon perjury. True it is, that the Legislature, cannot alter the foundations of religion and morality; let this satisfy our author as to his theological views of the marriage tie; but, upon his own shewing, should the principles of government compel them to relieve Unitarians from an exception to the general toleration, it seems incumbent on the Legislature in withdrawing one of the reputed sanctions of the Marriage vow, to supply its place by every enforcement which merely human authority can dictate. We may here refer our author to the sensible remarks of the Reviewer of his pamphlet in the Christian Remembrancer for last month, and to some admirable passages there cited from Sir W. Scott's Judgment in Lindo *v.* Belisario, Haggard's Reports, Vol. I. p. 230, which ought for ever to close the discussion as to the nature of the Marriage contract. It is, however, observable, that, with much that is fair and judicious, the Reviewer in question mixes up some insinuations which are unworthy of its general spirit, and are indeed borrowed from Mr. Le Geyt, whose lamentable confusion of ideas they expose. The adoption of the Free-thinking Christians' petition as indicative of the opinions and feelings of the great body of Unitarians is sufficiently disingenuous; the wish to secularize marriage is most unjustly charged upon them. Their anxiety has been to comply with the fair demands

of the State in the circumstances necessary to prevent clandestinity and secure evidence; their religious offices they have no ambition to obtrude upon the Legislature for its approbation, either express or implied; nor had they conceived that in leaving the business of registration in the hands of the clergy, who have been long habituated to it, and in securing their accustomed fees, they were gratifying a bitter enmity to the order, or degrading it to "baser duties" than are voluntarily undertaken by the leading clergy in the character of magistrates. The Reviewer asks, with Mr. Le Geyt, "Why should not these unions be published at the market cross? Why should they not be registered at the Court of Quarter Sessions?" We reply, Because it would not answer the real object—publicity; it would involve the necessity of a process before magistrates; it would increase those wounds to the moral and religious feelings of the community which the writers so much deprecate; it would be offensive to the religious taste of the Unitarian Dissenter, and it would gratify the unchristian spleen of a few wrongheaded and inconsistent ministers of the church. With regard to the publication of banns in the parish church, we would humbly ask, Where can be the possible offence, since the officiating minister is not privy to the intention to contract an uncanonical marriage? And if the grant of a certificate (which, be it remembered, is in daily practice where the parties live in separate parishes) should be offensive to the minister, let the vestry clerk or parish clerk be empowered to give a certificate of this simple matter of fact. We are glad to find from these publications that there is a growing disposition on the part of the clergy to spurn the receipt of fees where the law forbids the exercise of their functions. This is honourable on their part, and it simplifies the mode of relief; but considering the tenacity with which the merely secular interests of the church are occasionally defended, the Unitarians ought to have escaped the charge of attempting to degrade the clergy by preserving inviolable their right to the established fees which several of their own prelates have regarded as an object of great importance to the poorer clergy. But the humours of churchmen like Mr. Le Geyt are unfathomable; he quarrels with the Legislature for being in an evil hour induced to repeal the acts against Antitrinitarians, (p. 12,) although he had just before asserted their right to an extended toleration (p. 6); he vindicates the church against the existing compulsive conformity in case of marriage, laying the blame at the door of the statute law, (p. 20,) yet presently assumes on behalf of the same church the merit of granting the fullest toleration in religious opinions, (p. 22,) and subsequently claims, in no equivocal terms, the sanction of *divine* authority for the office of matrimony, Lord Hardwicke's Act, and those "sacred records," the parish registers (p. 34); and, finally, he establishes the divine origin of the marriage ceremony, and its exclusive appropriation to the priesthood, by quoting the journey of "Abraham's servant to take a wife unto Isaac," Gen. xxiv. 12, 27, 48. Well may his orthodox Reviewer remark, that the pamphlet "betrays throughout considerable commotion of spirit; more, perhaps, than is altogether compatible with a steady exercise of judgment."

ART. VII.—*A Summary of the Laws peculiarly affecting Protestant Dissenters, &c.* By Joseph Beldam, Esq. 2d Edition. 1828.

ALTHOUGH the speedy appearance of a second edition of this useful little book is a pledge of increasing interest in the subject which we are glad to hail, we should not have thought it necessary to advert to the subject again if Mr. Beldam had not deemed it right to bestow upon our former strictures the following censure:

"In these productions, (the criticisms on his work,) with but one exception, as far as the author knows, he has had the good fortune to be treated with great candour and courtesy. An article in the Monthly Repository, a periodical, it is believed, of respectability, appears to him to have waived all pretensions to these qualities, and with them *its claims to consideration.*"

Disclaiming all intention to treat Mr. Beldam or his book with any sort of disrespect, (though a few of its conclusions, or rather the conclusions which it adopted from others, were, we thought, erroneous,) we are rather surprised at this sensitiveness. On reviewing our strictures we see that we referred to another and more experienced source from which a larger work has been long expected. We are afraid our commendatory allusion to the one has been applied as if meant to disparage the other; we disavow any such intention, though our

language may have been somewhat ambiguous.

But we must say we are somewhat surprised to find, that though Mr. Beldam chooses to assert that we have waived "all claims to consideration," his better judgment has shewn him the necessity of recognising more or less the propriety of, we believe, all our strictures but one. If we were inclined to be as fastidious as he is, we might perhaps complain of this ungracious mode of profiting by the precepts of others. We shall shortly notice each of the points adverted to by us on the former occasion.

We complained of the absence of the actual texts of the penal laws; Mr. Beldam has now given them in his Appendix.

We wished for some statement or opinion as to the classes of persons affected by the Test, and we have in a note some information to remove that deficiency.

Mr. Beldam has recast some of his statements, as to the Indemnity Acts, so as to meet our observations on that head.

He persists in his definition of Nonconformity; but his reasons, and the alterations made in his mode of stating the question, shew that our observations were felt to be weighty and required modification in the subject of them. We still think that it would have been more correct to lay down the *rule* sanctioned by the highest legal tribunal, with a query founded on the unrepealed statute of 5 and 6 Edward VI. c. i., and 1 Elizabeth, c. ii., if indeed those statutes are to be considered to be applicable, or to be unaffected by the Toleration Act, which we greatly doubt.

We objected to Mr. Beldam's identification of Christianity with "the tenets and services of the Church of England." He has corrected it.

Heresy too attracted our notice, and here again Mr. Beldam is become more cautious.

On the subject of Registration, the new and amended form used at Dr. Williams's Library is introduced.

On the subject of Quaker marriages he has met our objections, and very properly removed them. We are inclined to think that he takes up rather more broadly than, as a lawyer, he is strictly justified in doing, one side of the argument as to marriage at the common law.

Mr Beldam's form of trust deed remains as it did. We ought perhaps to qualify our expressions on this point. As a legal instrument it is elaborate and finished, but it ought to be at least accompanied by a shorter form applicable to common cases. The form given is, in nineteen cases out of twenty, totally inappropriate, and far too costly for adoption by congregations of limited means.

The above being the state of the question between us and Mr. Beldam, and that gentleman having (as we have a right to assume on his own authority) *amended* his book on our suggestions in almost every particular noticed by us, we leave him to say whether, when he shewed his judgment in profiting by advice, he might not have evinced a little more good humour, by receiving well-grounded hints with somewhat less of fastidiousness as to the terms in which they were couched.

ART. VIII.—*A Pastoral Letter from the Scotch Presbytery in London to the Baptized of the Scottish Church residing in London, &c.* London. 1828.

THIS Letter is evidently a coinage from the mint of the Rev. Edward Irving. It has all the usual characteristics of his style and manner. There are to be found in it some fine sentiments, finely expressed, though the general tone and spirit is that of the most narrow and bigoted intolerance, and the language in which it is conveyed, for the most part, quaint and affected. It purports to be the address of the Scotch Presbytery in London to the baptized of the Scottish Church there residing; but it is in fact the lamentations of Mr. Irving over the fallen state of the metropolitan Presbyterian churches, and the outpouring of his indignant spirit upon the heads of the offending backsliders. We were not aware, till the fact was stated in this Letter, that so great a defection (nine out of ten) had taken place, and was constantly going on among the members of the Scotch church in these parts, though, perhaps, it ought not to be matter of wonder when we consider that it is of the nature of rich and powerful establishments, like that of the English Church, to draw into its bosom the indifferent, the worldly-minded, and the careless of all sects. In the first days of Christianity, and before it attained to the honour and dignity of a State Religion, we know, that not many noble, not many mighty, were to be numbered

among its adherents. As it was in the beginning so it is, and so it seems likely to continue, even in those cases where the widest difference of opinion exists, where the dissidents from the Established Church are cut off from its communion and worship by what appears to be an almost impassible barrier; even under these circumstances all difficulties frequently vanish, and the wall of separation falls down before the magic influence of interest and ambition. A Dissenter has been described, not unaptly, as a being *in transitu* while he is only in the road to wealth—while the goal is yet to be reached, the temptation to apostacy is not felt to be very strong; but as soon as he arrives at the destined point and becomes the possessor of wealth, the desire of taking his station among the fashionable classes seizes fast hold of his mind; and, as one great step towards this advancement, he passes over from the meeting-house to the church. The writer of this Pastoral Letter must have observed the goings on of men to little purpose to have felt much surprise, that "the great and honourable of his nation" should so often, upon coming into England, turn their backs, as he expresses it, upon the church in which they were brought up. To be a Presbyterian in Scotland is one thing, and, as the Scotch very well know, to be a Presbyterian in England is another. A set of associations is connected with it in one country very different from those which belong to it in the other, and it is easy to see why it may find favour in the sight of men's eyes *there*, though *here* it may have no form of beauty or of comeliness that it should be desired. But really, while we feel indignant at the profligate indifference to truth and principle, too often manifested by those conforming Dissenters who differ from the Church, not only in little things, but in great; not only in ceremonies, but in doctrines; we cannot see why Mr. Irving should be so much astonished or grieved at the going over of a Presbyterian to the Church of England, considering her, as he does, to be "a true Church, the bulwark of the Reformation, and worthy of all honour." Where is the man who does not wish to have his interest and his duty run parallel with one another? And if the Church of England be a true Church, what is there to prevent any one from consulting his advantage and joining in its worship and communion?

Among other ways of accounting for this defection from the Presbyterian churches, Mr. Irving insinuates (p. 13), that the young men who come up from Scotland become "the prey of infidels and Unitarians." In thus connecting together Unitarians and infidels, did the writer mean to put them both into one and the same class, and to have it thought that Unitarians are a species of infidels? If he did, we ask not, where was his candour as a man, or his charity as a Christian; but where was his sense of common truth and justice? Can any man acquainted with the writings of Locke or Lardner; we beg pardon; Mr. Irving, who has told us in another publication, that for the best part of his theological knowledge he is indebted to the instructions of Mr. Coleridge, is not likely to have had much acquaintance with such plain, unmystical writers as Locke and Lardner; but can any man, who knows any thing of the meaning of terms, be really sincere in describing Unitarians as infidels? We suspect that such a charge is much oftener to be put down to the account of an angry temper than to that of ignorance and misconception. Calling names or the use of opprobrious epithets is one of the commonest modes in which the "odium theologicum" exhibits itself; it is a quality of which Mr. Irving seems to possess no inconsiderable portion, as is evinced in his writings generally, as well as in many parts of this Letter. What must a truly candid and reflecting man, of any party, think of the following passage: "While you preserve," says he, p. 41, "the bonds of brotherly love towards all Christians who exhibit a canon of orthodox faith and walk according to the good order of the church of Christ, we charge you, in the name of our great head, to separate yourselves from all who deny the doctrine of the Trinity, and the offices of the Father, and of the Son, and of the Holy Ghost, in our redemption; and to contend against all such, if need be, even unto the death"? If Mr. Irving imagine that many of his northern brethren become the prey, as he calls it, of Unitarians, that they are seduced from their orthodoxy by these wicked heretics; we can tell him, for his comfort, that his fears, on this subject, are perfectly groundless. No, no, the men of Scotland are too wise in their generation to attach themselves, on coming into England, to a small and unpopular sect, with the exception of a very few, acting under the strong impulse of conscientious convic-

tion. They need not, for the most part, any exhortations to keep aloof from the Unitarians, the principle of repulsion being, with the great majority, far more powerful than the principle of attraction. We now speak, not merely from probability and conjecture, but from observation and experience. We question whether, throughout all the Unitarian congregations in London and its neighbourhood, half a dozen are to be found who have come from the other side of the Tweed. What proportion of Scotchmen resident in London have become infidels —have been converted from the school of Calvin to that of Paine, we have not the means of ascertaining. Whether here also Mr. Irving has not been guilty of great exaggeration, by looking through the distorting and discolouring medium of passion and prejudice, may, we think, be made a question. Still it can hardly be doubted that a great many of the Scotch are, to say the least, sceptically inclined. For this inclination the Author of this Pastoral Epistle assigns various reasons; but in his enumeration of the causes that are at work to produce this effect, he has omitted one which to us appears among the most active and efficient, viz. the existence and profession of opinions and doctrines at war with reason, with common sense, and the better feelings of the human heart. "Our young mechanics," says Mr. Irving, "the most ingenious in their several arts; with our young tradesmen, the most prosperous in their several crafts; are, to an extent which we fear to characterize, possessed by the spirit of infidelity, and being men of understanding, are used by Satan as his most successful agents for diffusing the poison abroad in a thousand unseen directions." Now if the spirit of infidelity be so widely diffused among the "men of understanding" from Scotland as is here intimated, the remedy prescribed by Mr. Irving of studying the orthodox faith, as exhibited in the "larger and shorter" catechisms of his church, will be found to be any thing but efficacious. Teach men to read and think, give them the power of exercing their reason and understanding, put them in possession of this legitimate source of intellectual health and strength, and you will, in vain, attempt to secure the belief of doctrines against which "reason stands aghast, and faith herself is half confounded." Calvinism cannot long abide the presence of light and knowledge. With the progress of information, of free inquiry and discussion, of manly and independent thinking, it is almost every where losing its hold on the human mind. In Holland, in Germany, in France, and in America, it is vanishing before that powerful and searching spirit of investigation which has there gone forth. As long as Christianity, and Calvinism, and Trinitarianism, are confounded and identified, the one will too often share the fate of the other. Let this union be dissolved, let a separation be proclaimed between them, shew that Christianity is a reasonable system, and worthy the acceptation of reasonable men, of those who think most freely and dispassionately, and the ranks of infidelity will soon be thinned. Religion, to have an enduring possession of the mind of man, must be built upon the foundation of knowledge, and be made to harmonize with the clear deductions of enlightened and instructed reason. And he is the best friend to Christianity who does her this good service, who shews that faith and reason are in union and harmony with each other, and that the word and the works of God, when rightly contemplated, concur in the same testimony, and co-operate to one and the same issue. We lament that Mr. Irving's talents and powers are not employed in this direction.

ART. IX.—*A Letter to Sir Thomas D. Acland, Bart., M. P., on the Repeal of the Corporation and Test Acts, and on the Imposition of any new Test Oath.*

THIS pamphlet comes opportunely for the discussion of the several plans which have been suggested as to the mode of granting relief to Dissenters. Concurring fully in the opinions of the author as to the impolicy and impropriety of imposing any obligation, having any relation, however remote, to religious or ecclesiastical considerations, it does not appear to us impossible, as he suggests, to frame some declaration to which, if the church thinks it worth while to stipulate for it, a Dissenter need not feel much, if any, practical objection.

The establishment, in common with many other institutions, has property and privileges which exist under the sanction of actual law. To commit aggressions on such institutions, while so protected and enforced, seems no part either of the duty or practice of any sober citizen, and no man probably would feel

any difficulty in saying he would not do what, in fact, would be a transgression of actual law, however he might in principle have objected to that law. It is lamentable to see provisions of this sort seriously pressed at this time of day; but if the State thinks it worth while to ask of any one to whom it gives a particular power, that it will not exercise it to the practical subversion of one of the institutions of that State, there does not appear to us any objection to make the promise—for this reason, if for no other, that it is a promise not to do what the party cannot do, whether he promises abstinence or not.

OCCASIONAL CORRESPONDENCE.

Sermons for Family Use.

To the Editor.

SIR,

I TAKE the opportunity afforded by the inquiry of "A Subscriber," as quoted under the head of "Correspondence," in your last number, to recommend to him "Sermons chiefly on Practical Subjects, by E. Cogan," (2 vols.,) which I was indebted for my acquaintance with, to a review of them in your Repository, O. S., (XIV. 257, 323,) and I would willingly extend the obligation to the utmost of my power. Indeed, such is my estimation of them, that it has appeared to me an incumbent duty to extend the knowledge of them as far as I could. In doing so, however, I think it right to point out one important oversight, Sermon VI. p. 121, which I imagine the excellent author was led into by the strength of his own benevolent feelings, but which, I have no doubt, he would be induced to correct in a second edition—which it has been matter of surprise to me that they have not long ago reached. On reflection, I think he could not fail to admit that regard to the will of God is the principle which gives to benevolence its highest character, and that, without which, it must be defective, however strong the generous impulse may be.

H.

Brighton Chapel.

To the Editor.

SIR,

I HAVE taken the liberty of addressing you on a subject which appears to me to be one of importance, and which I am desirous of introducing to the Unitarian public, through the medium of your pages: the extensive circulation of the Monthly Repository points this out as the best means of making known what, if known, would soon I trust meet with an effectual remedy. I have lately received from a friend at Brighton, a pleasing account of the Unitarian interest in that place; which appears from his statement to be steadily and progressively improving. Much interest has been evidently excited in the town, and no doubt appears to be entertained, that our sentiments are gradually overcoming that prejudice which has been so great an obstacle to their diffusion. These prospects are encouraging, but, at the same time, I must not omit to notice the reverse of the picture; the congregation are united in one sentiment of esteem towards a minister whose services they know how to appreciate, but they are at the same time encumbered by an enormous debt on the chapel, and find all the exertions they can make (and be it told to their praise, that they have made astonishing exertions) inadequate to the raising of a sum sufficient to provide for the support of worship, and for the repairs and other necessary expenses of the building; and they, therefore, look forward to the termination of their present engagement, which I understand from my friend will be in August next, with a sad presentiment of what must then take place, unless some decisive step can be, in the mean time, taken. Now, under these circumstances I cannot believe I shall appeal in vain, on their behalf, to those generous friends who have so frequently before come forward to afford timely assistance to their distressed brethren. Shall we, when so fair a prospect of usefulness is opened, allow the cause of truth to be abandoned thus, in a town, the population of which exceeds forty thousand persons, for the sake of a few hundred pounds, when, by a trifling sacrifice on the part of our Unitarian

brethren, the interest of true religion may be so materially advanced? I do not ask for large subscriptions, I ask only for what every one can give, without any inconvenience to himself, and I hope soon to have the gratification of hearing that a sum has been remitted to our friends at Brighton, which may materially assist them in extricating themselves from their present difficulties. Begging to be excused for thus intruding on your notice, with a true statement of the case, as far as I am acquainted with it, and hoping my unsolicited interference may be productive of the desired effect, I remain, &c.,

AN OLD FRIEND TO THE CAUSE OF UNITARIANISM.

Mr. Whitfield on the Obstacles which oppose the Spread of Unitarianism.

SIR, *To the Editor.*

WHEN the many obstacles, which oppose the spread of the opinions we are accustomed to identify with pure and genuine Christianity, are impartially considered, it excites but little surprise that we form, and are likely to form, the minority in the Christian church. It requires some penetration, though perhaps not a very exalted share, to distinguish between the tenets of orthodoxy and those regarded as sacred by Unitarian Christians; it requires some courage to forsake the place of worship long frequented, and the friends with whom the solemnities of religion have been long performed, for the society of those whose religious sentiments are misconceived, and whose sincerity is suspected; it requires some fortitude to bear the odium attached to a profession of which it as yet partially true, alas! *that it is every where spoken against.*

Many are the causes which unite their strength in riveting in the mind certain opinions on the subject of religion. Early impressions, and long-continued habits of thought; the sanction of parents, of preceptors, and friends; the fear of wandering from the path of truth into the mazes of error; the warning voice of the anxious, but it may be mistaken, adviser; these and other circumstances restrain the mind from exerting its full powers of discrimination, even where a disposition is manifested to discover the truth or falsehood of opinions venerated even from infancy, and sometimes lead to that indolent and cold profession of Christianity which deprives it of all its efficacy, and places it, indeed, in "the frigid zone." When, however, we behold our Christian brethren anxiously freeing themselves from the shackles of prejudice, calling forth the latent powers of their minds, and directing them to the investigation of those subjects which are at the same time the weightiest, most important, sacred, and awful, it is with no common feelings of satisfaction. It is a glorious spectacle to watch the flight of a mind freed from every impediment which error and prejudice have woven around it, soaring aloft to the regions of divine truth, and catching from the divinity herself some rays of celestial light! It is a spectacle which fills us with admiration, and prevents our sickening at the contemplation of ignorance, avowed and made a boast of by those who forget what belongs to their nature, and, in Scripture language, "hide their talent in a napkin."

I have been led to these remarks by the wish to place on your pages some extracts from a letter, whose writer has lately become known to me, and who appears to be both zealous and conscientious in his search after religious knowledge. Dissatisfied with the tenets of Trinitarianism, he has been long engaged in a close examination of the Holy Scriptures, with the view of ascertaining, for himself, the doctrines of revelation. Declining the assistance of commentators and expositors, he has instituted a comparison of Scripture with Scripture; and that his success may be the more decided, he has with laudable industry devoted such a portion of his time as business permitted, to the learning of the Greek and Hebrew languages. I have lately lent him the numbers for the last year of your valuable work, which he has read with much care and equal pleasure. This short account will suffice to introduce the extracts to which I have alluded. To those extracts I must refer you for the results which have followed the diligent and praiseworthy efforts of my correspondent.

EDWARD WHITFIELD.

Ilminster, Feb. 10, 1828.

"It is one happy trait of the Christian religion that its grand design is a union of hearts and interests under the heavenly dispensation of one bond of fellowship and one family connexion. On this consideration no apology is needed for the familiarity with which I may acquaint you of the progress of my deliberations on subjects connected with Unitarianism.

OBITUARY.

Sir J. E. Smith.

On March 17th, at his house in Norwich, in the 69th year of his age, Sir James Edward Smith, M. D. F. R. S., President of the Linnæan Society, Member of the Academies of Stockholm, Upsal, Turin, Lisbon, Philadelphia, New York, &c., &c.

We hope next month to present our readers with a memoir of this eminent and highly-valued man.

Rev. W. Wells.

In Brattleborough, (Vermont, U. S of America,) died, Dec. 12, the Rev. William Wells, D.D., aged 83. This excellent man was in early and mature life the minister of a congregation of Dissenters at Bromesgrove, in England. He emigrated to America about thirty-five years ago, and for more than twenty years was the pastor of the church in Brattleborough. Stored with those rich treasures of theological information which are the products of a long and studious life, he had none of the pride or pomp of erudition, believing that he could in no way better serve the great cause of truth and piety than by preaching *Christ and him crucified*, by plain and practical illustrations of the pure morality and perfect simplicity of the Christian system While his capacious mind embraced in its benevolent wishes, and in its fervent aspirations, the whole family of man, he acknowledged no human master in matters of conscience, and still less did he presume to mark out the limits of the power, the justice, or the mercy of the God and Father of our Lord Jesus Christ. The "daily beauty" and moral elevation of his character were, of course, more peculiarly obvious to his family and immediate neighbourhood; but he had a name and a praise in many of the churches on both sides the Atlantic; and a large circle of able and candid men, of different denominations, regarded him as combining, in an eminent degree, the primitive simplicity of the patriarchal with the paternal dignity of the apostolical character. [*From the Brattleboro' Messenger.*]

INTELLIGENCE.

Corporation and Test Acts.

HOUSE OF COMMONS,

Tuesday, Feb. 26.

After a great many petitions had been presented from Protestant Dissenters praying for the repeal of the Corporation and Test Acts,—

Lord John Russell rose to bring forward his promised motion on the subject. It was thirty-eight years since Mr. Fox made a similar motion; and in that time a great progress in liberality had been made by the public mind, especially among the middle classes. Even Mr. Pitt, who, in 1790, strenuously opposed the attempt of Mr. Fox, a few years afterwards completely changed his mind, and expressed a wish that the Test and Corporation Acts should be repealed. It might be asked, if he removed these Acts, what other tests he would propose? His answer was, that he was opposed to religious tests of every kind. He wished to extend the principles of an Act, the 5th of his present Majesty, which enacted that persons taking office in the Customs and Excise should not be compelled to take any oath but the oath of allegiance. The Corporation Act was passed in the reign of Charles II., with a view to check the sectarians who had deposed Charles I. It contained a clause making it imperative on all persons taking offices in corporations, to receive the sacrament of the Church of England. The Commons consented to this clause, as a sort of set-off to a concession they obtained from the Lords in regard to the absolute power in corporations which they had wished to give the King. It was remarkable that Hume thought the sacramental clause of so little consequence, that he omitted it from his abstract of the Act. The object was indeed not to

shut out Dissenters, nor was any idea entertained that it would have that effect; as a proof of this, there were at that time fifty Presbyterians in the House of Commons. The Test Act was passed under the influence of great alarm concerning the Catholics, and for the purpose of excluding *them* from civil offices: it was even supported by the Dissenters in Parliament. In fact, however much attached individuals might be to their religion, there was nothing in that circumstance to prevent their being very loyal subjects. Queen Elizabeth knew this, and appointed Catholics to her naval commands. On the other hand, in the late Irish rebellion there were many persons—Wolfe Tone, for example—who would have readily taken any religious test proposed to them; so little security did tests afford to a government. The main object of the Test Act was to prevent Charles II. from appointing Catholics to civil offices; it was meant as a check upon that king. It was therefore absurd to apply it against sects for whom it was never meant, and against a king of a totally opposite character. The noble Lord then traced the history of various attempts to repeal the Test Acts, which had been supported by many eminent statesmen, by Bishops Hoadly and Kennet, and the liberal members of the Church. During the last eighty-five years a most anomalous state of things prevailed: a Bill was passed every year, indemnifying the Dissenters who had not conformed to the Test Acts. This was a very objectionable system for a permanence. If the Dissenters were dangerous, they ought to be wholly excluded; but if not, they ought to be fully admitted to all civil advantages. There was a strong objection to the nature of the Test. A solemn sacrament was proposed, and at the same time a temptation was held out to take it in bad faith for the sake of worldly profit and honour. It was stated in historical works, that it was the custom for persons to be waiting in taverns and houses near the Church, not going in till the service was over. The ceremony used to be called "qualifying for office;" and an appointed person called out, "Those who want to be qualified will please to step up this way." *(A laugh.)* Persons, then, took the communion for the purpose of receiving office, and with no other intent whatever. Such were the consequences of mixing politics with religion. It was sometimes said that the grievances of Dissenters were now only theoretical; that they were not kept out of office, and had nothing to complain of. Even if it were so, was it not most objectionable to keep acts on the statute-book which were founded on the principle of religious persecution? But the truth was, much practical evil resulted from these Acts. The annual indemnity was given on the ground that the omission to qualify was occasioned by illness, absence, or unavoidable accident; and it had been justly said by a Noble Lord, "that it was mental fraud on the part of the Dissenters to take advantage of the bills of indemnity." Consequently, to his knowledge, many able men among the Dissenters would on no account take office, for they considered the legal conditions degrading. It was also in the power of any corporation, actuated by bigotry or personal animosity, to carry the Corporation Act into effect against the Dissenters. If the security of the Church of England was founded solely on the Test and Corporation Acts, what was the security for the Church of Scotland? And how could Ireland have remained without such Acts? The particular circumstances which led to the passing of the Test and Corporation Acts in the reign of Charles II. had wholly ceased. The Dissenters were no longer a party disaffected to the Hanover succession or the Government. Did any man suspect George IV. of popery? The object for which these Acts were passed no longer existed; and it became us to imitate the liberal wisdom of neighbouring nations. In Holland, the Netherlands, some parts of Germany, Austria, and Austrian Italy, persons of all religious persuasions were eligible to office. If he were asked what advantages the country was to derive from the abrogation of Test Laws, he would say, that independently of its justice, it would render the Dissenters better affected to the Government, it would be more consonant to the spirit of the age than the existence of those angry yet inefficient and impracticable laws which were a disgrace to the statute-book. Whatever Parliaments or Kings might fancy of their power, they must to a certain extent conform to the spirit of the times. His Lordship concluded by moving for a Committee of the whole House, in order to take into consideration the present state of the laws affecting Dissenters.

Mr. JOHN SMITH seconded the motion.

Mr. WILBRAHAM supported the motion in a very eloquent speech.

Sir R. INGLIS opposed the motion.

Mr. FERGUSON and Mr. R. PALMER spoke strongly in favour of the motion.

Mr. Secretary HUSKISSON—"Looking abstractedly at the Test Acts, I certainly should feel regret at their continuance on the statute-book; but I must confess I do equally regret that, under present circumstances, and at the present time, the Noble Lord has thought fit to bring forward this motion. [This sentence was followed by mixed cheers, laughter, and murmurs.] I trust I shall be permitted to offer such observations to the House as occur to me, and to state the grounds on which I entertain this opinion." This motion was not directed against any evil of a pressing kind, but the agitation of the question was likely to produce mischief. It was by reason of his anxiety for the success of the general principle advocated by the Noble Mover, that he condemned the present motion as impolitic. "There is something revolting to one's feelings," proceeded the Right Hon. Gentleman, "in continuing the law by which the first peer and the first duke of the realm is required to forfeit his privileges and his rights, at the very time that we are displaying our liberality, by attempting to relieve excisemen from the disadvantages under which they labour; and for the obtaining of which, I do not believe they would subscribe one day's pay. I feel satisfied, if this question should be carried, the Noble Lord will find—I do not mean to say among the well-educated part of the Protestant Dissenters, but among the greater proportion of that body—an additional and more vigorous opposition to the Catholic Question."

Lords ALTHORP and NUGENT supported the motion, as did also Lord MILTON.

Mr. Secretary PEEL said the same high authorities could not be produced in support of this motion as in favour of the Catholic Question. Sir Robert Walpole, Lord Chatham, and other Ministers favourable to the principle of civil equality, did not think it expedient to attempt the repeal of the Test Acts. "With respect to later administrations, I beg the House to recollect, that Mr. Canning, too, expressed his determination to oppose the claims of the Dissenters. I do not say that he was opposed to them on the ground of abstract right, but he certainly did declare, in this House, during the last Session, his intention, and I believe the intention of his administration. *(Cries of 'No, no.')* Well, then, I do not mean to add to his authority any of the opinions of those who acted with him; but, at least, it must be admitted that he declared his intention to oppose the Dissenters." With regard to the alleged profanation of the sacrament by its use as a political test, the Indemnity Act saves those who take it from the profanation which is supposed to be attendant upon the consenting to such an act. *(Cries of 'No, no.')* I do not say that it does so in principle; but I contend that it must have that effect in practice. I cannot, therefore, see the grievance to be so great as has been contended. I am not prepared, I confess, to argue this question as if the continuance of the Test and Corporation Acts was so essentially interwoven with the protection of the constitution, or the security of the Protestant Establishment, that one or both must fall by the concession which the Dissenters require; but considering that they form part of the ancient laws of an ancient monarchy, I am bound to recollect that they have been, as it were, interwoven with the manners of the people, and that they are not to be changed on a sudden, or without mature deliberation." Dissenters were not practically excluded from municipal honours any more than from offices of state. The late Lord Mayor (Ald. Brown) was a Dissenter. "Whatever predominance is still retained in the law in favour of the Established Church, it is as slight as is consistent with the maintenance of an Established Church. What may be the issue of this debate I do not know; but should it be in favour of the side which I advocate, I own that the triumph of success will be greatly qualified in my mind at the disappointment which may be given to a body whom I hold in the highest and most deserved respect."

Sir THOMAS ACLAND, as a Church-of-England man, was opposed to the maintenance of laws which did no good to the Church, and yet inflicted pain upon others.

Mr. BROUGHAM said the "wisdom of our ancestors" had been appealed to against the present motion; and the Hon. Baronet (Sir R. Inglis) thought we should not despise the "wisdom of our ancestors." That wisdom had, however, been disparaged long ago, not by ridicule, but by sound argument. It was a Lord High Chancellor of England that disparaged the praise bestowed on the "wisdom of our ancestors;" it was a person of the name of Bacon, or some such name. *(A laugh.)* He it was who reprobated the eternally-recurring praises of the wisdom of our ancestors; he it was who laughed at the phrase "experience of past ages," as, in truth, said

be, "if not a contradiction in terms, it is the grossest abuse of language, for it proceeded on this basis, that the world was older and wiser when it was younger." The authority of Mr. Canning had been referred to. Mr. Canning had founded his opinion upon misconception, in saying "no practical grievance existed." If, however, that luminous individual had been in possession of the opinions of able and well-informed lawyers on the state of the law as now affecting Dissenters—if he had heard the debate of this evening, who could say that he would have maintained there was no practical grievance?

Lord PALMERSTON opposed the present motion, notwithstanding all the hypothetical cases adduced that night, as he considered that the Acts petitioned against had been for years virtually repealed.

The House then divided, when there appeared—For the motion, 237—Against it, 193—Majority, 44. The announcement of the numbers was received with loud and continued cheering.

FEB. 28*th*.

The House having resolved itself into a Committee,

Lord JOHN RUSSELL moved a resolution—"That it is the opinion of this Committee that so much of the 13th of Charles II. and of the 25th of Charles II., and of the 16th of Charles II., as render it necessary for Protestant Dissenters to take the Sacrament of the Lord's Supper, according to the rites of the Established Church, previous to their entering upon civil offices, or being admitted into corporations, be repealed."

Sir THOMAS ACLAND said he did not advocate a precipitate and unqualified repeal; some oath or security might be devised in deference to the opinions of many who considered the Acts in question the bulwarks of the Established Church.

Lord JOHN RUSSELL said he was desirous to conciliate all parties; and if he could believe that the introduction of such an oath would secure to the measure the support of the Legislature, and particularly if it would meet with the approval of Mr. Peel, he should think seriously before he objected to its introduction.

Mr. Secretary PEEL expressed his surprise at the precipitation of so important a question; and being desirous of obtaining time to give due consideration to the measure (which his official avocations had hitherto denied him), wished adjournment to Tuesday. He trusted that the unequivocal triumph of the other night would induce Lord John Russell to listen the more readily to the suggestion made to him, and consent to some modification, to insure, if possible, the concurrence of both Houses of Parliament.

Lord ALTHORP said it was the usual course for the House to go into a Committee as soon as it was agreed to.

Mr. PEEL repeated his request for a postponement. He was aware that the decision of the other night enabled the Mover to proceed at once with his propositions; but he thought it would be but fair to give to every man the opportunity of looking at the bearing of the question as it at present stood.

Lord JOHN RUSSELL could see no reason why he should wait. *(Cheers.)*

Mr. ESTCOURT said, many gentlemen would be taken by surprise if the Committee now proceeded.

Lord MILTON referred the Members to the notice-book, where the motion was plain and distinct, "Repeal of the Corporation and Test Acts." Away then, said Lord Milton, with such idle pretences. The gentlemen who made them did so, and they knew they did, for the sole purpose of regaining the vantage-ground which they had lost, and for the purpose, if they could, of defeating the Dissenters, and through them, he believed, the best interests of the country. *(Loud cheers.)*

Mr. PEEL declared the assertions of Lord Milton were totally unfounded. What he had said on Tuesday was in the most perfect spirit of conciliation; and this was now his only motive in seeking delay. *(Cheers.)* He would now leave the Mover to pursue his own course, and would not vote upon the question, reserving to himself a free right of action upon the question in future. *(Cheers.)*

Sir THOMAS LETHBRIDGE rose amidst loud laughter. He thanked Mr. Peel for the firm and dignified course he had pursued—*(hear and laughter)*—and was sure the House would perceive, that whatever had been done to disturb the unanimity and good feeling of the House, had not been caused by him. He should watch the progress of the measure with an acute eye.

Several Members intreated the House to resume its temper.

Lord JOHN RUSSELL expressed his regret that the tone of the discussion had changed. Any modifications might be

proposed in the progress of the Bill; and he therefore persevered with a view to the general interests of the question.

Lord MILTON said, he was sorry that he had given any cause for irritation; but the statement of gentlemen, made in ignorance no doubt, appeared to him so extraordinary, that he could not help noticing it.

The question on the resolution was then put; when Mr. Secretary Peel left the House, followed by almost all the occupants of the Treasury Bench, which caused great cheering.

An irregular conversation followed, in which Sir GEORGE WARRENDER complained that Mr. Peel's departure was a ministerial secession.

Mr. Peel soon returned, and Sir GEORGE said that he was sorry if he had spoken too angrily.

Mr. PEEL said, he felt no irritation. He left the House because, having been fasting and engaged from nine in the morning, he felt exhausted. He disclaimed having given any signal to those near him to leave the House; but as he had determined not to vote, his only alternative was to leave the House when the question was put.

Finally, the resolution was agreed to, reported, and the Report ordered to be taken into consideration on Tuesday.

The Bill was brought in and read a first and afterwards a second time without opposition.

Between the debate on bringing in the Bill and that on the motion for commitment, the United Committee met many times, often from day to day. It was understood to be the intention of some Member, if not of the Government, to propose a declaration pledging every one taking office not to use the authority of that office to the injury of the church, though all desire to fetter the free exercise of individual opinion, or the indulgence of all constitutional means of free discussion, was disavowed.

The Committee thought it right to come to the following resolutions, in the shape of observations, on the subject, which they placed in the hands of their Parliamentary friends.

17*th March*, 1828.

Observations of the United Committee of Protestant Dissenters on the Declaration proposed to be added to the Repeal Bill.

This Committee, on full consideration of the subject of a Declaration proposed to be introduced into the Bill for the abolition of the Sacramental Test, think it right to put their s upon record as follows:

That in their application to t lature for the Repeal of the Co and Test Acts, they have be enced by a strong and conscie jection to all religious tests of tion for civil and political o trust, and that although they peculiar repugnance arising fro ples and feelings of religion to cramental Test, they cannot ently with their sense of rel prove of any other Test bearing character and professing a si ject.

That the Declaration propo inserted into the Repeal Bill, it is made known,) consisting avowal of the design and p subverting the church by law es appears to this Committee un because the church, with ev political institution of the co already sufficiently guarded by laws, and *capable of being turn* last account into a *stumbling-bl* consciences of Protestant D who may think that they viola thought by others to violate, t ration by any exertions in favo system and form of religion w feel themselves called upon b sense of duty to promote by that are consistent with the pe community and their allegian State.

That there is always evil in t plication of religious Tests fo objects of any description; th gencies may arise when the m less Tests may be used for th creating division and effecting e that any Test relating to the E Church may seem to acknow principle of the alliance of Ch State, to which principle the D Dissenters of the Three Deno are firmly opposed; and tha quirement of a disclaimer of a subvert the church would appe ply, as far as it is professed the church against the Dis purpose on the part of the Dis act illegally and to promote t by violence, which purpose t vow—appealing to their conc the period of the Revolution (when Nonconformity assume sent form,) for the sincerit disavowal.

That if the Dissenters be r the alternative of submitting t corporation of a Declaratory

the Bill of Repeal or of risking the defeat of the measure, it is the judgment of this Committee that the Declaration should be so shaped as to be least injurious and offensive; and that it should be fully explained to the Legislature and the country, that it is imposed upon them, and not devised by them, nor agreeable to their mature sense of right.

But that if the Declaration cannot be so modelled as to be innoxious in the estimation of the great body of the Protestant Dissenters of the Three Denominations, it is the opinion of this Committee that they should ill discharge the trust confided to them, and the duty which they owe to their country and their posterity, if they did not declare decidedly that the interests of truth and liberty require the Bill to be abandoned.

In the attempt to shape the Declaration into a form that may be least vexatious to Dissenters, it is the opinion of this Committee that special care should be taken that the Declaration should be so worded, in reference to the Established Church, as to imply only the disavowal of designs against it which would in fact be illegal, and not by any possible construction to be made to apply to those acts and proceedings in which the Dissenters are already protected by the law for the maintenance of their religious principles; and that the disavowal in the Declaration should be confined to such intents and acts as are connected with and limited to the office or trust, on entering upon which the Declaration may be required.

In yielding to the sense of Parliament with regard to any Declaration whatever, this Committee would suggest to their Parliamentary friends that such concession in any degree should only be made upon the full understanding that the Repeal Bill will be carried into a law.

And finally, this Committee cannot assent to any form of Declaration, however unobjectionable in other respects, which shall be imposed *upon them as Dissenters*, and not upon the rest of the community, since this partiality would fix upon them anew, the stigma which is one of their chief objections to the Test laws, whose repeal they are seeking.

18th March, 1828.

Lord JOHN RUSSELL moved the reading of the order of the day for the House to take into consideration in Committee, the Bill for the repeal of the Test and Corporation Acts.

Mr. STURGES BOURNE rose to address the House. It appeared that the House had determined by no small majority, that the Sacramental Test on Dissenters should be abolished. All agreed that the practice now sought to be abolished, was one which occasionally gave rise to scenes of the most revolting hypocrisy and sacrilege. No one was more anxious than he, that that test should be done away with; but there were many on the other side, who conscientiously believed that a test of some description should be imposed upon Dissenters taking up office. It was to reconcile, if possible, both classes, that he (Mr. S. Bourne) rose to move that a declaration should be substituted for the test hitherto imposed upon the Dissenters. He would propose, not an oath, but a declaration to be solemnly taken and subscribed to; he would not have an oath, because he was adverse to the multiplication of oaths unceasingly. (Hear).

The Declaration was as follows: "I, A. B., do sincerely affirm and declare that I will not exercise any power or authority to be vested in me by virtue of the office of , for the purpose of subverting, or endeavouring to subvert, the legal rights and privileges of the United Church of England and Ireland, or of the Church of Scotland."

Lord EASTNOR, though he had voted in the minority, fully concurred with the motion of Mr. Bourne, which he seconded. Such a proposition removed his objections to the repeal.

Lord JOHN RUSSELL said, that he was ready thus early to offer himself to the notice of the House upon the new question submitted to their consideration. The noble Lord who spoke last was right in saying that neither he (Lord John Russell) nor any of his friends or supporters had either proposed or prepared any test as a substitute for that which they were anxious to revoke, as the law now stood respecting the Dissenters. They had asked for the total repeal of the existing law. And notwithstanding what had fallen from Mr. S. Bourne, he could not help thinking that the unqualified repeal was what was meant by the great majority who had pronounced their opinions upon this subject on a former night. He hoped the House would allow him to congratulate them upon the different condition in which this great question was now placed, from that it had occupied on any former occasion. It was put fairly and plainly in a different form by the Right Hon. Gentleman, who had, in his amendment, proposed no assertion of the (he hoped) obsolete principle of inherent religious

disability, but on the contrary, a declaration merely affecting the civil conditions upon which the tenure of office was to be held by those who were ready to admit the paramount obligations of the constitution. Though he thus rejoiced that the question was not what it had been, and was at length put upon fresh ground of argument, yet he could not concur in the conclusion that any fresh declaration was necessary. He had many reasons to prevent his adopting such a conclusion. The first reason, that there being no pretensions for danger, there could be no necessity for demanding security. Whether the Test and Corporation Acts were originally just and proper,—whether their provisions were adequate to the presumed necessity for their enactment, it was now rather too late to inquire. But they had at least this plausibility, or supposed advantage, in the principle of their construction—that they were really enacted against the presence, if not threats, of an impending or overwhelming danger. At the time to which he referred, there did exist a set of men who had sought to destroy the constitution, as in Church and State established. At present, what pretence was there that any declaration or religious test was called for to protect either Church or State from any particular danger? Had any complaint been made against the principles or practice of any of the Dissenters who had obtained office? And it must not be forgotten that Protestant Dissenters, if they really meant hostility to the Established Church, had had the power of fomenting their machinations during the greater part of the last half century, in which time they had been practically admitted into office. Had they during that lapse of years sought the subversion of the established church? Had they attempted to oppose the dominion of the law? Had they ventured to introduce disorder or civil contention into the kingdom? The answer of history was, No. If, then, they had not, he called upon the House of Commons not to sanction an imputation where no charge either had or could be made—not to express a distrust where no confidence had been violated. (Cheers.) His next reason against the proposed amendment was, that he saw no cause why the Dissenters should make any declaration respecting the Established Church, which they were not called upon to make towards any other establishment of the State, or against any other doctrine that was supposed to be subversive of the constitution. For instance, there were those abroad who thought any established religion unnecessary—there were those abroad who advocated annual Parliaments, and universal suffrage; yet nobody dreamt of providing countervailing declarations against such constitutional innovations. There were likewise established institutions which were interwoven with the spirit of British liberty—the trial by Jury, for example—the independence of the Judges; yet in no instance had a declaration been called for, or deemed necessary, for their preservation—and why? Because it was more politic for the State to presume, that all its subjects felt a common interest in the due maintenance of whatever was essentially useful for the whole, than to fritter away their allegiance into privileged or excluded classes. He would say, moreover, that this sort of verbal security was far from being the best a government could obtain. The best security for the impartiality of the trial by jury—for the independence of the judge—was the perfect confidence which the state reposed in the one and the other, and the deep implied obligation of the sacredness of the trust. It must surely be obvious, that to ask for tests and declarations, was to inspire distrust. Why was it, then, persons called for their perpetuity? Was it, that in the performance of an act of tardy justice, the pride of the Established Church required a qualification or salvo, as if it were not ready to make a fair concession of its own free and good will, and in that full spirit of conciliation which ought to be impressed and maintained in coming to such an adjustment? He had likewise another objection to the proposed declaration. Although the Right Honourable Gentleman's words might be unexceptionable, yet declarations of this kind were always liable to various interpretations, according to the sense in which they were construed by those in whose behalf they were said to be taken, or by whom they were actually adopted. There was always, then, a dangerous latitude, however conscientiously suggested, in these different interpretations of the respective communities. Surely such a danger ought to be avoided. These were generally the objections which he entertained to the course proposed to be taken to qualify or alter the present bill. But, in stating these, he was ready at the same time to declare, that his opposition was not unconquerable. (Loud cries of hear.) Placed as he was in such a question as this, involving delicate feelings and mo-

mentous interests, he would not take upon himself for the maintenance of his own opinion, to close the door of conciliation and peace. (Cheers.) If there were a fair and open chance of the admission of Dissenters to the enjoyment of their just rights and privileges, with a reasonable declaration which would satisfy the scruples of the influential organs of the Established Church, without violating the feelings of the other parties, he confessed he should be ready to listen to such a proposition, with an earnest hope and a desire to afford his best endeavours to make the declaration mutually palatable and satisfactory. But he must be excused at this moment from either expressing his assent to, or dissent from, the specific proposition, and would for the present remain to hear what should appear to be the general view of the House upon the subject. (Cheers.)

Mr. PEEL saw nothing more unwise than to interrupt the existing harmony between the different sects; and he was free to confess, that after the late decision of the House, so deliberately formed, he was one of those who thought it useless to resist *in limine* the conclusion, that the existing law was no longer applicable to the present state of society, and that it ought to undergo a material alteration. (Cheers.) Viewing what had passed in this way, he could no longer think of pressing his own opinion, in the vain hope (for vain it would be) of altering what undoubtedly appeared to be the fixed opinion of the House. The Right Honourable Gentleman then said, in the event of the necessity for a declaration being admitted by the Noble Lord, he would lay his before them when they were about to report upon the bill. He meant to propose no declaration which should fetter the private judgment, or free opinion, or religious principle, of any Dissenter. To do so would be to repeal one evil for the purpose of inflicting another. He would take this opportunity to state, that in every bill which had been introduced during the last few years, for the purpose of removing the civil and religious disabilities under which the Roman Catholics labour, a precautionary measure of this description was to be found. The one which he (Mr. Peel) now proposed exactly corresponded with that in the preamble of the bill brought forward by Mr. Grattan, and which was afterwards introduced by Mr., now Lord, Plunkett. That recites as follows:—"Whereas the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline, and government thereof, and likewise the Protestant Church of Scotland, and the doctrine, discipline, and government thereof, are by law established permanently and inviolably." The declaration which then follows is similar to that which he would propose as a substitute for the sacramental test. After adopting the preamble to the bill of Mr. Grattan, he proposed to introduce a clause to the following effect:—"And be it enacted, that all persons who shall hereafter be elected, or chosen to fill the office of mayor, alderman, or magistrate, or to fill any other office of emolument and trust in any city, borough, corporation, &c., in England or Wales, shall, previous to his admission, make and subscribe the following declaration:—I, A. B. do solemnly declare that I will never exercise any power, authority, or influence which I may possess by virtue of the office of , to injure or weaken the Protestant Church, as it is by law established within this realm, or to disturb it in the possession of any rights or privileges to which it is by law entitled." That was the whole of the declaration which he (Mr. Peel) would propose to introduce. The provision which he was desirous to see amalgated with the bill, went on to provide as follows:—"And be it enacted, that said declaration shall be made and subscribed in the presence of the persons who by the present charters and usages of cities and towns corporate administer the oath to Dissenters entering into office there, or in the presence of two justices of the peace." He did not deem it necessary to attach any penalty to the omission, further than rendering the election void. Here he had to encounter a difficulty respecting the officers appointed by the crown. The difficulty was, to point out the particular offices under the crown in which this declaration should be taken. If every subordinate officer in the employment of the crown, who was at present liable to be called upon to take the sacramental test, should be required to subscribe this declaration, the provision would only throw ridicule upon the whole proceeding. To point out, then, the officers who should make the declaration, and the officers who should be excepted, was the difficulty which he (Mr. Peel) had to overcome. That difficulty, he imagined, might be obviated by a provision which would enable the Crown to point out the offices in which such declaration would be considered necessary. Whatever part he (Mr. Peel) might have taken in the discussion of

this subject on a preceding night; now, after what had taken place, and after the discussion which had occurred, and after the majority by which the Noble Lord's motion had been carried, he did not yield to the Noble Lord in his anxiety to see this question settled in the course of the present session satisfactorily, and for ever. (Cheers.) He entertained hopes that the provision which he had proposed, and which appeared to him so perfectly reasonable, would not be rejected by the Noble Lord, or by any of the persons who advocated the claims of the Dissenters. It was impossible for him (Mr. Peel) unequivocally to pledge other persons on this subject; but he felt himself warranted in saying, that the clauses which he proposed to introduce, he believed would ensure the success of the bill; and he would say, that so modified it was satisfactory to him, and he confidently hoped it would be satisfactory to others elsewhere. They were about to give the Dissenters admission to office, and he hoped the measure would be carried, not by a majority, for it would be more satisfactory that their votes should be unanimous on this occasion. Whatever part he (Mr. Peel) might have taken on former occasions, he could assure the Noble Lord and the House that it was his anxious wish, as it would be his proudest boast, to see that desirable arrangement satisfactorily effected. (Cheers.)

Mr. FERGUSSON, Sir M. RIDLEY, Mr. HARVEY, Mr. WYNN, and Mr. W. SMITH, followed, and expressed their opinions and feelings to be strongly against the policy or necessity of any declaration, however inoffensive. The only persons who could in fact do any thing towards subverting the civil establishment of the church were Dissenters in Parliament, yet they were exempt from any test. The State must be considered strong enough to support its own institutions, of which the church in its civil constitution was one; and why should it require persons to pledge themselves not to do that which if they did do the law would punish? With these feelings, however, they were not disposed to urge them to the extent of running the hazard of defeating a concession of such immense importance as this Bill would be to the principles of religious liberty. They conceived the declaration to be wholly useless, as there was not the smallest ground for believing that Dissenters had any design to subvert by any irregular or illegal means what they found that the law of the country established and enforced, any more than they would wish Churchmen to attack *their* privileges; but while the free exercise of their opinions and of all constitutional means of discussion and judgment were untouched, (as it appeared they would be by the declaration which, in the spirit of Mr. Peel's proposition, they were to adopt,) they saw no reason why the Dissenters in common with every other member of the community, should object to declare what was asked.

The SPEAKER, on the motion of Lord J. Russell, then left the Chair, and the House formed itself into a Committee, Mr. R. Gordon in the Chair.

Mr. PEEL said, that he had drawn up the declaration clause, but as to the machinery of it he had not had an opportunity of consulting any professional person on it.

The Bill went through the Committee.

The House having resumed, the report was brought up, and ordered to be taken into further consideration on Monday next. The Bill, with the amendments, to be printed.

Bill to repeal Corporation and Test Acts.

The bill, as altered on recommitment, 18th March, 1828, is as follows:

A Bill [*as amended on recommitment*] *for repealing so much of the several Acts as imposes the necessity of receiving the Sacrament of the Lord's Supper as a Qualification for certain Offices and Employments.*

N. B. The clauses marked (A. B. C. D.) were added by the Committee, and E. and F, on the recommitment.

WHEREAS an Act was passed in the Thirteenth year of the reign of King *Charles* the Second, intituled, "An Act for the well governing and regulating of Corporations:"

And whereas another Act was passed in the Twenty-fifth year of the reign of King *Charles* the Second, intituled, "An Act for preventing Dangers which may happen from Popish Recusants:"

And whereas another Act was passed in the Sixteenth year of the reign of King *George* the Second, intituled, "An Act to indemnify Persons who have omitted to qualify themselves for Offices and Employments within the time limited by Law, and for allowing further time for that purpose; and also for amending so much of an Act made in the Twenty-fifth year of the reign of King *Charles*

the Second, intituled, 'An Act for preventing Dangers which may happen from Popish Recusants,' as relates to the time for receiving the Sacrament of the Lord's Supper now limited by the said Act:"

And whereas it is expedient that so much of the said several Acts of Parliament as imposes the necessity of taking the Sacrament of the Lord's Supper according to the rites or usage of the Church of *England*, for the purposes therein respectively mentioned, should be repealed; be it therefore Enacted by The King's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That so much and such parts of the said several Acts passed in the Thirteenth and Twenty-fifth years of the reign of King *Charles* the Second, and of the said Act passed in the Sixteenth year of the reign of King *George* the Second, as require the person or persons in the said Acts respectively described, to take or receive the Sacrament of the Lord's Supper according to the rites or usage of the Church of *England*, for the several purposes therein expressed, or to deliver a certificate or make proof of the truth of such his or their receiving the said Sacrament in manner aforesaid, or as impose upon any such person or persons any penalty, forfeiture, incapacity or disability whatsoever for or by reason of any neglect or omission to take or receive the said Sacrament, within the respective periods and in the manner in the said Acts respectively provided in that behalf, shall, from and immediately after the passing of this Act, be, and the same are hereby, Repealed.

Clause (A).—And whereas the Protestant Episcopal Church of *England* and *Ireland*, and the doctrine, discipline, and government thereof, and the Protestant Presbyterian Church of *Scotland*, and the doctrine, discipline, and government thereof, are by the laws of this realm severally established, permanently and inviolably: And whereas it is just and fitting, that on the repeal of such parts of the said Acts as impose the necessity of taking the Sacrament of the Lord's Supper according to the rites or usage of the Church of *England*, as a Qualification for office, a Declaration to the following effect should be substituted in lieu thereof; Be it therefore Enacted, That every person who shall hereafter be placed, elected, or chosen in or to the office of Mayor, Alderman, Recorder, Bailiff, Town Clerk, or Common-councilman, or in or to any office of Magistracy, or place, trust or employment relating to the government of any city, corporation, borough or cinque port within *England* and *Wales*, or the Town of Berwick upon Tweed, shall, within one Calendar Month next, before his admission into any of the aforesaid offices or trusts, make and subscribe the Declaration following:

"I, *A. B.*, do solemnly declare, That I will never exercise any power, authority, or influence which I may possess by virtue of the office of to injure or weaken the Protestant Church as it is by law established within this realm, or to disturb it in the possession of any rights or privileges to which it is by law entitled."

Clause (B)—And be it Enacted, That the said Declaration shall be made and subscribed as aforesaid, in the presence of such person or persons respectively who, by the charters or usages of the said respective cities, corporations, boroughs, and cinque ports, ought to administer the Oath for the due execution of the said offices or places respectively; and in default of such, in the presence of two Justices of the Peace of the said cities, corporations, boroughs, and cinque ports, if any such there be, or otherwise in the presence of two Justices of the Peace of the respective counties where the said cities, corporations, boroughs, and cinque ports are. Which said Declaration shall either be entered in a book roll or other record to be kept for that purpose, or shall be filed amongst the records of the city, corporation, borough, or cinque port.

Clause (C).—And be it Enacted, That if any person placed, elected, or chosen into any of the aforesaid offices or places, shall omit or neglect to take and subscribe the said Declaration in manner above-mentioned, such placing, election, or choice, shall be void.

Clause (D).—And be it Enacted, That it shall and may be lawful for His Majesty to require any person who may be appointed to any civil office or trust whatever, or who may hold any commission from His Majesty, and who would, by any of the Acts above-mentioned, be required to take or receive the Sacrament of the Lord's Supper, to make and subscribe the Declaration above-mentioned previously to his admission into such office or trust, or to acting under such commission.

Clause E.—Provided always, and be it further Enacted, That it shall be lawful

for His Majesty, his Heirs, and Successors, from time to time, by Order in Council, to direct and declare by what persons, and in respect of what offices, trusts, and commissions, and in what manner, and at what time, and under what Regulations, the said Declaration shall be made and subscribed: And that in case any person appointed to any office, trust, or commission, shall neglect or refuse to comply with the several Directions and Requisites, so as aforesaid made, the appointment of such person to any such office, trust, or commission, shall be void.

Clause F.—Provided nevertheless that no act done in the execution of any of the offices, trusts, or commissions, aforesaid, by any such person omitting or neglecting as aforesaid, shall, by reason thereof, be void or voidable as to the rights of any other person not privy to such omission or neglect, or render such last-mentioned person liable to any action or indictment.

Unitarian Marriage Bill.

No decision has as yet been received on the subject of this measure. The superior importance of the great question affecting the civil rights of all Dissenters has left little time for the discussion of the minor interests of particular bodies.

Meantime we present our readers with the following effusion of the historical knowledge and practical divinity of the Archdeacon and Clergy of the Archdeaconry of Leicester.

House of Commons. March 14, 1828.

A petition of the Archdeacon and Clergy of the County and Archdeaconry of *Leicester*, was presented and read; setting forth, that marriage being the foundation of every personal and social relation, as well as the perpetual symbol of the unity which is betwixt *Christ* and his church, the Legislature of this nation has *never*, save during the short interval of the Usurpation, *allowed any marriage to be considered as valid which hath not been solemnized by an act of the church*, hereby ratifying and perpetuating the unity which is between the Church and the Nation, *in procuring that every child of the Nation be formally a child and gift of the church*; that, in conceding the fullest toleration to its subjects, which is that of not obliging them to worship in the congregation of the Church, (but admitting the plea of conscience, and thereupon allowing them to other mode,) the Legislatu retained this parent bond, n that indulgence which she to the Nonconformists with other spiritual offices to this whilst the marriage office rec true, all the great articles (which it would be treacherou on any other occasion of pub withhold,) such is the form that no explicit confession required from the subjects of and the only intimation of r nion which proceeds from is conveyed in certain well doubted, and unexpounded Scripture, the tenour of the that of acknowledgment, intercession, and thanksgivi by the Church in their beha there is no assignable injury tinuance of the requirement, fest dereliction of grave p well as of nearly unbroken a guarded usage, in the aban it, a dereliction which they regarding as the prelude to equally painful and unbecomi titioners humbly pray the H constitute them mere recor act which they can but deem rogatory celebration of so h tution, much less to desecra tution itself, by pronouncing civil contract, and its viola quently a civil, not religio meanor; the petitioners d humbly pray, that the Unit riage Bill may not pass into a

---

Somerset, &c., Unitarian A

THE third Annual Meeting merset, Gloucester, and Wilt Association will be held on F 4, at Frenchay, near Bristol, Rev. Hugh Hutton, of Birm expected to preach. Servic mence at eleven o'clock.

H. E. HOW

Somerset and Dorset Hal Association.

THE next Meeting of this will be held at Taunton, on G April 4th. The Rev. Mr. Cre port, has kindly consented to the morning, and it is pro there will also be an evening

E. WHITFIE

Lancashire, &c., Missionary Society.

The Annual Meeting of the Lancashire and Cheshire Unitarian Missionary Society will be held in Manchester on Good Friday next, April 4. A sermon will be preached in the morning, in the Cross Street Chapel, in aid of the funds of the Society, by the Rev. J Brettell, of Rotherham; the service to commence at eleven o'clock; and in the afternoon the members and friends of the Society will meet in the School-room of the Mosley-Street Chapel for the dispatch of business.

London University.

On Wednesday, Feb. 27, a very numerous meeting of the proprietors of the London University was held at the Freemasons' Hall, Lord Auckland in the Chair. Among the Members of the Council present were—the Dukes of Norfolk and Leinster, Mr. Brougham, Mr. Warburton, Mr. J. Smith, Sir Francis Burdett, Mr. Hobhouse, Alderman Wood, Dr. Birkbeck, Mr. J. B. Lousada, and Mr. Macauley.—A very interesting report was read. It stated that the original amount of capital subscribed would be sufficient to bring the scheme of academical education into full operation. The building would be sufficiently ready in October next for the commencement of studies. The Council had abandoned the idea of forming a botanical garden, and, with respect to the anatomical lectures, recommended the foundation of a hospital over which they should have controul, in the vicinity of the University.—The balance-sheet was then read, from which it appeared that the total receipts, including donations, amounted, on the 31st of December, 1827, to 71,205*l*, while the expenditure was 58,115*l*. 12*s*., leaving a balance of 13,089*l*. 8*s*.—The Rev. Mr. Burder, in the course of a discussion which ensued, suggested the establishment of Lectures on the general evidences of Christianity, without touching upon the doctrines of particular sects,—as a means of meeting the objection to the University on account of its omission of theological instruction.—Mr. Brougham, however, dissented from this suggestion; he saw no difference between lectures and the appointment of Professors for religious studies. No two sects could be found to agree in their definition of what Christianity was.—Dr. Birkbeck afterwards recommended an appropriation from their funds for the erection of a hospital near the University; but after some conversation, the meeting appeared to think a separate subscription for that purpose would be a better plan.—Mr. John Smith and Mr Warburton immediately gave 100*l*. each towards building a hospital.

Society for Propagating the Gospel.

(From the Examiner.)

In answer to a question in a recent number,—What are the objects of the Society for the Propagation of the Gospel in Foreign Parts? I beg leave to state that the Society was originally incorporated by a charter from King William III., for the maintenance of a learned and orthodox Clergy, to propagate the Gospel in his Majesty's Foreign Dominions. According to their own reports, the affairs of the Society have been wisely managed, and that it has prosecuted with unwearied zeal the purpose of its incorporation, and its missionaries have disseminated a knowledge of the gospel over the great Continent of North America; where, it is pretended, an increasing affection for the clergy and Church of England is everywhere visible;—assertions which cannot be believed by the persons who make them: for it is a matter of lamentation among the clergy in England, "that they are *men whose opinions are reluctantly received.*"

Eye witnesses, however, to the state of Church affairs in America, tell a very different tale. Dr. Mayhew, who wrote in 1760, affirms, "that there is less religion in those parts of America where the Society's money has been expended, than there would have been had it been sunk in the ocean." As it was in those days, so it is now. "Large sums," as the Editor of the *Morning Chronicle* has justly observed, "are spent on Episcopal clergymen (whose talents and acquirements would never render them objects of choice); and the consequence is, that the Church is rich in pastors without flocks."

It is not generally known, that through the representations of this Society, more than Fifty Thousand Pounds from the public purse are annually sent to the North American Colonies *alone*, for the erection of Churches and the maintenance of a long list of Bishops, Bishops' Chaplains, Military Chaplains, Archdeacons, Ecclesiastical Commissaries, and nominal Missionaries, in a country where nine-tenths of the population are Dissenters, and consequently they preach, if they do preach at all, to nearly empty walls; and for the building of colleges and schoolhouses, and providing profes-

sors and schoolmasters, " and books in abundance," " to give the RICH and the POOR in America an education which embraces a WIDER SCOPE than is the practice in England."—See Report for 1821, p. 73.

So it is not enough that the English are compelled to pay tythes for the support of the clergy at home, but they are forced to pay additional taxes to maintain Episcopacy, with all its ceremonies and trappings, in opposition to the declared opinions of the colonists themselves. This profuse expenditure too, at a time when thousands in the mother country are perishing for lack of knowledge, and for want of bread to eat. Surely this is enough to paralyze the industry and the heart's-blood of the British nation.

By letters from Canada, in the *Glasgow Chronicle* of 30th January last, it appears that the great body of the colonists, aware of the impositions that have been practised by interested persons to get money from England " for the aggrandizement of a small party, who allot education and respectability to themselves, and ignorance and degradation to the rest; have resolved to ascertain the number of persons belonging to the Church of England in each township, county, and district, in those provinces, and communicate the result to the British Government, supported by evidence both documentary and personal, of the most unquestionable character, which must shew our enlightened Ministry its true state: and if nothing else be effected, they will at least be put upon their guard against the incorrect details respecting the flourishing state of the Church of England in the colonies, under the fostering care of the Society for the Propagation of the Gospel, to which they have been accustomed."

The Turkish Manifesto.

IT appears that the Sublime Porte has, at length, determined to brave the three " Infidel" Powers who have leagued against it, and risk all the chances of a war with them. The French papers, of the 21st instant, contain the manifesto issued by the Ottoman Government, reflecting, in no measured terms, on the conduct of the Allies, and avowing the most dogged determination to carry things to the last extremity, rather than submit to their demands. The document affords a curious *exposé* of the Turkish policy, but its length precludes the possibility of our giving it entire; we have merely space for a b of its principal points.

It commences by stating, known fact, the mutual hatr Mussulmen and Infidels; an Russians, most especially a this feeling, have, for the years, taken advantage of, anc internal dissensions, and every means within their pow to subvert the Ottoman em effect this object, they incited rebellion, but the Divine ass the protection of the holy P abled the faithful to defeat th projects.

The next paragraph reminds ly of the vulgar, but pithy say to the pot calling the kettle— which we do not care to rep scribes the progress of the G rection; speaks of the " excesses" committed against sulmen,—gentle and immacu —ascribes the discomfiture of ish troops to lack of pay, anc cient disorganization of the and concludes by asserting, th and France, inveigled by the Russia, united themselves wi encourage and assist the Gre rebellion. As it was eviden different proposals relative to of the Greeks, under the pr love of liberty, tended to m than to subvert the Ottoman Europe and Asia; to make and the Mussulmen change turn the mosques into chu (dreadful profanation!) " to in them;" neither reason, l nor religion, would permit t Porte to accede to them. however, though it was evide final decision would be left to temporized as long as poss order to gain time for warlik tions." Thus, it appears, the of Turkey have out manœuvr fidel professors of diplomacy her generals will be equally may prove a very different affa

The treaty of Ackermann is ized as a matter of necessity, nation, on the part of the Por theless, its provisions had observed. Russia, however, tented with this, alarmed at t reforms, and fearing that th meditated against Islamism hurled back upon herself, en gland and France to co-operat in forcibly effecting the libera Greeks. They simultaneously

this, "as quite a simple concession," though it was opposed to law, reason, policy, and religion; and the Ottoman Porte in vain endeavoured to remove their prejudices. They persisted; sent fleets to the mediterranean, which prevented the operations of the Turkish and Egyptian squadrons, and, while the latter were tranquilly waiting for orders, entered the port of Navarino, and all three began to fire at once upon the Ottoman fleet; the catastrophe which followed was known to all.

The three Powers having thus declared war, the Porte had a right to retaliate, and pursue a very different course than that which it had followed. In order to gain time, however, "at least till summer," the Ottoman Government thought it necessary to temporize, and, consequently, "*every possible show of moderation was used in the conferences and conversations which took place.*" Trusting that the armistice would be observed until an answer should be received, the Porte earnestly entreated the Ambassadors to transmit its friendly declarations and explanations to their respective courts. "Deaf to the voice of justice," however, "those Infidels" only became more rigid in their demands with respect to Greece, and announced their determination to depart if they were not conceded.

Affairs having come to this point, if the Porte were now to give way, the contagion of rebellion would spread, and the Greeks, in a year or two, would triumph over, and impose laws "upon the generous Mussulman nation." The Porte expresses its horror of such a dreadful consummation; and speaks of the irreligion, impolicy, and cowardice of submitting to it, when "numerous provinces of Europe and Asia are filled with an immense Mussulman population."

The Mussulmen are then reminded of the conquests of their ancestors over the Infidels, and assured that, if, like them, they be united, they will, under the auspices of the Most High and their holy legislator, "gain the most brilliant victories." If the three Powers, seeing the determined attitude assumed by Turkey, should persist in their vain demands relative to the Greeks, then, notwithstanding the tradition which says that "all the Infidels compose one nation," the Mussulmen ought to commit themselves to the protection of God and his prophet, and form but one single body.

The object of the Infidels is described to be the destruction of Islamism, and the war a religious and national one; and the manifesto concludes by calling upon the faithful to make every effort, and submit to every sacrifice, for the preservation of their religion and their country, as the only means of securing their salvation in this world and the next.

NEW PUBLICATIONS.

Discourses translated from Nicols's Essays. By John Locke. 5*s.*

A Letter to Sir Thomas D. Acland, Bart., M. P., on the Repeal of the Sacramental Test, and the imposition of any new Oath or Declaration. 1*s.* 6*d.*

The Difficulties of the Infidel more formidable than those of the Christian: a Sermon, preached at Trevor Chapel Brompton. By Thomas Wood, A. B. 2*s.*

The Gospel of St. Luke, with English Notes, for the Use of Students. By the Rev. J. R. Major, A. M. 8vo. 12*s.*

Farewell to Time; or Last Views of life, and Prospects of Immortality. By the Author of "The Morning and Evening Sacrifice." 12mo.

The Burial and Resurrection of Jesus. From the German of John David Michaelis. By a Layman. 12mo. 6*s.* 6*d.* boards.

Church Patronage; a Letter to the Right Hon. Robert Peel, M. P., &c. By a Son of the Church. 8vo. 2*s.* 6*d.* sewed.

Hints, designed to promote a Profitable Attendance on an Evangelical Ministry. By the Rev. William Davis. 18mo. 2*s.* 6*d.* boards.

An Estimate of the Human Mind; being a Philosophical Inquiry into the legitimate Application and Extent of its leading Faculties, as connected with the Principles and Obligations of the Christian Religion. By the Rev. J. Davies, of Queen's College, Cambridge. 2 Vols. 8vo. 18*s.* boards.

A Practical View of Christian Education in its Early Stages. By Thomas Babington, Esq., London. 7th Edition, 12mo. 5*s.* boards.

The Catholic Question.—An Address to the Clergy of England and Ireland on the Catholic Question. By a Member of the Established Church. 2*s.* 6*d.*

Sermons, chiefly Practical. By the Rev. Archdeacon Bather. 8vo. 12*s.* boards.

Biographical Notices of the Apostles, Evangelists, and other Saints; with Reflections and Collects, adapted to the Minor Festivals of the United Church of England and Ireland. By Richard Mant, D. D.

A Collection of Prayers for Household Use, with a few Hymns and other Poems. 5*s.* 6*d.*

Religious Discourses. By a Layman. 8vo. 4*s.* 6*d.*

Short and Familiar Sermons for the Use of Schools, &c. By the Rev. Thomas Scard, B. A. 5*s.*

The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome, &c., &c. By the Rev. George Croly, A. M. 8vo. 12*s.*

PUBLIC AFFAIRS.

COMMENTS ON PASSING EVENTS.

Feb. 25. What an edifying homily is this manifesto of the Sublime Porte! The Sultan has profited much by his study of the political as well as the military tactics of Christendom. Never, in the most atheistical times of revolutionary France, and, consequently, the most religious times of Old England, did our ears tingle with a more spirited call to rally round the "throne and altar" and uphold them with our "lives and fortunes." Never did our theological trumpets blow a more martial blast. Islam is "in danger;" and all good Musculmans, between whom and Infidels there is, we are told, a mutual "natural hatred," are conjured "to unite heart and soul for the maintenance of our holy religion and our country, as well as for their own welfare in this world and in that which is to come." Now then is the time for those who, in their craft or ignorance, have so often shouted the war-whoop of Fanaticism here, to listen to the echo of their cantcry, and think how it sounds. Let each one of them be "like unto a man beholding his natural face in a glass;" save that for cross there is a crescent on the brow. Let him weep to think that in exciting fierce passions, party intolerance, and bloody warfare in the name of Christianity, he was as wicked and infatuated as our "ancient and faithful ally;" and as much more inconsistent as Mahometanism is more warlike in its spirit than the Gospel of the Prince of Peace.

Feb. 27. 237 to 193! This division is a mile-stone in the road of improvement. It gives a good account of the rate at which opinion is marching. It is one of those tangible facts, which the world never goes on very long without, by which we are made to feel that, if the cause of liberty and humanity do not always advance so obviously as we wish, it is, in reality, always advancing as rapidly as we ought to wish.

The use made of the silence of the Dissenters conveys a lesson which ought not to be lost. Let us not forget that if we do not petition it is presumed we feel no grievance. After this, it is to be hoped that (whether the Test Act be repealed or not) not one Session of Parliament will be allowed to pass without petitions for the repeal of all civil disabilities on account of religious opinion. The infliction of those disabilities, whether on Catholic or Dissenter, is the one great grievance under which Christianity suffers; and all suffer with it who have imbibed its just and liberal spirit. The separate parts of this monstrous evil may for awhile be separately discussed; those who endure one portion of it may prefer their particular case, and be backward to feel as they ought, and identify themselves as they must, with those who endure another portion of it; but to an united claim of the rights of

conscience for all, they must come at last. Their hands will be strengthened too by all those, and they are many, in the Established Church, who think equal justice better than an ill-got, unsafe, and oppressive political monopoly. The sight of injustice is a grievance. The unprotesting witness of wrong, which his protest may stop or check, is culpable.

"He who allows oppression shares the crime."

March 3. While inquiries are proceeding, with fearful interest, about the loss of life occasioned by the fall of the Brunswick Theatre, intelligence arrives of an equally fatal catastrophe at Manchester; a vessel upset as she was being launched on the Irwell, and about fifty persons were drowned. The machinery of business, and of pleasure, have thus alike become that of death. Business and pleasure will, however, continue to be eagerly pursued; nor must the preachers who avail themselves of these calamities to enforce the vanity of earthly things, forget that the boat or the house "built with hands" has been, and may again be alike unfaithful to the builder's design, when trusted to for the most religious purposes. All events have their moral lessons; but they should be deduced with more caution and charity than some have shewn on this occasion.

March 5. The Court of Aldermen yesterday rescinded a standing order, made in 1785, against the admission of baptized Jews to the freedom of the City of London. This is an advance not *in*, or *of*, but *towards* liberality. It is a diminution of injustice and absurdity. A baptized Jew, that is to say a Christian of Hebrew parentage, may now hope to be allowed to share in the trading privileges of the citizens of London. That is the extent of the boon. The unbaptized Jew is left where he was. The Corporation has done well in petitioning against the national Test Act; and would do better in considering its own civic Test Act. It would do best of all, could we imagine it capable of such a "self-denying ordinance," in inquiring how far there is right or expediency at all in preventing any persons carrying on any lawful business within its jurisdiction. Where is the good of their levying a tax on industry, and retaining a veto on its honest and honourable exercise? There are few corporation rights but what are individual wrongs, and based upon the least defensible principles of monopoly and exclusion.

March 12. The *World* of to-day (Dissenters ought to do more for that paper; it does much for them; it supports their rights and reports their meetings) gives a curious fact on the authority of the Rev. J. Rees at the Tottenham-court Chapel Auxiliary Missionary Society. It had been supposed that such institutions, with their presidents, secretaries, and missionaries, were of comparatively recent origin. These meetings, however, are traced back; but we will only quote the passage, which is too profane for jocular comment and too contemptible for serious reprobation. "The first missionary society was held in the counsels of God, between the Eternal Three. The results of that meeting were to be found in the covenant of grace. The first missionary that ever appeared in our world was the Lord Jesus Christ." The directors must feel as flattered as Lord Teignmouth did when he had helped the Committee of the Bible Society to put their papers to rights, and Mr. Owen exclaimed, "His Lordship saw the chaos of our documents; he said, Let there be light, and there was light." Such preachers would be angry if any of their people doubted that Dr. Priestley treated the Scriptures and divine things irreverently.

March 19. After the speech of Mr. Peel last night, the *Sacramental* Test may be considered as abolished. That stain of profanation will be wiped off from the leaves of the statute-book, by however much of intolerance they may still remain blotted. In this all serious Christians must rejoice. The Church of England especially ought to feel grateful to the Dissenters whose exertions have thus rescued its holiest ceremony from perversion and scandal. It should feel the more grateful in consideration of the little which its own members and ministers have done in protesting against and procuring the abolition of this desecration. Mr. Sturges Bourne says, "All agreed that the practice now sought to be abolished was one which occasionally gave rise to scenes of the most revolting hypocrisy and sacrilege." Whatever the Church may think of itself for having so long tolerated, and been a party to, such a practice for the sake of some imagined, but only imaginary, temporal advantages, it ought assuredly to feel strongly the deliverance from degradation which has been wrought out for it by the objects of its suspicion.

The Declaration proposed by Mr. Peel

is one which may be conscientiously and honourably taken by any consistent Dissenter, whatever be his opinion of the Established Church. It is not by "power, authority, or influence," as conferred by office and exercised by Dissenters, that the doctrines of that Church, if erroneous, are to be rectified; that its discipline, if corrupt, is to be reformed; that its pretensions, if arrogant, are to be abated; or that its emoluments, if extravagant, are to be reclaimed by the nation which bestows them, and which must ever have the right to proportion them to the services for which they are paid. If to accomplish such purposes as these be "to injure or weaken the Protestant Church, as it is by law established within this realm, or to disturb it in the possession of any rights or privileges to which it may be entitled," it is only by discussion first, and legislative enactment finally—not by official "power, authority, or influence"—that the greatest enemies of Establishments Dissenters, contemplate or w fliction of that injury. If tho be not injurious, but most the Church—and he is a b: for its merits who says othe: is there, it may safely be a wish at all that it should jured or disturbed.

But then why destroy the boon (for right is a boon who have power to withhol quiring any Declaration? W requisition but an attempt prove abortive ultimately, as sive and suspicious now) to political and pecuniary advan episcopal sect beyond the p they shall have the sanctio opinion? Till that time shal new Test is not wanted by and when it shall have arri can long have the iniquito resisting what the public deem the public interest.

CORRESPONDENCE.

The Conductors, in reference to several inquiries, cannot take upon to assign reasons for either inserting or omitting poetical communicati articles are above all things the most difficult to make the subject of an Neither can they be expected to preserve or return such as are not ado are obliged by such communications, but must receive them on exercising the most absolute discretion. Olivia's lines are rather out of

The MS. of Mr. J. J.'s paper on 1 John, has been in some way mi should have been delivered as requested.

Mr. I. Woraley in a note to the Conductors states his continued intent lishing by subscription a volume on the origin of the American Tribes, pose of shewing them to be the descendants of the Ten Tribes of Israe that he has obtained unexpected sources of intelligence which corrobor clusion. He wishes to be favoured with any names of subscribers to ad as the work is in the press.

The letter by a Lady on the subject of "Juvenile Publications," ha the Conductors much, though they hardly know how they can assist, make some inquiry, and, if an address were given them, would comm result.

The Conductors are inclined to think better of Churchmen than to "A Churchman" is what he pretends to be.

ERRATA.

Page 199, 2d col., after "£813," the commencement of a new pa inadvertently omitted, by which 2*s.* 2*d.* per head was stated to be the actual expense of education in the schools particularized. The connexi broken by the omission, but will be restored by supplying this state error has occasioned regret, as the initials at the end mark the articl which the Conductors are indebted to a valued correspondent.

Page 216, in the first line of Correspondence, for "this," read *their*.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XVII.

MAY, 1828.

NARRATIVE OF A RESIDENCE OF FOUR MONTHS AT NAPLES AND ITS NEIGHBOURHOOD, FROM JUNE TO OCTOBER, 1827. BY GEORGE KENRICK.

No. III. *(Conclusion.)*

ACCORDING to the census taken in the present year, the city of Naples contains 357,000 souls. For this vast population, the word of God is, as we have already seen, a sealed book! Nor have the *natives* any opportunity of hearing the gospel of Christ preached in any other form than that in which the Church of Rome has garbled and corrupted it by her traditions. With the exception of the Waldenses, there is, I believe, no *Italian* Protestant church in existence. Foreigners are, in the different cities, permitted to exercise their worship, which they do in their respective languages. But in Naples there is, properly speaking, no Protestant church of any description. The ambassadors and consuls of Protestant states have the privilege of opening their houses for Protestant worship, and the Prussian ambassador has service at his palace every Sunday, in German and in French on alternate Sundays, the German according to the Lutheran forms, and the French according to the church of Geneva. But the situation is remote from the principal part of the city, and very few of the German Protestants take the trouble to go there. The English merchants and other wealthy inhabitants are, I am sorry to say, still more indifferent; the natural consequence, I fear, of long residence in a country where religion appears in so contemptible a light, either as a mere form, as the associate of buffoonery, or as the handmaid of vice. Although their numbers are considerable, and their property would make the endowment of a bishopric a trifle to them, they have never been at the expense of having a chaplain, half of which would be defrayed by the British Government, which offers to *double* whatever stipend may be raised for foreign chaplains. The consul had service in his house for six months last year, but it is doubtful whether it will be repeated next winter; and I have been assured, on undoubted authority, that our countrymen take very little interest in the subject. The more intelligent class of Italians are more indifferent than the foreign residents, but not only

link it prudent to keep up the forms of the Catholic church, but feel, I am persuaded, a lingering attachment to it quite independent of reason, and which would prevent them from throwing off the accustomed, and therefore easy yoke, did they feel themselves wholly at their own disposal. One of the most communicative with whom I conversed made a great joke of the modern miracles, and spoke slightingly of every thing connected with the church. But he said, "all forms of religion admitting the doctrine of the divinity of Christ, all were alike irrational; it was best, therefore, for every man quietly to continue in that in which he was brought up. It was difficult to decide; and disputes about religion had been the cause of much ill-will and of much blood being shed." Another seriously maintained the extravagant position, that "there is no such thing as the Catholic religion, no living man believing it in his heart." While the former of these liberal gentlemen was speaking, my eye caught the chain, with a little purse attached to it, which is worn by every Catholic next his heart, containing some mystic sentences sold by the priests to their *credulous* disciples. One of these I had accidentally an opportunity of examining. It contained a very small print representing the Virgin, and underneath, St. Francis and Moses, the latter holding a tablet inscribed with the words of his benediction of the people, Numbers vi. 24—26: "The Lord look upon thee and bless thee," &c. "This holy benediction," it was added, "did God give to Moses, and Jesus Christ gave it to St. Francis. Whoever carries this in his garments, with lively faith, is proof against thunders, apparitions, (or ghosts,) falling sickness, pains of child-birth, fever, sudden death, dangers by sea, ambushes of enemies, and other evils."

One of the principal means by which the people are kept in ignorance here, is the rigid *censorship of the press.* In this great city, there is only one newspaper published, the short official "Journal of the Two Sicilies," which does not, perhaps, contain more matter than is crammed into *a single column* of an English newspaper. It would much amuse a person accustomed to the dispatch of printing and publishing in London or Paris, to see how tedious a process is that of the *publication of a book* at Naples—and this, let the subject be what it may. In the middle of the last century there was published at Paris a child's book, entitled, "L'Ecole de Jeunes Demoiselles," containing dialogues on the Scripture history, and other stories, which got into general use. In the year 1768, it was translated by an Italian lady, and published at *Rome*, no doubt with all the legal formalities of five examinations by cardinals, professors of divinity, and ministers of state, without which no unlucky horn-book durst shew its head in print in that capital. In the year 1790, the fame of this little book having travelled as far as the capital of the Two Sicilies, his Majesty was pleased, at the petition of Vicenzo Flanto, printer, to grant his Royal permission, dated February 3—for what? Not to *print* the child's book, but—for its being submitted to the inspection of a Professor of the University, that he might report to his Majesty whether it contained any thing "contrary to the *rights of the Crown* and the Christian religion." The professor having given a favourable report of nearly a page in length, (subsequently printed on the work,) it was handed about from one grave official personage to another during the succeeding *year and a half*, until at length the fifth reviser having subscribed his approving hand on the 30th September, 1791, the printer was permitted to proceed to publication. Yet even these long delays are not the worst feature in the system. The constant attendance and frequent bribes necessary in the public offices in Naples, in order to get business done at all, are

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XVII.

MAY, 1828.

NARRATIVE OF A RESIDENCE OF FOUR MONTHS AT NAPLES AND ITS NEIGHBOURHOOD, FROM JUNE TO OCTOBER, 1827. BY GEORGE KENRICK.

No. III. *(Conclusion.)*

ACCORDING to the census taken in the present year, the city of Naples contains 357,000 souls. For this vast population, the word of God is, as we have already seen, a sealed book! Nor have the *natives* any opportunity of hearing the gospel of Christ preached in any other form than that in which the Church of Rome has garbled and corrupted it by her traditions. With the exception of the Waldenses, there is, I believe, no *Italian* Protestant church in existence. Foreigners are, in the different cities, permitted to exercise their worship, which they do in their respective languages. But in Naples there is, properly speaking, no Protestant church of any description. The ambassadors and consuls of Protestant states have the privilege of opening their houses for Protestant worship, and the Prussian ambassador has service at his palace every Sunday, in German and in French on alternate Sundays, the German according to the Lutheran forms, and the French according to the church of Geneva. But the situation is remote from the principal part of the city, and very few of the German Protestants take the trouble to go there. The English merchants and other wealthy inhabitants are, I am sorry to say, still more indifferent; the natural consequence, I fear, of long residence in a country where religion appears in so contemptible a light, either as a mere form, as the associate of buffoonery, or as the handmaid of vice. Although their numbers are considerable, and their property would make the endowment of a bishopric a trifle to them, they have never been at the expense of having a chaplain, half of which would be defrayed by the British Government, which offers to *double* whatever stipend may be raised for foreign chaplains. The consul had service in his house for six months last year, but it is doubtful whether it will be repeated next winter; and I have been assured, on undoubted authority, that our countrymen take very little interest in the subject. The more intelligent class of Italians are more indifferent than the foreign residents, but not only

do business in the Neapolitan manner." "We have this bad custom here," said a Neapolitan, "that we ask a stranger sixty carlini for what we should be glad to sell for three." I was myself asked *eighteen* carlini for a small memorandum-book, whereas I found I could obtain a similar article for a little more than *one* carlino. Nor is fraud the worst feature in the Neapolitan character; a general want of principle prevails, and vices at which nature shudders are said to occur with an awful frequency. Most families are provided with an indulgence from the Pope or one of the archbishops, at least this is the case among the lower class; and upon inquiring what was the meaning of it, I was always told, "that it insured them the forgiveness of their sins, and going straight to Paradise, if they died during the period specified in the indulgence:" so that they had nothing to do but to purchase a fresh indulgence in good time.

I have now spent a considerable time amongst two opposite classes of people, the Waldenses and the Neapolitans; and I have thought it not amiss to avail myself of your indulgence, Mr. Editor, by presenting them in contrast to the view of your readers. Local circumstances may have had some share in forming their respective characters, but I have no hesitation in concluding, that the pure morals of the former and the enormous wickedness of the latter are mainly owing to the fact, that while the one have the consoling, ennobling, and heart-searching word of God affectionately, sincerely, and powerfully proclaimed amongst them, amongst the other a system of false philosophy and "old wives' fables," of cunning evasion and childish ceremonies, has been substituted in its place.

What a task for the Christian hero to preach the gospel of Christ in its purity and power in the city of Naples! Send him forth, O Great Lord of the Vineyard! with the zeal of Calvin, the tender persuasion of Doddridge, the eloquence of Bossuet. With what astonishment would this *new* doctrine be listened to! How would sorrow of a godly sort take the place of affected contrition! With what indignation would the people tear their amulets from their hearts and strive even to erase the indelible emblems of superstition with which they have marked their flesh itself! With what joy would the sincere inquirer, thus encouraged, open his eyes, like our first parent, upon a new creation in the word of God! But we cannot anticipate a single link in the great chain of events, some portion of which is for ever passing before our sight, and one extremity of which is lost in the eternity behind us, while the other stretches forward into the eternity before us. Nor is it given us even to know the times "*which the Father hath reserved in his own power.*" But let us not neglect that which is allowed and required of us. Let us take warning from the condition to which the corruptions of Christianity have brought one of the fairest portions of the earth, never to allow ourselves to consider it a *small matter* that the Christian doctrine should, by our guilty connivance, be in the slightest degree adulterated; and let us beware, lest by any attempts to coerce, to oppress or to injure our Catholic brethren, we give a colour of reason to the heartless maxim of the unbeliever, that the tendency of all religions is the same.

REMARKS ON SOME PORTIONS OF HARTLEY'S RULE OF LIFE.

Among those who have directed any portion of their attention to inquiries connected with mental and moral philosophy, there are few who have not heard of Hartley's Observations on Man. If we were to add, that there are fewer still who have read this remarkable work with the care and study which it requires and would abundantly repay, we should probably not be far from the truth.

One reason for the neglect to which the writings of Hartley have been consigned by many who wish to be considered as persons of taste, may, perhaps, be found in the peculiarities of his style, and the dry formality of propositions, corollaries, &c.; a mode of arrangement which has certainly not much to recommend it to those in whose estimation accuracy of thought and reasoning are of little value unless accompanied by the graces, but may nevertheless be of service in enabling the attentive reader to trace the different steps of his argument, and combine the separate parts into one complete and regular system. It may also in part be accounted for by the author's unfortunate attachment to the hypothesis of vibrations, which occupies so prominent a place in the first volume; a place so little due either to its value or its evidence. It has, doubtless, prevented many from going further, and has thus defrauded them of the instruction they might otherwise have derived from the variety of interesting speculations connected with the theory of the human mind, derived from the fundamental principle of the association of ideas. Here we are not busied with mere baseless hypothesis, but are engaged in tracing and generalizing facts of unquestionable evidence; facts, as Mr. Stewart has well observed, of which we can no more doubt, than of any thing for which we have the testimony of our senses.

Even of those few who have attempted the study of Hartley, it may be doubted whether any considerable portion have bestowed much attention on its most valuable practical applications. Philosophical students have been so much more interested to examine the foundations of his theory of the human mind, considered merely as a theory, which are detailed in the first volume, that they have been apt to overlook and neglect the interesting and truly important inferences derived from it on the principal questions connected with religion and morals, which form the subject of the second. Dr. Priestley, in his edition of Hartley's Theory of the Human Mind, with the best intentions, has been unfortunately instrumental in confining the attention to the merely theoretical part of the work, by entirely omitting the second volume, and even representing the views which it contains of the leading principles of morality and religion as having no necessary connexion with the doctrine of association. This is so far from being the case, that they flow from it in the most direct manner possible; arising immediately from the view which it presents of the origin of our ideas, their mutual influence upon each other, and from the analysis which it furnishes of our intellectual powers and the various classes of mental pleasures and pains. Establish this doctrine, and the most important practical conclusions of the "rule of life" appear necessarily to follow; if it be denied, they, many of them, fall to the ground. Without following it out to these conclusions, the whole system appears lame and incomplete; we deprive it of its principal excellencies, and leave it exposed to the misplaced objections of its adversaries. They commonly represent the Hartleyan theory as degrading man into a mere machine; as chaining him down to the earth, the passive sub-

ject of external influence and impressions; whereas it is its highest boast and glory that it tends in the most remarkable manner to exalt, refine, and spiritualize the mind, to raise our views of the dignity of human nature, to elevate our conceptions of the more excellent and happy state to which, as a necessary result of the constitution our Maker has given us, we are constantly tending. It shews how, from being originally the creatures of sense, mere masses of material organization, alive to no impressions but those made by external objects upon our senses, capable of none but earthly and sensual pleasures, we are gradually emancipated from this slavish dependence upon such sources of knowledge and enjoyment;—how, from being originally purely selfish, we are led, in consequence of the intimate connexion of our happiness with that of others, and our dependence upon their kindness and assistance, to cultivate the dispositions of benevolence and compassion;—how it happens that our conceptions and views are gradually enlarged, expanded and enlightened, so that we become interested in the welfare of our friends, of our country, of mankind, of every being which is capable of enjoyment;—thus tracing the successive steps of that glorious progress by which our affections are withdrawn from this earthly scene, and finally placed upon things above. Considered in this point of view, and followed out to its remotest consequences, when we are led to regard each individual as a member of the great community, his interest and happiness intimately connected with the greatest good of the whole, to which end the events which befal him are likewise necessarily conducive, I know of no theory which is better fitted to inspire us with just ideas of the dignity and importance of man in the scale of being; no theory which displays more fully the wisdom manifested in his constitution, the infinite goodness evinced in the manner in which every thing is made to work together for the greatest ultimate happiness, or which harmonizes so perfectly with the discoveries of revelation concerning our state, our duties, and our expectations, both here and hereafter.*

In examining the various kinds of pleasure and pains of which we are susceptible, Dr. Hartley had reduced them to seven classes, those of sense, imagination, ambition, self-interest, sympathy, theopathy, and the moral sense. He considers all the passions and affections to which we are subject, as they are excited by these different kinds of objects or these different views of our situation and connexion with other beings around us. In the "rule of life," in which he proposes to estimate the comparative value of different objects of pursuit, to weigh in an accurate balance the various desires by which we are actuated, and to determine what ought to be our ultimate end, our leading and primary pursuit; he accordingly regulates his inquiries by the same classification. With respect to the merits of this classification, it may be sufficient to observe at present, that however ingeniously it may be adapted to illustrate his leading doctrine of association, and the mode in which the different classes may be conceived to follow one another in the order of time, being gradually generated from notions, pleasures and desires derived from objects of sense, yet it does not necessarily

* These views and applications of Hartley's system are no where better or more ably illustrated than in various parts of Dr. Priestley's works, particularly in his Essay on the Analogy of the Divine Dispensations, and his admirable Sermon on the Duty of not Living to Ourselves; performances, both of them, which, if their author had written nothing else, would alone have entitled him to a place in the first rank of moral and Christian philosophers.

follow, as he seems to represent it, that they are to be placed in the same order in point of dignity and importance. Nor indeed is the order of time very closely adhered to in this arrangement, for though the pleasures of sense are doubtless the original source of all, and though it may be true that those of the moral sense are the last which are brought to perfection, as being the most complicated, and arising from the greatest variety of associations, yet many of the reflections, ideas and feelings, from which Hartley justly deduces the origin of the moral sense, make their appearance at a very early period; so early, that many philosophers, and perhaps the bulk of mankind in general, seem to regard them as instinctive principles not dependent on education and experience. In short, he has no where very distinctly stated the grounds and reasons of this classification, and hence any conclusions which it may be proposed to deduce from the order in which things happen to be arranged and to follow one another in it, can scarcely be admitted.

It seems to me accordingly, that there are more instances than one in which, if Hartley has not been led into error from this cause, he has at least been induced to exaggerate and magnify the truth. The second place in his arrangement, next to the pleasures of sense, is occupied by those to which he has given the name of pleasures of the imagination. Under this denomination are comprehended not only the pleasures derived from works of taste, from the fine arts, or from any of those sources which are included under the ordinary sense of the term imagination, but those also which arise from the exercise of the mind in the pursuit of every kind of knowledge. The contemplation of the works of God, and the beauties of surrounding nature; the investigation of the frame and constitution of our minds, our connexion with and dependence upon our fellow-creatures, and the duties that are owing both to them and to our Maker, considered as a branch of philosophy, are all reduced to this class. Now, Dr. Hartley appears to set too low a value on these pursuits and pleasures; and I account for it in part from the defect of his classification, according to which, occupations honourable, laudable, and important, are ranked along with some that are comparatively trifling and frivolous. That the acquisition of knowledge ought not to be made the primary object of human life is admitted on all hands; knowledge, merely as such, would be of little moment were it not for its influence upon our happiness and improvement. But surely with these important ends it is so intimately and necessarily connected, that it cannot fail of being regarded on their account as of the highest value; and even independently of this connexion, to trace the marks of wise design in the works of nature, to exercise the noblest powers of the mind in investigating truth, and thus to cultivate and improve that part of his frame by which he is peculiarly distinguished above the rest of the animate creation, is in itself a source of the purest enjoyment to a rational being. That such inquiries, when not properly regulated, when pursued to the neglect of other more important duties, or when they meet with a temper of mind previously disposed to petulance and conceit, may have a tendency to foster and encourage these evil dispositions, is perfectly true; but it does not follow that such dispositions owe their origin to the eager pursuit after knowledge; nor is there any good reason to suppose that the instances of these unhappy effects are of such frequent occurrence as the general and rather vague language of Dr. Hartley would lead one to imagine. It is commonly only those who have made but slight advances who are proud or conceited; the more men learn, the more they find remains to be learnt; the deeper becomes their sense of

the imperfections of their knowledge; so that the evil complained of seems to have a necessary tendency to cure itself.

Still, however, it must be owned that there is a risk. Eminent professors in every branch of science might doubtless be pointed out, who have not been more remarkable for their accurate and extensive knowledge than for the conceit, vain glory and arrogance by which it was accompanied. Hence it becomes very necessary that some check should be occasionally interposed, in order that these pursuits may not be allowed to assume a character which does not belong to them; that they may be considered as means for the attainment of certain ends, not as the ends themselves; and in this view Hartley's observations and precepts, with regard to the mode in which these studies and the pleasures derived from them are to be regulated by a constant regard to the good of our fellow-creatures, and a careful application of the knowledge so acquired of the works of nature to increase and enliven our sentiments of admiration for the goodness and wisdom of its Author, are extremely judicious and well-placed.

Nevertheless, it may be doubted whether it would be desirable to keep the question *cui bono* continually uppermost in the mind, lest we should be in danger of favouring a low, sordid, interested view, even of the most important subjects and honourable pursuits. In fact, the doctrine of association itself, in some of its most valuable practical inferences, appears decidedly opposed to it. It appears from experience that one great process, both of intellectual and moral education, is to produce what is called, in the language of this theory, a *transference* of the pleasures, desires, and emotions, which were in the first instance excited by one class of objects, upon others which, from various causes, have contracted a species of factitious connexion with them. In some cases this process is apt to produce effects which may be carried too far, which are morally dangerous, and which must therefore be counteracted by the introduction of other more elevated principles and pursuits. But such is the wise constitution of our nature, and the admirable manner in which the circumstances of our lot in social life are adapted to it, that in a great majority of instances we find the operation of this law of transference in a high degree beneficial, and leading to consequences intimately connected with the most valuable improvement both of the mind and the heart. The further this sort of transference can be carried in the formation of a taste for knowledge, and above all, in the cultivation of the social and religious affections, the better. But it appears to me that it would be checked and impeded at every step, if the attention of the mind were constantly called back, as it were, to reflect on the connexion of its employments with the ends originally proposed; ends which in many cases are of less value than the mental and moral habits which they are indirectly the instruments of forming. Thus, in the example which has suggested these remarks, the *immediate* practical application of which any kind of knowledge may be susceptible, is in many, perhaps in most cases, a poor and uninteresting consideration, when compared with the gratification of the mind itself in the pursuit and acquisition of science, and the advantage which is indirectly derived from the mere strengthening and cultivation of the intellectual powers. Besides, it ought not to be forgotten, that this inquiry into the immediate uses of particular branches of knowledge, supposing it to be as constantly proposed as is sometimes recommended, could not be often satisfactorily answered. It is at least evident that we could not safely entrust a *learner* with the privilege of proposing to himself this question, and of regulating the extent to which he shall choose to direct his attention to any pursuit by the

answer which he may think himself authorized to give it. It is impossible that he should be so well acquainted with the mutual relations of the different objects of human inquiry, or the variety of practical applications of which any kind of knowledge that he has yet to acquire is susceptible, as to escape the most serious errors in attempting to determine this point for himself. Now we may all be said in like manner to be in a considerable degree learners in every department of science; and it would perhaps be presumptuous in any one to affirm with confidence that a certain inquiry is purely speculative, and incapable of any valuable practical application.

Respecting the polite arts, particularly those of music, painting, and poetry, it has been justly remarked,* that "the reader of the Observations on Man can scarcely fail to infer, either that Hartley carried his views too far, or that there is considerable improvement among us with respect to public taste since his time; that it is on the whole decidedly more accordant with virtue." It is, however, still too true, that many kinds of music, painting, and poetry, have close connexions with vice, particularly with the vices of intemperance and lewdness; that they represent them in gay, pleasing colours, or, at least, take off from the abhorrence due to them; that they cannot be enjoyed without *evil communications* and concurrence in the pagan show and pomp of the world; and that they introduce a frame of mind quite opposite to devotion and earnest concern for our own and others' future welfare. Besides, to acquire great skill in these arts requires a great consumption of time, and in most cases an extravagant and enormous expense, and the accomplishments themselves are apt to excite vanity, self-conceit, and mutual jealousies in their votaries.†

To these observations, as a further proof that what are commonly called the pleasures of the imagination were not intended to be made our primary pursuit, it may be added, that there appears to be a certain limit beyond which it is scarcely possible that they should be carried. It is true that a cultivated and refined taste enables us to perceive in the various productions of elegant fancy many beauties which escape the observation of the vulgar; but it should be remembered that the sensibility to errors and imperfections is increased also. The man of taste, in proportion as he becomes more refined, becomes also more fastidious; he is offended by the minutest deviation from certain strict rules of art; and though it may be true that the perception of those hidden excellencies which present themselves to him alone, is attended by a peculiar species of enjoyment altogether inaccessible to the multitude, yet it may perhaps be doubted whether even these equal in interest and intensity the comparatively rude gratifications of the uninitiated. The connoisseur is too apt to identify himself with the mere critic; and in this capacity he judges, but rarely feels; he may approve, but does not often allow himself to admire; and is more occupied in detecting inaccuracies and defects, than in marking and enjoying the beauties of the objects which were meant to give him pleasure. This exercise of the mind, even when employed in discovering and exposing blemishes, may indeed be itself attended by a certain species of gratification; but it is a pleasure not so much of the imagination as of the understanding; derived, not from any thing which is immediately fitted to give satisfaction, but from the perception of truth, of conformity to a certain prescribed rule; of peculiar difficulties overcome with a skill and ingenuity which the instructed artist alone is able duly to appreciate. The generality of mankind receive pleasure from performances

* Rees's Cyclopædia, art. Moral Philosophy. † Hartley, Vol. II. prop. 59.

of a moderate degree of excellence, which are to be enjoyed frequently and in abundance; while those first-rate specimens of consummate art and skill which alone are calculated fully to satisfy the man who has devoted himself peculiarly to the cultivation of these tastes, occur but rarely; and at other times it is a chance if he escape disgust. So that beyond a certain point, it may well be questioned whether we do not lose more by the extreme and morbid delicacy than we gain by the refinement of our imaginations. I would not infer from this, that a taste for music, painting, or poetry, ought not to be cultivated; but merely that there is a certain *maximum*, if I may use the expression, a certain assignable limit in the pursuit of these accomplishments, up to which it is an advantage to study the refinements of criticism; while beyond it, there is a sacrifice on the one hand, which more than counterbalances the increased intensity (if there be an increased intensity) in our enjoyments on the other. And this seems to me to be a mark which is set upon these pursuits by Divine Providence in the constitution of our natures, to shew that they were not intended to be the ultimate sources of happiness to beings capable of indefinite degrees of intellectual and moral improvement.

W. T.

ON MISSIONS TO THE HEATHEN.

To the Editor.

Sir,

As the review of Mr. Palfrey's Sermon on Missions to the Heathen appears by its signature to be the work of a correspondent, it is probably open to comment; if so, allow me to make a few remarks upon it. It contains an observation which to my mind requires at least some restriction, as it appears to convey the principle that God will make his creatures happy without the intervention of human agency. "Every argument," your Reviewer remarks, "for the cause of missions which seems to imply that the future happiness of our fellow-creatures can be in any degree diminished or heightened by a free-will effort of ours, has a chilling rather than an animating effect upon the spirits. It is placing an intervening contingency between the manifestations of God's love and the creatures who need it, and implying that *he requires our aid before he can make a part of his creation perfectly happy.*" I do not propose to enter into an inquiry as to what the Creator can or cannot do; but merely to argue from what he has done that the principle which the Reviewer sets forth requires limitation. The abstract question of the limit of the Creator's power is one from the discussion of which little practical good can ensue. It is wise, therefore, to confine our inquiries to the ascertained modes of his government; and the analogy which they present is, I apprehend, at variance with the implication that the Creator does not require our aid before he can make his creatures happy.

Intermediate agency is a universally prevailing feature of the Divine government. If the Divine Being gives us existence, it is through the medium of our parents; if he sustains us in being, the air, the earth, the heavens, and, least of all, our kindred and our fellow-creatures, contribute each in their degree the means of preservation. The whole of human society, as it is the object of the Divine care, so is it upheld and supported by the intermediate agency of man. Scarcely can the individual be found who is en-

is in a peculiar sense the "King of the Jews," yet in general his go-
nt was conducted by his ministers. "Surely the Lord will do nothing,
revealeth his secret unto his servants the prophets." The intervention
es, Abraham, and others, in order to avert the effects of the Divine
ure; the designation of mediator applied to Moses, and of saviours
to the judges, characterize the Jewish polity as a system of interme-
gency. The Almighty undoubtedly could have communicated his
the Jews without the aid of Moses, and settled them in the land of
independently of the angel of his presence. In after times the
of God might have been delivered, though no high-priest had been
ed; and the oblations of the people have been made and accepted,
no temple had been erected nor the sons of Levi set apart. All this
sible; but such a mode was not adopted. Human beings were made
n of communication with God; and the very fact that such was the
oves not only that a similar mode of action in other cases is not un-
of the Creator, but also, that in the actual case, it was the best that
e adopted.

e advert to Christianity we find that the same analogy prevails.
ame that men might have life, and that they might have it exceeding
ntly. As the announcement of Christianity was made by the hands
ediator, so also by similar means was its promulgation secured, and
ndid triumphs gathered. Has the character of the Divine govern-
hanged? Does not the analogy of his dealings warrant the con-
, that human agency is still necessary to the completion of the great
for which the Christian revelation was made? In sending his Son,
the commission of the apostles, the Creator did require the aid of
order to make his creatures happy, otherwise such an aid would not
een called into action. Are we not hence authorized to conclude
h aid is still requisite? I would not, indeed, be understood to con-
at those to whom the aid of Christians has never come, are beyond
ch of the Divine mercy: yet I infer from the analogy of the Divine
nent that our aid is essential to promote the beneficent plans of the

regard to others also. And then why should ministers preach; why did Jesus die? Was it merely to rescue men from the present consequences of their actions? At least, if the benevolent amongst us regarded the effects of their exertions as limited to this state, would not their inducements be materially diminished? It is in the power of God to make the wicked happy hereafter without the aid of man; and if we are to infer that he will do so, the Christian Scriptures are wrong in their general tenour, and the greatest prompter to benevolent exertion is taken from us. Will it be pleaded that the state of the Heathen is involuntary, because they are deprived of the advantages which Christians enjoy? This plea, however, will scarcely place a difference between the case of the Heathen and that of the wicked in Christian countries; for in how many instances does vice result from disadvantages and the want of proper opportunities! Nay, may we not assert as a general fact, that the wicked amongst us are so because they have not had the means of being good? Their location in society, equally as the location of the Heathen in distant lands, has precluded them from virtuous influences. It avails them not to live in a Christian country if the principles and practice of their parents and associates are adverse to piety and goodness. Previously, however, to the advent of Christ, the whole Gentile world was in a condition similar to that in which the Heathen now are. Did not Christianity offer to those who believed, eternal as well as temporal benefits? If so, then at that period the future as well as the actual state of the Heathen was affected by the promulgation of the religion of Christ, and consequently would not have been what it has actually proved, had they not received the message which it brought. I see no reason for believing that what was true of the Heathen in the days of Jesus is now false; that *then* their future condition was affected by the want or the possession of Christianity, but *now* their present interests only are concerned.

If, however, it is only the present interests of the Heathen that are concerned, this fact should be plainly stated; and then we shall have to judge between good and evil; the probable benefit to ensue from their reception of the Christian religion, and the almost certain evil which the Heathen will suffer by giving up old-cherished and efficient principles of action, and by the contamination which civilized nations will communicate to them, together with their manners, customs, and religion. I do not mean to deny that the result upon the whole would be beneficial to the Heathen; but I regard it as equally certain, that in many cases evil, not good, would be the immediate effect. Take away, then, the consideration of futurity, and how small, comparatively, is the inducement to the conversion of the Heathen! For myself, I had not been accustomed to regard the possession or the want of Christianity as matters between which so little difference obtained, and certainly when I turn to the pages of the New Testament, I find neither in the language nor the conduct of Jesus and his apostles any thing to warrant such a conception. They speak and act as though interests of the greatest magnitude rested upon their conduct; nor can I easily imagine that it is not our duty, in this as in every other instance, to imbibe their spirit.

"But," continues the Reviewer, "an intervening contingency is thus placed between the manifestations of God's love, and the creatures who need it." Granting this to be true, we have the uniform course of Divine providence to shew that such an intervention is compatible with perfect wisdom and goodness. In this world it is certain the intervention is constant; and this circumstance is enough to prove that there is nothing in the

arrangement unworthy of the Deity, and to create a strong presumption that the exertion of intermediate agency may affect the interests of eternity as well as those of time. "How large a proportion of the human race is then disqualified!" So is it now; how large a proportion of our fellow-men are now deprived of the blessings of knowledge and virtue "for no fault of their own," merely through the indolence, perhaps, or the inability of their more favoured brethren! Are these, also, by some miraculous agency to be raised to an equality with true Christians immediately on their entrance into heaven? Are the wicked to be received to the right hand as well as the good? This, I apprehend, must be contended, or the remark of the Reviewer fails in its object. The exertion of such a miraculous agency to me appears exceedingly improbable. No Scripture warrant, that I am aware of, can be pleaded in its support. On the contrary, the Scriptures, in their uniform tenor, when speaking of futurity, imply the reverse; while no position, I would submit, can involve principles more dissonant from the general analogy of the Divine dealings. For my own part, I can make no difference; if the Heathen are at once to be raised to an equality with pious Christians, then it ensues that the same is true of all men, whether partially good or depravedly wicked. And my reason for so thinking is, that the condition of all and each of our race, is not of our appointment, but ordained and determined of God; a doctrine which the Scriptures plainly teach, and which those who believe in a Providence cannot, I imagine, disallow. If this position be correct, then have we to dispose of all those passages in the Scriptures which set forth the punishment of the wicked, and in their place to substitute language which promises to all the human race, not ultimate, but immediate felicity. In reference to the inducements to the conversion of the Heathen, the Reviewer sees no necessity for that which is derived from the belief that their future condition would be affected by our exertions, because the Almighty "has written his law of kindness on our hearts." The language appears to imply that this law is impressed by the finger of God independently of the circumstances which in actual life affect our bosom. This implication is not, however, well founded. The law of kindness must vary in its force according to a thousand circumstances, nor, least of all, according to the amount of benefit which may ensue to others from our exertions. Take from us the idea that we affect the future happiness of men by our exertions, and you remove the most powerful awakener of benevolent emotions, and the most efficient inducement to benevolent deeds.

G. C. S.

CAUSES OF THE PROGRESS OF LIBERAL CHRISTIANITY IN NEW ENGLAND.*

WHERE a people for a long succession of years have been making a steady, continual and unexampled progress in religious inquiry, it is but reasonable to refer it to causes deeply seated in those institutions which distinguish them from other nations, and in their fixed and peculiar habits of thinking and acting. The history of religious opinions in this section of

---

* The substance of this interesting essay is reprinted from a tract published at Boston, by the American Unitarian Association.

our country presents, as I conceive, a striking illustration of the justn this remark. Never has there been a change greater or more remark but the careful and attentive observer will be able to trace it, without difficulty, to the operation of the same general causes to which w likewise indebted for almost every thing else that distinguishes the c tion, or the character, of the people of New England. I have thoug would be useful to consider some of these causes, and to point ou bearing and influence they have had on the progress of liberal Christia

The first of these causes may be found in the character of our Pu ancestors, and in the impulse which their example gave to religious in and religious liberty.

They were consistent *Protestants;* called Puritans, says a contemp because they "would have the church thoroughly reformed; th purged from all those inventions which have been brought into it sinc age of the apostles, and reduced entirely to the scripture purity." " thing was more disagreeable to them," says the author of the New-En Chronology, "than to be called by the name of any mere man wha since they renounced all attachment to any mere human systems or ex tions of scripture, and reserved an entire and perpetual liberty of sear the inspired records, and of forming both their principles and practice those discoveries they should make therein, without imposing the others." It is not pretended that the rights of private judgment wer derstood then as they are understood now. Even Hume, however, t he despised their superstition, and detested most of their political lea is yet constrained to pass on the Independents the high eulogium, that all Christian sects this was the first which, during its prosperity as w its adversity, always adopted the principle of toleration."

Besides, our fathers were not only Protestants, but Protestant *Disse* "rooters," as they were sometimes scornfully termed by their enemie appellation still more pointed and significant than the modern term, dical." It matters not what were the particular doctrines, or what th ticular practices, on account of which they separated from the Estab Church; it is the effect of their example as separatists that we are sidering. It was not the wearing of the surplice, or the kneeling a altar, that they objected to, so much as the authority that would in them, and the danger of the precedent, should they once submit to th position. It was the bold and vigorous stand they made against arb power; their determination to live and die by the principle, that the S tures are the only authority to be acknowledged in religious matter serving to themselves the right of judging what scripture is, and what ture means; it was their determined and prompt resistance to all usurp over the mind and conscience, in whatever shape they might come, however trivial in their first demands, which stampt the character o men, and, I may add, the character of the race. It was not their pe opinions, nor their peculiar practices, which they transmitted to the scendants; but, what they valued more than either, their peculiar s and this I trust will live in us, and be cherished by us, as long as a dr their blood flows in our veins.

But it was not merely a courage to assert and defend the right of p judgment that distinguished our Puritan ancestors, but a much rarer q —a courage to exercise this right. Though setting a high and just on Luther's Reformation, they did not think that Luther's Reformatio made them so wise, that the word of God might not make them

They had early fallen under the censure of Elizabeth, as being "overbold with the Almighty, making too many scannings of his blessed will, as lawyers did with human testaments." When they came to a determination to establish themselves here, we have abundant documents to prove, that it was with a strong presentiment, a confident expectation, that God had, as they themselves beautifully expressed it, "more truth yet to break forth out of his holy word." They evidently looked forward to the time when the poor churches which they were planting in the wilderness, would take the lead in a much more thorough reformation than had yet been attempted. Whether this expectation was well or ill founded, it had this important practical effect on those who indulged it—it led them to study the Scriptures with less prejudice, and a more careful scrutiny; believing that they might find there what they had never found there before. The impulse, which this gave to religious inquiry, has been perpetuated; and we have but yielded to it in coming to the opinions which we now hold.

I say again, therefore, that one cause which has made the progress of liberal Christianity more rapid, and more observable here than elsewhere, is to be found in the character of our Puritan ancestors, and in the impulse which their example gave to religious inquiry and religious liberty. It is time for men to have done with the senseless clamour, that we have departed from the principles of the Fathers of New England. If it is merely meant by this that we have been able to make some progress in religious knowledge during the two long centuries that have intervened, is this any cause of wonder? Is this a proper ground of accusation? Nay, is this any thing more than what, as we have seen, our fathers themselves expected? Besides, it is nothing to the purpose to prove that our opinions and practices are different from theirs; for the circumstances are also different. It must be shewn that our opinions and practices would have been different from theirs, had they been placed in the same circumstances. The question is, whether we are in the same progress, not whether we are in the same *stage* of the progress; for, supposing us to be in progress, this *must* alter from age to age. The question is, whether we are men of the same cast of character; and being so, whether it is possible for us to hold different opinions from what we do, in the present advanced state of society and the human mind. For who were our fathers?—Were they the men who thought that the Reformation had gone far enough? No.—Were they the men who conceived that nothing more was to be learned from the Bible? No.—Were they the men tamely to acquiesce in the imposition of a creed, which the age had outgrown? No.—Were they the men to shrink from an avowal of their dissent from popular and long-established errors, from a dread of the cry of innovation? No. All history answers, No. Neither are we; and it is because we are not, that we hold our present position in the religious world; and should we ever desert it from timidity, or betray it from inconstancy, we prove ourselves, by that act, unworthy of our name and race. I believe, as I believe I live, that if the Fathers of New England, if Robinson and Higginson, Bradford and Winthrop, had been born two hundred years later, they would have been found among our warmest and most effective coadjutors. And in that cloud of witnesses who have finished their testimony, and are now looking down on the struggles and triumphs of truth in this world, I believe, as I believe I live, that there are none who will behold with more joy than they, that the impulse which their example gave to religious inquiry and religious liberty, has not been lost on the generations that have followed them.

The second cause which I shall mention as making the progress of liberal Christianity more rapid and more observable in New England than elsewhere, is to be found in the popular cast of our religious institutions.

It is remarkable, that the principle of Independency has been adopted in the prevailing form of church government no where else but in New England. Here, however, our ancestors took special care that the privilege should be secured, and watched with a searching jealousy every motion in church or state that threatened its infringement. To the demands of popes, or bishops, or councils, or synods, or consistories, or presbyteries, they had but one answer to make, and that was always ready: "Jesus I know, and Paul I know; but who are ye?" They conceived that every congregation of Christians possessed within itself all ecclesiastical powers and faculties, to be exercised and applied according to the will of the whole, or, in case they were divided, of a majority, of its members. To preserve a community of interest, protection and fellowship, they did, indeed, make it the duty of every such church to consult the neighbouring churches in all important events, such as the ordination of a minister, and in all cases of difficulty, or internal dissension; and to follow the advice given them, provided they thought it good advice: but it was expressly forbidden them to submit to it as authority. I find it stated thus in one of their old books: "If a church in a citie and the officers thereof, be of more eminent gifts and graces, than a church in a village, it is a just occasion for the church in the village to listen the more after the *counsel* of the church in the citie; but not to submit the more unto their *authority*. And so it is true, a classis of the presbyters of *many* churches may excel (in more variety of all abilities) than the presbyterie of any *one* church; yet that onely reacheth to make their counsel the more weighty and acceptable, but not to invest them with more rule or more authority." Nay, so jealous were they, in the early settlement of the country, of any association menacing the boasted independency of their churches, that when it was understood that the ministers of Boston and the vicinity were in the habit of meeting once a fortnight at each other's houses, where some question was commonly debated, the practice was much frowned on by the ministers of Salem, on the ground, as they said, that "it would grow into a presbytery, or superintendency, to the prejudice of the church liberties."

It was this everwakeful suspicion, this unconquerable dread of every thing like ecclesiastical consociations and tribunals, to which our churches are indebted not only for much of the liberty they enjoy, but also for much of the progress they have made in religious inquiry. As it was, we know that the almost unbounded influence of Cotton, and others of the clergy of that day, gave occasion for serious alarm to the leading men of the colony; and nothing but this determination of the people to preserve their congregational independency could have presented an effectual barrier to the incroachments of that most subtle, plausible, and imposing of all usurpations, I mean, the usurpation of the priesthood. Could they have succeeded in establishing a spiritual court—a court claiming and exercising authority over ministers and churches, over faith and conscience, like all other courts of the kind, its first act would probably have been to decree a cessation of intellectual and religious improvement throughout its jurisdiction; and it might have made the difference of a century in the advancement of the mind on the prohibited subjects. True, it might, and it probably would, have disclaimed the use of the civil arm. It might have had nothing to do with racks, and faggots, and dungeons, the common accompaniment of persecution in the old world.

But there may be a tyranny, where there is no visible tyranny. Men may be enslaved by the use that is made of their fears, prejudices, and superstitions. The conscience may be shackled, while the body is free. Men may wear their fetters in their souls. And that it has not been so with the people of New England, has been owing not a little to the popular and independent cast of our religious institutions.

We do not pretend, that our fathers were free from the errors and the bigotry common to their times; but there is one thing in which they differed from all their contemporaries, and which entitles them to the gratitude and veneration of their posterity. Though they had their errors and their bigotry, they did not seek to entail them on their descendants, by incorporating them into formularies and creeds that were to be of perpetual obligation. They left their views of religion, such as they were; but they left them without any obstacle to their correction and amendment, whenever this should become necessary to accommodate them to the progressive illumination of the human mind.

It is remarkable of liberal Christianity in New England, that it is almost entirely of domestic growth. It was not brought here; it has grown up spontaneously. Intelligent and thinking men all over the country, without any concert, and with nothing but the Bible for their guide, have been led to adopt liberal views, in some instances, without being aware at the time that there were any other persons in the world holding a similar faith. Nay, I believe it to be undeniable, that wherever all artificial obstructions to free inquiry are removed, liberal Christianity will spring up spontaneously. Its friends certainly think so; and that its enemies think so too, is proved by the fact of their resorting to these artificial obstructions, avowedly as their only security against its further and universal spread. To account, therefore, for the greater progress which liberal Christianity has made in New England than elsewhere, it is only necessary to consider, what all will concede, that there is no other place in the world where so few artificial obstructions exist to the progress of truth.

I have room to consider but one other cause which has contributed to make the progress of liberal Christianity more rapid and more observable in New England, than elsewhere. It is to be found in the interest taken by the people generally, and especially by the thinking and intelligent part of the community, in theological discussions.

Unhappily, in most other places the reading and influential classes bestow but little attention on religious inquiries; either from indifference to the whole subject, or from disgust at the forms under which they commonly hear it presented, or from an impression that these are matters to be left to the clergy for them to manage. But in New England it has always been different. From the beginning, we find the governors, judges and counsellors mingling with their ministers, and supporting with great ability their own views on points of doctrine and discipline. This, of course, has had the effect to elevate the standard of thought and conversation on religious subjects; and this again has stimulated the clergy to greater efforts, that they might bring their preaching up to this standard: so that two good influences have been exerted, and these, also, of a kind to act and react perpetually on one another. As a general rule, the preaching in any place will be what public sentiment demands, and never much above what public sentiment demands.

There is, also, another effect which the interest taken by the laity in

theological discussions has had on the progress of religious knowledge. We find that where this subject has occupied the minds, as well as affected the hearts, of laymen, their studies have commonly resulted in their embracing liberal sentiments. I might here refer, if it were necessary, to the immortal names of Newton, Milton, and Locke, who are known to have given the whole force of their prodigious powers to the investigation of religious truth, and to have rested at last in the adoption of liberal principles. I might also say the same of some of the most distinguished statesmen, and jurists, and general scholars of our own country, living and dead. Nor is it difficult to account for the fact that the religious inquiries of laymen should more frequently terminate in the adoption of liberal views, than those of the clergy; as laymen must be supposed to be more free from sectarian biasses, and to have fewer personal interests to warp the judgment, perhaps unconsciously; and besides, the layman derives an advantage from an intimate acquaintance with the world and human nature, which the divine, with his reserved and recluse habits, can hardly hope to acquire. As, therefore, there is no place in the world where the opinions of laymen have had so much influence in deciding the public mind on the subject of religion, as in New England, we cannot wonder at the prevalence it has given to liberal Christianity. I may also be permitted to add, that as the testimony of laymen for the truth of Christianity in general, other things being equal, is admitted by all to be of more weight than the testimony of the clergy, inasmuch as the former cannot be suspected of professional leanings; so likewise their testimony for any particular form of Christianity is deserving of the more regard for the same reason.

The truth is, that the change which has taken place in religious opinions in this quarter is owing much more to what the *people* have done, than to what the *clergy* have done. The clergy, as a body, *never yet led* the way in improvement, and *never will*. Here, as elsewhere, the people were before them, and are before them, and probably always will be before them. It is much the fashion with some men, not unfriendly on the whole to liberal Christianity, to speak, however, of the change it has introduced as a great and hazardous experiment. But who are referred to as trying this experiment?—The clergy? If so, it is contradicted by what we have just said. Besides, it is in no proper sense an experiment that any body is trying. It is no more an experiment, than the revival of letters was an experiment. It is no more an experiment, than the Reformation under Luther was an experiment. It is no more an experiment, than the American Revolution was an experiment. It is the natural, and, I may add, the necessary consequence of an advanced state of society in every other kind of knowledge, enabling and requiring it to make a corresponding advancement in religious knowledge. It is not the work of passion or caprice, nor the influence of a few powerful individuals, nor any preconcerted plan of a refined policy; but the natural and necessary result of the progress of the human mind. It is the progress of mind; and this again has been carried on by the combined action of a million of causes operating together as certainly and irresistibly as the laws of nature.

M. SISMONDI ON ST. LOUIS AND ON THE CRUSADES AGAINST THE ALBIGENSES.

INTERESTING as, in a variety of ways, it is to watch the progress of religious Reformation, and dear to the hearts of Protestants as that cause must ever be, the triumph of which is the triumph of Scripture over tradition, one wholesome, chastising thought alike mingles with our exultation in the success of Protestantism, and our sympathy for the sufferings of those who were its early martyrs; and this is, the need we have to blush for the inconsistency of our professed admiration for the faithful of old, with much of our own actual practice; and never has this humiliating source of reflection pressed upon us with more power, than in comparing the spirit manifested in the Introductory Essay, by the Translator of that part of Sismondi's excellent History of the French, which treats of the wars against the Albigenses, with the spirit of the facts furnished in that work from which he has compiled his volume. Admiration for the heroic bravery of the persecuted Protestants comes exceedingly ill from those who have no emulation of their holy confidence. In the face of tortures and death *they* embraced a faith which *we* have not courage to hold without calling in the petty aid of penalties and disabilities. *They* pursued good in defiance of all the hosts of evil: *we* are doing evil that good may come. It is this want of faith in the power of Providence to protect us from the apprehended bad consequences of a just action, this want of moral and religious courage, which grieves the spirit of a Christian, and makes him feel that the advocates of universal toleration have a yet deeper evil to contend with than bigotry towards the brethren,—even distrust of the protection of Him who is pledged to uphold the JUST.

The lately published English "History of the Crusades against the Albigenses" is merely a translation and selection of those parts of M. Sismondi's work which relate to the Albigensian persecutions. It is a very interesting and a useful volume; but it seems to have been published with the view of frightening Protestants by another representation of the horrors of Popery. The author conceives it a useful thing to seek for "the claims of the Church of Rome, not from private opinions, but from its own authoritative and deliberate acts." And the crusades against the Albigenses "seem," says he, "to present one of those occasions by which the rights claimed by the church towards heretics, may be most fully and accurately ascertained." Lest it should be answered, that these crusades, having taken place 600 years ago, are hardly a fair rule by which to measure the present claims of the Romish Church, we are warned that she has never renounced these claims, and that we have therefore a right to demand a renunciation, "as public and authoritative as the exercise of them has ever been, or to guard ourselves against their repetition by such prudential and cautionary measures as the circumstances of the times may require."

What degree of asseverance would satisfy this author, it is difficult to say. The Church of Rome *has* already disclaimed interference with the government of Protestant states, and with the oaths of Catholic subjects to Protestant rulers. But he seems to attach far more importance to a mere *declaration* than history and experience warrant. Nothing is more common, unhappily, than that rulers, both civil and ecclesiastic, should avoid the fulfilment of their inconvenient promises; and if a just and generous deed is not to be done till the plighted oaths of men can be reposed on with

perfect security, we may be unjust and ungenerous for ever. Next to reliance on Him whose protection we can *then* only claim with a cheerful mind when we have sought no dishonourable means of safety, our strongest ground of security is, the essential difference between a state of light and one of darkness. There may, no doubt, be fluctuations. France, passing from bigotry to scepticism, appeared a short time ago to have returned to bigotry again. But once more the dark wave seems to be retiring, and the coast will be left, we trust, tranquil, yet not stripped as before of its safeguards and ornaments, by this last effort of the retreating waters.

It is surprising that those who are fond of tracing the enormous tyrannies of the crusading times to the spirit of Catholicism, do not seem to perceive that the original error was nearly as great with regard to the proper limit of civil as of spiritual power. It is proved by the frequent opposition of the monarch and the nobles to the ecclesiastical jurisdiction, that in the very darkest times the infallibility of the church was a doctrine held alternately by all parties according to convenience, but questioned in turn by all when strength co-operated with interest against it. Brought up, however, in this religion, knowing little of any other, finding it a useful instrument in rivetting the chains of the lower people, and doubtless connecting many devout feelings with its pomps and ceremonies, it was from thence alone that they derived both motive and rule of duty; and when the gratification of the lust of power, or the certainty of obtaining salvation, was held out by a persecuting church as the reward for participating in her deeds, the doctrine of Infallibility was gladly recurred to. But, meanwhile, the spirit of despotism was, at least equally with the spirit of religious bigotry, at enmity with the best interests of the human race—a spirit of over-governing and over-managing. Together with this may be reckoned the extreme selfishness of the religious spirit of those times, a quality which, however, is by no means confined to Catholicism, but is apparent in every sect or party, (in whatever period or country it may appear,) which sets out with preferring some fancied interest of its own to the interests of others; which can, in short, keep any other sect in a state of abasement, because it apprehends injury to itself from allowing an equality of power and privileges.

In that part of M. Sismondi's interesting History which contains the reign of St. Louis, (Vols. VII. and VIII.,) there seems, in the midst of much judicious remark, *one* erroneous sentiment, upon which we would make a few observations. Has not this historian fallen into the error of confounding "le désir de faire son salut" with a character "essentiellement pieux"? (Vol. VII. p. 14.) "Seeing," says he, "in what manner Louis proceeded, we are led frequently to observe that a *pious* king is not the best of legislators, and that he would have been guided much more surely by the pursuit of the greatest good of his subjects than by the desire to accomplish his own salvation." Piety and the mere desire of salvation are here used as synonymous terms, though there seems a wide and essential difference between them. Piety is the uncalculating, intuitive approach of human affections towards the Creator. The desire of salvation is an after-thought. In the first case there is an immediate intercourse between the creature and his Creator; in the next, the idea is of conditions and rules and contingencies. Now, the prevailing spirit of the crusading times appears to have been in a great measure a selfish one. Historians have generally allowed themselves to be swayed by the popular and romantic view of these enterprises; but Sismondi fully admits that, after the first of them, (we rather

doubt whether even this exception may be made,) hardly any motive is apparent in the crusaders but that of purchasing salvation to themselves. It was not to deliver the Holy Land; it was not to help the distressed Christians—it was to deliver their own souls by the shedding of Moslem blood. No matter where it might be, under what circumstances, in defiance of what moral obligations—eternal peace was to be purchased by the slaughter of Infidels; and when once that baptism of blood and tears had been obtained, the warriors quitted the banners of the cross, with no further care for the condition of the Holy Land, no feeling for the dangers of those whom they deserted, no thought but for themselves and their own accomplished salvation.

In the character of St. Louis, this selfish spirit certainly *predominated;* but he was in those times a rare instance of the occasional sway of nobler religious feelings. Other rulers, even the most superstitious, occasionally resisted the encroachments of the Romish Church, when interest pleaded against her; but when *he* opposed himself to her dictates, or softened them down in execution, there was the real resistance of rectitude; the whole tenor of his character makes us certain that on these occasions he ceased to be selfish; he even felt the peril to his soul of opposition; but he suffered the strong promptings of virtuous feeling to prevail. Happy would it have been for him and for his people had *piety* (as we understand the term) been allowed its genuine sway in his heart. Had it not been constantly checked by selfish thoughts and devices to provide for his own religious security, the records of history would have brought us no finer character than that of St. Louis. Unimpeached veracity, singular purity of mind, fidelity in his friendships, genuine humility, sweetness of temper, and a pacific spirit, these virtues were all his; and one cannot help adding, love to his people, and desire to promote their welfare; though those affections and desires were sadly checked by the narrow views which usually prevailed. In his celebrated recommendation to his son, "Fair son, be kind to my people; for I had rather a stranger Scot should come hither to rule over them justly, than that thou shouldest govern them unjustly"—we see the father of his country. On another occasion, when, under the loss of a precious relic, (a nail used at the crucifixion,) "the very good and very noble King Louis said he had rather the best city in his kingdom had been buried in the earth and lost," we see the influence of lower motives. Here the good of others, and the natural emotions of the heart, are lost sight of; and, what is worse still, the Deity is degraded; for the same spirit of appropriation which deteriorates the worshiper's piety, is attributed to the object of worship. Thus an inch of ground in the Holy Land is considered more an object of Divine solicitude than the lives of armies of men; as if the Divine affections could be centred on scenes and things; as if the past were more dear to God than the present; as if he were, like ourselves, prone to deny to others whatever had been once consecrated by his employment of his agency; as if the soul, which bears continual and living witness of his presence, were not more dear to him than inanimate relics, than barren sands, or the waves of Jordan, or the hills that are round about Jerusalem.

As to the persecutions exercised by St. Louis towards various classes of his subject, the Jews, the Albigenses, and the Bankers, though all were *connected* with religion, yet it should never be forgotten that the primary error seems to have been with regard to the extent of a monarch's supervisal of his subjects' conduct. It was a part of the creed of all kings and poten-

tates at that time, that they, being God's vicegerents on earth, liberty allowed to their vassals to do wrong was quite as bad as doing wrong themselves. Then again came in the selfish spirit; of course the king's duty must be done, (though it hindered other men's performance of *their* duties,) for his salvation was at stake; and the subject must be abridged of his time for repentance and future well-doing, lest the king's soul should suffer wrong: so that, in fact, the monarch took upon himself the whole moral responsibility of his people. If they erred in belief or practice, it was his guilt, for God had given them to his charge. Instead, therefore, of contenting himself with general encouragements to good, and preserving the peace of society by proper restraints, he put himself in the attitude of the Deity, and held inquisition respecting thoughts and motives. Thus it was that the mere selfish object of securing his own salvation was continually opposed by St. Louis to the real interests of enlarged piety, which can only be promoted in connexion with the fullest acknowledgment of individual responsibility, and by permission to every individual to occupy the ground best suited to the growth of a religious character.

On the whole, however, the character of St. Louis, as drawn by Sismondi, is replete with so many virtues, that by Protestant, as well as by Catholic, his name ought ever to be held in affectionate remembrance. In his religious regard to probity, manifested by the faithful observance of his treaties both with believers and unbelievers, he may be held up as a pattern to kings; and, frequently as mistakes about the extent and nature of his duties as a monarch led him into harsh and oppressive measures, he conferred some benefits upon his subjects by directing the attention of able men to the correct administration of justice, and by curbing the power and cutting off some of the most pernicious privileges of the nobles. As a political economist, it must be confessed, St. Louis did not shine; but he set an example of personal virtue, which in those times was more needful, and more extensive in its influence, than it would have been at a later period. He gave to duty, as far as he understood it, all the weight of his precepts and practice, and died calmly and cheerfully, as he had lived virtuously.

Y.

MORNING HYMN FOR A YOUNG PERSON.

ANOTHER smiling day I see,
Another day, my God! for thee:
To thee may I devote my powers,
And all these bright and happy hours.

Another smiling day I see!
Then let me bend in prayer to thee,
And thank thee for my tranquil rest,
The sleep thy guardian care has blest.

Another smiling day I see,
And various duty points to thee:
Let each devoted action prove
Thy child's unbounded faith and love.

When evening's tranquil shades descend,
With thee this smiling day shall end;
And still the darker shades of night,
Thy presence, Lord! shall gild with light.

M. A.

REVIEW.

ART. I.—*Illustrations of Anglo-Saxon Poetry.* By John Josias Conybeare, M. A., &c. Edited, together with additional Notes, Introductory Notices, &c., by his Brother, William Daniel Conybeare, M. A., &c. London.

An Account of the Indexes, both Prohibitory and Expurgatory, of the Church of Rome. By the Rev. Joseph Mendham, M. A. London.

The principle on which these two works have associated themselves for our present purpose, may not be very obvious to our readers. Yet no one has gone even superficially into the literature of the middle ages without feeling the extent of its obligations to the church, that same church which he afterwards finds to a considerable extent hostile to its progress, and which persons of Mr. Mendham's turn of thinking would seek to persuade us to view as nothing less than the principle of darkness, ignorance, and fraud personified, as necessarily and instinctively opposed to the progress of thought, of knowledge and civilization.

Mr. Mendham's book, so far as its execution is concerned, may be dismissed in a few words. It breathes the worst spirit of that ecclesiastical system against which it is levelled. It gives an account, interesting in many respects, (though ill arranged, rambling, and often incorrect,) of those curious devices to which the church had recourse for defence against the attacks which the increasing diffusion of literary inquiry and curiosity poured in upon the faith and practices of its professors: but the whole is made subservient to the polemics of one side of the great combat for ecclesiastical supremacy. Mr. Mendham belongs to that school which would as unwillingly allow free range for popular discussion and inquiry, as the Church of Rome would. The dispute is only in whose hands the powers of priestcraft should be lodged, and he does not hesitate to admit the Catholics' assertion of the right of *some* authority, civil or religious, to say what productions are or what are not suitable for circulation among the community, and to allow that "the whole or main question turns upon the justice or injustice of the *instances* in which it is *exercised;* in other words, how far the condemned party, the prohibited or mutilated books, are really innocent or guilty, false and pernicious, or sound and beneficial." In this way of arguing the matter, the question comes fairly to this, whether the Catholic plan of judicial proscription, or the Protestant plan of burnings by the hands of the common hangman, is best; whether we are to have our libraries purified by Calvinists or Catholics; and, with all deference to Mr. Mendham, we like one set of censors in much about the same degree as we do the other.

One other instance of Mr. Mendham's spirit, and we leave him for the purpose of proceeding to the more immediate subject of our observations. The Reverend gentleman is pressed with the argument, that by perpetuating disabilities and exclusions, we furnish the oppressed with a bond of union, and strengthen the point of honour, which would alone be often sufficient to attach the adherents of Rome to her communion; and that, these removed, converts would fall into the lap of Protestantism. What

will our readers believe is the evangelical answer to this? That it is not true that opposition thus increases the strength of the proscribed opinions. And, in proof of the denial, it is alleged, that "the opposition to the progress of the Reformation in Spain and Italy did not promote it." If this illustration is worth any thing, it must be similarly acted upon; and does Mr. Mendham really wish to prevent the reaction which persecution creates, by what reason and experience point out as the only means, however horrid, of obviating it,—the extinction and extermination of the sufferer?

Both Catholic and Protestant polemics deprive us of much of the gratification which might be derived from a more dispassionate contemplation of the many singular combinations of good and evil principles, by which religion was in the midst, and often it would appear by means, of its corruptions preserved, diffused, and brought to operate beneficially upon society, during the middle ages. Both parties do their utmost to confound the past with the present; the Catholic—by lauding even those very institutions of the church which most directly arose out of, and owed their only apology to, a defective frame of society—would seem to be striving to bring us back to a state of discipline which knowledge, civilization, and common sense disavow; while the Protestant selects all the most revolting features of that religion which necessarily partook of the barbarism of the age in which it prevailed, argues every thing as if the question was, whether we were now to adopt plans which might suit the world very well six hundred years ago, and endeavours to blind us to all those unspeakable blessings which Christianity (painted in as hideous lines of deformity as he will) preserved and diffused over ages, when, without her, all had been rapine, murder, and devastation. Why may we not be allowed (without reference to any questions about present times and the institutions which are adapted to them) to look upon times past with at least a neutral, perhaps even a favouring, eye; not expecting so unnatural a combination as would have been that of a religion of purity and simplicity with a state of society in almost all other respects barbarous and savage, and rather blessing that Providence which wisely adapts means to ends, and out of seeming evil deduces good;—in no respect, as we humbly conceive, more manifestly than in the permission of that singular ecclesiastical system by which religion was, during the storm, armed with the means of counteraction, by which the power of the sword was met by the temporal authority of the church, and the turrets of the castle found a counteracting influence in the cloisters of the convent? Surely we can look upon and bless some of the proud gifts which our forefathers have left us, even in their superstition, without either fearing that we shall be seduced into their extravagancies, or thinking it our duty as Protestants to caricature and expose their weaknesses, and to resist all sympathy with their devotional feelings, as the allurements of the lady who dresses in scarlet raiment!

If we abstain from those feelings of religious and political antipathy which induce zealots to heap slander on the victims of their bad passions, and are satisfied that we can preserve ourselves from the risk of conversion, without keeping up our polemical hatreds by perpetual anti-papist stimulants, we shall find little difficulty in admitting that many great benefits resulted from the ecclesiastical institutions of the early ages, even those which, considered in themselves, or as connected with a more improved state of things, we should be most disposed to blame and reject. We may smile, for instance, in perusing Dr. Lingard's panegyrics on the virtues of the Anglo-

Saxon church, anxious, as he is, to find every where religious and moral excellence, and to relieve his saints and heroes from the frailties which it would be much more strange to find them avoiding than practising; yet who does not feel that, taken in connexion with the times and the existing degree of popular refinement, the Christianity then introduced, elevated and improved the condition of the tribes among whom it was diffused; that, with all its abuses, it still was Christianity, and brought forth many of its noblest fruits; that it raised the intellectual and social standard of the community, and laid the foundations of future excellence? Try the question only by asking, what England would have been without such a religion; what its learning, science, and arts would have been; where lawless power would have met any check; where the good man would have had his retreat; where the scholar his instruction and protection; where the victim of oppression his city of refuge;—and we may learn to pause a while before we consign Christianity and its professors, as Providence permitted it and them to exist for near a thousand years, to reprobation or contempt, for the gratification of the polemical feelings of those who are, after all, perhaps, only seeking to disgust us with one tyranny for the purpose of more quietly rivetting upon us the chains of another, less revolting, indeed, but equally opposed to the free exercise of the intellectual faculties.

In looking through Mr. Conybeare's pages, we have been naturally led to reflect upon the great share which the church has had in forming, or giving permanency to, the vernacular languages;—rather a singular praise to belong peculiarly to a church whose leading reproach it *now* is, that it restrains the circulation of the Scriptures in those tongues, and maintains the exclusive use of a foreign language in its devotional exercises. Our Bible Society is, in many instances, performing much the same sort of office as the missionaries of the church formerly did throughout Europe, in fixing and giving literary existence to languages which might otherwise have never had any other than an oral existence. The recollection of the immense literary advantages which we have thus derived from the church, might, if no other reason existed, assuage a little of our present animosities; at the same time that the result may teach us a useful lesson both of the mischievous consequences of connecting religion with temporal interests, and of the redeeming influence which instruction and civilization are sure in the end to exercise in breaking the trammels which priestcraft is disposed to hang around the human mind. In its zeal for the conversion of the heathen tribes which spread over the distant parts of Europe, it became necessary for the church to overcome the difficulties which arose from its own ignorance of the barbarous languages, and from corresponding ignorance on the part of the nations who were to be converted, of the tongue in which the church was accustomed to conduct its instructions and devotional exercises. The vulgar tongues, therefore, were necessarily cultivated by Christian missionaries; alphabets were in some cases to be adapted: written languages were formed; and the mere fact of their so becoming was a great advantage gained, and one not likely to be lost. "Books," as Dr. Johnson has observed, "are faithful repositories, which may be a while neglected or forgotten; but when they are opened again, will again impart their instruction. Memory, once interrupted, is not to be recalled. Written language is a fixed luminary, which, after the cloud that had hidden it has passed away, is again brought in its proper station. Tradition is but a meteor, which, if once it falls, cannot be rekindled." But the obligation extended further than

the mere recording and giving permanence to actual existing dialects. ideas were to be expressed, in attaining which the vocabulary was enri The missionaries preached and catechised in the new languages, whicl acquired force and freedom. Translations of the Scriptures, and of esteemed works, were made, which enriched the store of words, and new ideas to the people for whom they were intended. The same cl instructors soon used these languages as the channels for imparting sciences, and arts. Where the missionaries found the people delig in rude rhymes, sung in the streets and highways, concerning the dee their forefathers, or the achievements of their deified heroes, they v directed the popular taste into other channels, by using the same vehicl the celebration of scriptural narratives. In process of time, however, the which piety had imparted or cultivated were turned against the weak or political intrigues of those who, while they brought many good were soon made the instruments of the wily intrigues and temporal p of the court of Rome. The Troubadours directed their satires and against the venality and hollowness of her policy; the German Minne-si and the Norman Trouveurs echoed the same strains; the rhymers wh ceeded, and more properly belong to the modern school of poetry, di their efforts in the same track; and then began the struggle on the part church to preserve its empire by restraining that spirit, and those ar offence, which she herself had furnished in days of greater innocen less foresight. But the torrent was not to be stemmed, and the Refo tion was one of its products. In vain were Indexes, prohibitory or e gatory, directed to ward off contamination arising from the host of ass whom the press soon after armed with hundred-fold energies. The strug maintain ascendancy by repressing inquiry and discussion completely It ended as it must, we trust, always end; and we are left to enjoy th harvest of the seed sown for us, in fact, by the professors of the church we reject. The Indexes are now waste paper, except in two or three abodes of unmitigated slavery and debasement, where the political in of the state lead it to make common cause with the worst forms of ec astical tyranny. The Church of Rome must, like other religious com ties, have her pretensions discussed, and be content to maintain only by argument and conviction; and she herself must confess, that she is most subject to perpetual examination and the influences of emu her spirit and discipline are purified and ameliorated both in the mi her teachers and their disciples.

It may not, perhaps, be without some interest to notice a few of t stances in which the languages of modern Europe, or those from whi present dialects have sprung, owe their first cultivation and literary perm to their adaptation to religious purposes, or in which exertion was very made to place the Bible, or portions of it, within the reach of the pec whom it was desired to impart the blessings of religion.

What we know of the ancient Gothic language is entirely derived translation of the New Testament into that tongue, made by Ulphila shop of the Goths, who was, as such, present at the Synod held at stantinople in 359. For the purpose of this version it is generally sup that the good Bishop had the previous labour to encounter of formin racters to express the alphabet; and undoubtedly the vocabulary mu have received considerable additions for the purpose of conveying m the ideas which such a work contained, in the tongue of barbarians, to

they were entirely new. The Slavonian tongues also owe their permanency to a similar undertaking. They even now acknowledge as their standard the translation of the Bible made in the ninth century. The earliest literary productions of the Servian branch of the Slavonians are also ecclesiastical.

Passing over the influence exerted over Scandinavian literature in a later age from its adaptation to the purposes of inculcating the Christian faith, we may notice more particularly the share which the conversion of the heathen, or lately heathen, German tribes had in the formation of their dialects into literary and particularly poetic consistency. Amidst many circumstances which mark the prudent foresight and policy of Charlemagne,- none is more distinguished than his determination to give practical use and importance to the popular tongue of the nations which composed the mass of his empire. The old policy had been to adopt and diffuse as much as possible the Roman language and literature, in which the Emperor was not behind any of his contemporaries; but he also saw the prudence of cultivating the native tongues of his people as the only means of civilizing those tribes whose revolts occupied the greater part of his reign. He is accordingly recorded not only to have drawn around him and given honour to the bards, who sung the warlike deeds and martial histories of their forefathers, but to have commenced the reduction of his native language to the rules of grammar.*

His successor Louis (whom the French call "Debonnair," and the Germans, more appropriately, "the pious") found the greater portion of northern Germany in that state of subjection to which the hard-earned victories of Charlemagne had reduced it; and his efforts were mainly directed to the civilization and religious improvement of these unruly tribes by means of Christian instruction. Entertaining these views, he was scandalized at the looser rhymes which his predecessor had cherished, and conceived the design of working upon the known attachment of the Germans to the rhyming art, by adapting it solely to scriptural history and doctrine. He found the mythology and heroism of heathenism deeply impressed on the minds of the people by the circumstance of their forming the subjects of popular songs, and the only plan for overturning the advantage thus gained by the old system was, as he conceived, to give a new direction to the passion, by associating it with subjects more congenial to their instructors' views, and by changing the fleeting elements of mere oral currency into the permanent character of a written language, capable of being resorted to for constant religious exercise.

There are remains of several works thus formed for the use of the missionaries among the Germans, and written in the Francic, Nieder-deutsch and Alemannic dialects. But the most important of the labours which Louis caused to be executed was that of translating, or rather paraphrasing in verse,

* At several provincial councils held in 813, he took care that the necessity of preaching in the vernacular tongues should be insisted upon. That held at Tours, decrees as the unanimous resolution of the council, that each bishop should have books or homilies compiled, placing the most important lessons of religion within reach of all. These works, it was directed, should treat of the eternal reward of the good and punishment of the wicked, of a future life, of the last judgment, of the good deeds which should be done, and the evil ones to be avoided, and should be translated into the common romance or French tongue, and the Theotisc or German, "that all might understand what was said."

the gospel history. Of this, or of the greater portion of it, a manuscript has lately been discovered to remain at Bamberg. A duplicate, formerly belonging to King Canute, is in the British Museum; but to the disgrace of our antiquaries, it has never been published here, though considerable progress has been made with the work in Germany.

At the council held at Mayence in 847, were renewed the canons of that of Tours above alluded to, containing particular injunctions to the bishops to get composed in the Romance or Romane language, and also in the Francic, homilies and familiar books of religious instruction upon the essential points of Christianity. Of these works, expressly formed for so benevolent and useful a purpose, a great number remain in the latter tongue. We may quote the text of one of these (the creed), to give, especially to the German student, some idea of the then state of the language:

"Kilaubu, in Kot Fater Almachticun, kiscaf himiles endi erdu; enti in Jhesum Christ, sun sinan ainacun, unscran Truhtin," &c.

With similar views, Otfrid, a Benedictine monk of Weissembourg, about the middle of the ninth century, made a noble effort to accustom his countrymen to the use of their native tongue for religious purposes, by compiling a rhymed version of the gospel. He has himself prefixed dedications, the first to Louis the Germanic, the second addressed to Liutbert, Archbishop of Mayence, in which he explains the objects and difficulties of the undertaking. He states himself to have commenced his task at the request of religious friends, for the purpose of supplying better materials for popular amusement and instruction. "It will," he observes, "be pleasing to Christians to receive the lessons of wisdom in their own tongue, which had been too little cultivated, and could with difficulty be submitted to grammatical rules." "Strange," he adds, "that men so wise and good and holy should neglect the cultivation of their own language; should give all the glory to that of foreigners; and should not even use the Scriptures in their own tongue! Why (let its defects be what they may) should they not use it to sing the praises of their God? It pleases by its very simplicity; and will not its sounds have a new charm when used to celebrate the goodness of the Creator?"

In the same century appeared a Francic translation of the Harmony of the Gospels, usually distinguished, though erroneously, by the name of Tatian of Alexandria; and there are other monuments of the same endeavours to fix and adapt the language to literary purposes with a religious design, extending downwards to the period when the work was accomplished, and the vernacular tongue, enriched with new formations, words, and ideas, had become susceptible of all the adaptations required for the medium of communication of a great people, and was copious enough for the polished songs of the Minne-singers, and for their bitter invectives against the disorders and political intrigues of the church itself.

We shall pursue this topic in our next number, addressing ourselves more particularly in conclusion to the subject of Mr. Conybeare's labours.

ART. II.—*The Process of Historical Proof, exemplified and explained; with Observations on the peculiar Points of the Christian Evidence.* By Isaac Taylor. London. 1828.

IN this, as well as another interesting work which has before come under our Review, Mr. Taylor has admirably succeeded in conveying highly important information concerning the evidences of Christianity. We here find much of what a Northern divine styles "the literature of theology," presented in so conspicuous and attractive a form as bids fair to extend widely among its readers a taste for this valuable kind of knowledge, and that in some directions where too little of it has hitherto been found. We rejoice in such intimations of a more general agreement among Christians in what may be called *first principles*. We perceive in this one of the good effects which Providence designs to promote by the permission of that daring scepticism and that bold assertion which the public mind has witnessed for some years past. The believer, by being put on the defensive, is led to examine the several parts of his fortress, to judge more accurately who are friends and who are foes, and to bind his heart more closely to the former, however distinguished from himself by a difference of dress, of position, or the mode of warfare.

We have spoken of this work in connexion with the *Evidences of Christianity*, although from the title it might appear as if this topic had been only incidentally introduced. The truth is, that in Mr. Taylor's plan the process of historical proof leads to this point; and the historical example which fills the first ten chapters must have been suggested with this view. We believe, however, that the author has not been prejudiced by his Christian convictions, but has shewn the present age, if indeed it needed to be convinced, that a faith in Christianity is in perfect accord with sound judgment, accurate and extensive learning, and philosophical discrimination.

Our limits will allow only of a very condensed statement of the subjects of his chapters, with which we may blend, we trust, in the spirit of fair criticism, a few strictures on minute particulars.

I. The chapter on the "Nature and Utility of the Investigation about to be pursued," treats the Scriptures as a collection of books which (among a great variety of others) have descended from ancient times; arranges these in three divisions—works whose genuineness is indisputable, those which have a doubtful claim to authenticity,* and those which are manifestly spurious; and determines on the history of Herodotus, and the principal events of the Persian war, as suitable means of illustrating the process of historical proof.

II. This chapter is judiciously occupied with a "Brief Account of Herodotus and his History."

III. "The Greek text of Herodotus [was] extant before the invention of printing,"—a proposition which, as the Aldine copy of this author was printed in 1502, only sixty years subsequent to that event, we can have no difficulty in crediting. The evidence, however, which this section affords,

* Quære *genuineness?* also page 39. The author is in general accurate in the use of terms, and in other parts of his work discriminates, after Watson and Paley, between genuineness and authenticity. Bishop Marsh uses the latter word in its more *popular* sense. But the connexion of the passage in Mr. Taylor's work shews that this was not *his* meaning.

would authorize a larger statement, since the existing manuscripts are clearly attributable to different ages from the tenth century to the fifteenth.

IV. It is to be observed, that "Herodotus [was] quoted and [or ?] mentioned during a thousand years, from A. D. 1150 to A. D. 150." "*In the various readings*," it is here ingeniously remarked, that "*we have before our eyes a species of decay which time alone could produce.*" We cannot refrain from applying this observation, no less just than beautiful, to the results derived from the most cursory inspection of the Alexandrine and Cambridge manuscripts of the New Testament, whose fac-similes lie before us. Their ancient character *determines* their great antiquity, their Editor assigning to them, on separate grounds, the age of *at least* nine centuries prior to the art of printing. Now a comparison of these is sufficient to convince an unprejudiced mind that their discrepancies and differences could only have been occasioned by the lapse of centuries, so that calculating from the earliest, instead of the latest, period when these existing codices were written, (and the Vatican is probably still more ancient,) we are brought to a period close to the apostolic age.

The authors of the above period, who were certainly acquainted with the history of Herodotus, are "*Eustathius*, Archbishop of Thessalonica, who flourished in the latter part of the twelfth century;" *Suidas*, a learned Byzantine monk, who flourished at the close of the eleventh century; *Photius*, Patriarch of Constantinople, of the ninth century; *Stephen, of Byzantium*, in the middle of the sixth century; *Marcellinus*, the author of a Life of Thucydides, in the sixth century; the historian *Procopius*, of the sixth century; *Stobæus*, a century earlier; the Emperor *Julian* [in the fourth century]; *Hesychius*, *Longinus*, and *Diogenes Laertius*, in the third; and *Athenæus*, in the second century. The last name is by Mr. Taylor placed out of its true order.

V. "Herodotus is mentioned and quoted, from A. D. 150, to his own times," by *Pausanias*, "in the second century, by *Lucian*, of Samosata, in the second, by his contemporary *Hermogenes*, by *Aulus Gellius*, of the age of *M. Antoninus*, by *Plutarch*, who died 140." "It is proved beyond a doubt, that the Greek text now extant is substantially the same as that read by *Plutarch* in the time of Trajan;" [compare with this the statement of Bishop Marsh in reference to the *Christian Scriptures*:* "The second volume of Griesbach's Symbolæ Criticæ contains all the quotations from the Greek Testament which are contained in the remaining Greek works of Clement and Origen, and they shew that the Greek manuscripts which were used by Clement and Origen no otherwise differed from the Greek manuscripts which have descended to the present age, than as different copies of the same work (before the invention of printing) unavoidably vary in their readings;"] by *Josephus*, who was present at the siege of Jerusalem, A. D. 70; by his contemporary *Quintilian*; by *Strabo*, co-eval with the Christian era; by *Dionysius*, the countryman of Herodotus, who lived in the Augustan age; by *Diodorus*, the Sicilian, a few years his senior. He was known to *Cornelius Nepos*, is highly commended by *Cicero*,† frequently referred to by Pliny, followed by *Scymnus*, of Chios, cited as an example by *Aristotle*,‡ calumniated by *Ctesias*, "who leaves, however, the substance of his narrative uncontradicted," and lastly, the noble emulation of *Thucydides* will

* Theol. Lect. 24. † De Oratore, lib. ii. De Leg. i. 53.
‡ In his Rhetoric, iii. 9. Poetic § 18.

ever be admired, who shed tears when he heard Herodotus recite his history of the Persian wars at the Olympic games.

To this induction, the points of which we have rapidly noted, Mr. Taylor subjoins with propriety and spirit,

"If, therefore, the history had been forged in any age subsequent to that of Herodotus, the forger must have had under his controul, for the purpose of interpolation, not only a copy of every considerable work extant in his time, but every copy of such work; he must, in fact, have new created the entire mass of books existing in the eastern and western world at the time, and must have destroyed all but his own interpolated copies; otherwise some copies of some of those works would have reached us in which these interpolated quotations from Herodotus would have been wanting. Such suppositions are manifestly extravagant."

Several hypothetical statements of this kind are next examined and amply refuted. The preceding argument has been drawn from one species of evidence—the testimony of contemporary and succeeding writers: but there is a possible augmentation of it, that arising from *independent versions*, which "does not belong to the Greek historian, but *is possessed in full by the Jewish and Christian Scriptures.*"

VI. This chapter treats of "the Argument from the Genuineness of the History of Herodotus to the Authenticity." Our readers may form some judgment of its nature from the following sentences:

"Within so short a period as five-and-thirty or forty years, it could not be a matter of doubt or controversy to the Athenians, or indeed to any of the people of Greece, whether Athens had been occupied by a foreign army, its halls and temples overthrown or burned, its sacred groves cut down, and its surrounding gardens and fields devastated."—But "a history is in that very country publicly recited and universally applauded in which this invasion of Attica and this destruction of Athens are particularly described."—"The boldness of Herodotus in publishing many of his statements, and the candour of the Greeks in admitting them, are both worthy of admiration."—P. 66.

VII. This chapter treats of "Contemporary Testimonies in Proof of the Facts related by Herodotus."

Pindar, the prince of the lyric poets, and *Æschylus*, the father of tragedy among the Greeks, make the facts which the history of Herodotus records, the evident basis of their poetry.

"*Thucydides* had conversed with many of those who had taken part in the battles described by Herodotus. Many allusions to the events of the Persian invasion occur in the course of this work, and they are all of that kind which is natural when an historian refers to facts which he supposes to be fresh in the recollection of his readers."—P. 72.

The orators *Lysias* and *Isocrates* refer to the same events. *Ctesias*, though his object was unfavourable to the credit of Herodotus, confirms the main narration. The truth of the history then rests upon the fact, that it was published and accepted while the individuals to whom the events were known were still living.

VIII. "Examples of Imperfect Historical Evidence."

"It is the manner of Herodotus to relate unimportant circumstances which took place, if at all, 500 or 1000 years before his time, with as much minuteness of detail, and as much confidence, as when he is describing recent events. Frequently, it may be supposed, he followed what he deemed authentic documents; but as we have no means of forming an opinion on the subject, such

recitals are scarcely to be admitted among the established points of history, unless confirmed by a coincidence of authorities."

IX. The oppugners of Herodotus, both in ancient and modern times, come next under consideration. Several superficial objections by *Voltaire* are dissipated, and as much respect is shewn as is due to the unreasonable scepticism of the Persian lexicographer, Richardson, who would fain involve the Persian invasion in doubt by opposing the authority of Persian historians, who lived *sixteen hundred years* after the events in question, to the narratives of the Greek historians, describing the invasion of *their own country in their own times.*

X. "Value and Use of Spontaneous Testimony; Boundaries of Authentic History." This chapter prepares the way for a particular examination of an important part of the *Christian Evidence*, viz. that relating to the Apostolic Epistles.

"The Epistles of Cicero and of Pliny are both of inestimable value in ascertaining the public transactions of the times" in which they lived. "It might be strongly recommended to those whose convictions have been embarrassed, or who, from inattention to the subject, entertain doubts of the truth of Christianity, to peruse the Apostolic Epistles with the single intention of carrying in their minds, as they read, the opposite suppositions that may be formed relative to the character of the writers, and the true nature of the events so often alluded to by them."

We may be allowed to refer, in this connexion, to the constant use of these means which Mr. Belsham has adopted in his elaborate Exposition of St. Paul's Epistles. We know of no work in the English language in which the argument is more satisfactorily followed out or more forcibly illustrated. Since this sentence was written we have perused the high encomium of Dr. Parr, as given in the recent work of Mr. Field.

XI. The specimen given of Historical Inferences, gathered from the Apostolical Epistles, may be deemed ingenious and interesting. The well-known letter of Pliny, addressed to the Emperor Trajan, relative to the Christians, is made the ground-work of this illustration. Full explanation is sought for in vain from the incidental mention of the Christians by Tacitus.* But there exists a letter of instruction and encouragement, addressed by a leader of the sect, to the Christians of *Bithynia* and the neighbouring provinces, not more than forty years before the time when this correspondence passed between Trajan and Pliny, who had been appointed pro-prætor in that province. The two writers agree, not only as to the name of the sect, but to the fact, that this name was the common ground of accusation against them.

Pliny mentions incidentally, among the things he had been told, "that the Christians were accustomed to meet on a stated day, and to sing hymns to Christ as to a god." We give this extract as our author accurately translates the words of the literary Roman. We know how commonly this *heathen* evidence is urged, but with singular infelicity, in favour of the prevalent idea of the Saviour's person; and we are convinced that by the exercise of a small portion of that sound sense and rational discernment which our author has exhibited in this interesting volume, he might have unravelled the web in which the passage has been entangled. Who but a systematic theologian could have found in this passage an indication of the "*supreme* regards of Christians to the Founder of Christianity"? And if

* Annal. xv. 44.

not in the words of Pliny, whose assertion would in that case have been contradicted by the authentic and better-informed records of the Christians themselves, how can that sense be extracted from the appellation, the LORD Jesus Christ (we copy the mode of printing) who is gone into heaven and is on the *right hand of God;* angels and authorities and powers being subject to him—when the same Epistle, i. 20, thus describes the "chief Shepherd" as "having been fore-ordained before the foundation of the world, but manifested in these last times for you who do believe in God that raised him up from the dead, and gave him glory, that *your faith and hope might be in God*"? This Epistle of Peter is most appropriately used as an instrument of evidence by our author, but can afford no aid to the advocate of the deity of Christ's person—affirming as it does, that the Father is *the God* of our Lord Jesus Christ, that spiritual sacrifices are acceptable to God by Jesus Christ, and that "the God of all grace hath, through Christ Jesus, called us to this eternal glory." This, as well as the same apostle's discourses on the day of Pentecost, is the language of pure Unitarianism, and can never be made to consist with the doctrine of the Athanasian Creed.

The third particular of agreement, between the letter of the Roman magistrate and that of the Christian apostle, is the description given of the morals of the believers; and a fourth, the sufferings which they were called to endure.

XII. In this chapter the same subject is continued, and the Epistle of Paul to the *Galatians* is added to the comparison. We wonder at the inelegance of our author's attempt at an improved version, "I *sustain* in my body the *stigmas* of the Lord Jesus."

XIII. Continues the same subject, and considers the two Epistles to the Corinthians, remarking on the bold appeal of the writer to the *gift of tongues.*

XIV. Considers the evidence arising from the Epistles to Titus and the second Epistle to Timothy. But can it be accurately ascertained, that, about *two years before* this second epistle was written, the gardens of Nero had blazed with the burning bodies of a multitude of Christians?

XV. Treats of the use of Ethical writings as the materials of history.

XVI. Contains "Hints towards an Analysis of the Christian Evidences," from which we should make extracts did our limits permit. Perhaps the author has expressed his own conviction too strongly when he maintains (p. 285), "that no man of upright simplicity and intelligence has ever bestowed attention upon the Christian evidence and rejected it." Still we ardently join in the believer's anticipation with which the body of the work closes,—

"The time shall come, perhaps it is not far distant, when, of all the errors that have made sport of the human mind, the most strange, as well as the most fatal, shall seem—the disbelief of Christianity."

In the *Notes and Illustrations* we see the fruits of much curious and interesting research. In that on p. 39, we find the just observation, that

"Controversies, more than any other species of composition, have served the important purpose of attesting the genuineness and integrity of ancient writings. An author, who is solicitous to establish a particular point, naturally looks around on all sides for concurrent opinions, and quotes whatever occurs to his memory tending to give support to his position. The two books of Josephus against Apion are remarkable instances of this sort, and contain many important passages from writers whose works have since perished. The remarkable and eager controversies that have, from the earliest times,

taken place among Christians have furnished the most ample and conclusive proofs of the safe transmission of the Holy Scriptures from age to age. No period, from the time of Clement of Rome to that of Wickliffe, was destitute of some warm discussion among divines, in which a large portion of the Old and New Testament has been quoted on both sides. *This is much more than can be said of any other body of literature.*"

ART. III.—*A Vindication of the Literary Character of the late Professor Porson, from the Animadversions of the Right Rev. Thomas Burgess, D. D., F. R. S., F. A. S., P. R. S. L., Lord Bishop of Salisbury, in various Publications on* 1 *John* v. 7. By Crito Cantabrigiensis. 1827.

A Specimen of an intended Publication, which was to have been entitled, A Vindication of them that have the Rule over us, for their not having cut out the disputed Passage 1 *John* v. 7, *from the Authorized Version; being an Examination of the first Six Pages of Professor Porson's IVth Letter to Archdeacon Travis, "of the MSS. used by R. Stephens."* By Francis Huyshe. 1827.

IN the seventeenth volume of our former Series, p. 39, we have noticed the earliest of Bishop Burgess's publications in defence of the text of the Heavenly Witnesses, and we were not aware of the diligence with which it seems that he has since been following up his first blow, by treatises both Latin and vernacular. In this harmless occupation of his declining years, it is probable that he would have met with no interruption, had he not presumed at the same time to throw out reflections on the literary character of Professor Porson. Changed as the University of Cambridge is from what it was in Porson's days, there has been still one found among his friends not afraid to encounter a Bishop in defence of his learning and integrity, both of which are implicated in the charges brought against him. His refutation is most complete. With perfect calmness and courtesy of manner, he exposes the weak reasonings and inaccurate statements of Bishop Burgess, and we should say settles the controversy for ever, if it were to be decided by any ordinary rules. His name he has withholden, not choosing to appear in person as the opponent of a Bishop; but it may be inferred from internal evidence, that he is the author of an article in the Quarterly Review of March, 1822, in which the evidence of Walafrid Strabo is particularly examined, (see Mon. Repos. O. S. XVII. p. 334,) and his name is, we believe, no secret in the literary circles. His learning, candour, and accuracy of reasoning, qualify him to render eminent service to the cause of theology, and we see with pleasure an intimation in his preface that his leisure will henceforward be devoted to the study of Christian antiquity, as the fruit of which he promises an Inquiry into the rise and progress of the text of the Heavenly Witnesses in the Latin Church, and a Review of the controversy between Bishop Horsley and Dr. Priestley.

It is unnecessary for us to notice every instance in which the Bishop of Salisbury has nibbled at the reputation of Mr. Porson; many of them only shew that he has misunderstood his meaning, though no man ever wrote more clearly, or that he has taken his exquisite irony for serious truth. In other cases, the charge of misstatement recoils on the accuser's own head. In his second section, Crito examines the alleged proofs of Mr. Porson's

want of knowledge of the Greek Fathers. In speaking of Euthymius Zigabenus, in whose works occurs the phrase καὶ τὰ τρία ἕν, (Letters to Travis, p. 219,) he argues that this cannot be a *quotation*, because it varies so much from the reading of 1 John v. 7, and adds, "I know no Greek writer who has read *tria* in the neuter in either of the verses." This gives occasion to the Bishop to taunt him as being less read in the Fathers than in the tragedians, because Origen, Gregory Nazienzen, and Œcumenius, all use the neuter in quoting the eighth verse. The question is utterly insignificant as regards the genuineness of the seventh verse, but it is not unimportant to the vindication of Mr. Porson, and Crito accordingly has examined it carefully. The first passage produced to contradict Mr. P. is Origen's commentary on John i. 27, 28, Ἰωάννης τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα διέγραψε τὰ τρία εἰς ἓν γενόμενα. This, as Crito observes, is not a citation of the clause; Origen merely gives the substance of it in the form best suited to his purpose. Mr. P. must have known the passage, as it is quoted by Griesbach, (who calls it a various reading,) but did not think it a case in point. As to Gregory Nazienzen,* the reader will have some difficulty in believing that the very passage to which the Bishop refers, as proving Mr. P.'s ignorance of the Fathers, runs thus, τρεῖς εἶναι τοὺς μαρτυροῦντας τὸ πνεῦμα, τὸ ὕδωρ, τὸ αἷμα, and that the author's reasoning rests entirely on the fact that the apostle had used the masculine and not the neuter. Had Mr. P., a young man and not a theologian by profession, committed an error in regard to the Greek Fathers, it would have been neither extraordinary nor disgraceful; but what shall we say of his episcopal censor who has selected this passage as a proof of the Professor's ignorance, which when examined proves nothing but his own astonishing carelessness and precipitation? In the passage from Œcumenius the Bishop has actually suppressed in his quotation the words διὰ τοῦ εἰπεῖν, οἱ τρεῖς εἰς τὸ ἓν εἰσι, which shew that he read the eighth verse precisely as it stands in our copies. Crito justly observes on this, p. 350, "Perhaps the reader will agree with me in thinking the preceding to be rather a remarkable instance of omission on the part of the learned prelate."

Mr. Porson had observed, in answer to those who argued that though the seventh verse is not found in the Greek MSS. it is essential to the connexion, and should therefore be inserted, "that where there is no external evidence, internal evidence can never be pleaded for the necessity of so large and important an addition." To this the Bishop replies, (Tracts, p. xxxix.,) "A true reading may be confined to a small number of MSS. or even a single MS. Nay, there are conjectural readings of Bentley, Dawes, Toup, Tyrwhitt and Porson, which are indisputable from their *internal* fitness, although against the external evidence of all MSS." The remarks of Crito in answer to this are so just, that we present them with great pleasure to our readers.

"The most remarkable conjectural emendations of Classical authors are to be found among the poets; who, while they are bound by the laws of metre, are also expected to preserve both purity of phrase and clearness of

* Crito speaks of Gregory as an author "for whom Mr. Porson has more than once avowed his fondness." We should infer any thing but real admiration from the manner in which he speaks of him. Letters, pp. 222,3. "I conjectured that since the second of these quotations bore the superscription of Gregory Nazienzen, the first too might issue from the same mint." "Having been always extremely fond of Gregory, I cannot forbear transcribing as much of the context as may enlighten the reader." Has Crito for once fallen into the snare of Mr. Porson's irony? Gregory appears again, in p. 272, as "my favourite Gregory."

sentiment. When, therefore, by substituting one word for another, introducing a different turn of expression, a scholar heightens the bea a passage and gives perspicuity to its meaning—the taste and understa of the reader are gratified—the emendation is gladly received—and the is applauded. Similar observations are applicable, although in an in degree, to the Orators and Historians of antiquity.—Here, therefore, a very strong reason why conjectural emendation should *not* be applied Sacred Writers; with whom it is manifest that concinnity of expr was beneath attention, and whose general mode of thinking, we ar assured, was widely different from our own. In the revision of their the critical ingenuity above described would almost inevitably termin error.

"The manuscripts of Classical authors are, for the most part, fe not easily consulted; while the manuscripts of the Greek Testame very numerous, and by means of distinct publications in some instance accurate collations in others, accessible to all. This again is an inv argument against the employment of conjecture in the criticism of the Volume.

"But, after all, to what extent has critical conjecture been employe Classical authors? What kind of readings has it really introduced stances in abundance may be found, in which a word or a phrase, no tioned by the authority of manuscripts, has been admitted into the te very general approbation; but where shall we discover examples of c comprising like the disputed verse more than twenty words, inserte mere internal evidence? The very attempt to effect such a purpose, case of a Classical author, would be laughed to scorn; and shall it be e in the case of Scripture?

"Mere conjecture, unauthorized by manuscripts, ought never to plied, even to Classical authors, except under a necessity which sup all ordinary rules. But a case of this kind cannot be pretended by th zealous advocates of the verse.—The conjectures which are the most to be relied upon, are those in which the *vestigia veræ lectionis* are tra from the imperfect readings of the manuscripts. But in the case in qu there are no readings whatever. Extraneous words are introduced score.

"In short, the most profound and judicious Biblical scholars have h resisted all unauthorized emendation of Holy Writ; and I trust that, i to come, those persons who may deserve the name will firmly unite same purpose. Mistakes with regard to Classical authors are compa harmless. If, then, there *must* be critical conjecture, let the works o and Orators, and Historians and Philosophers, suffice for the dis ingenuity. And thus, while in their productions we admire the invent men, we can search the Scriptures for the dictates of Inspiration.—W read their volumes to improve our taste and judgment, we can per New Testament to ascertain the unadulterated rule of faith and condu Pp. 80—83.

The Bishop of Salisbury himself is not so well satisfied with his i evidence, but that he would gladly persuade himself that there ar been, or will be, Greek MSS. containing the disputed verse. In re the Dublin MS., it is amusing to see this zealous champion of the exalting the opinion of Dr. A. Clarke, the Methodist, against that of a bridge Professor, on a point of criticism, because the former attribut the thirteenth, and the latter to the fifteenth century. Crito, while h a deserved compliment to Dr. Clarke, and exonerates the writer of t from the charge of forgery, shews, by a collation of the context w Latin, that the Greek has been formed upon it, and gives his opi favour of the fifteenth century. It is uncertain whether the MSS. from

the Complutensian edition was printed are in existence or not; it has been generally supposed that they were sold for the purpose of making rockets in the year 1749, and Bishop Burgess, who is, no doubt, glad to believe that they are safely out of the way, adopts this story. But we think no one who reads Mr. Bowring's statement (Mon. Repos. O. S. XVI. p. 203) can doubt that the tale is without foundation. The Hebrew MSS., seven in number, which were in the library in the sixteenth century, are there still, and the preface of the Complutensian editors leads us to suppose that the chief, if not the only, sources of their text of the New Testament, were the MSS. which Leo X. had lent to Cardinal Ximenes for this edition. "Illud lectorem non lateat, non quævis exemplaria impressioni huic archetypa fuisse, sed antiquissima emendatissimaque, ac tantæ præterea vetustatis ut fidem eis abrogare nefas videatur;—quæ sanctissimus in Christo Pater ac Dominus noster Leo X., ex Apostolicâ Bibliothecâ educta misit ad Rev. Dom. Cardinalem." Gomez, the biographer of Ximenes, in a passage intended to give the highest idea of his munificence, (Wetst. Proleg. p. 116,) mentions the four thousand aurei which he had paid for his Hebrew MSS., but says nothing of the *purchase* of MSS. of the New Testament; nor do the editors specifically mention any other MS. except the Rhodian of the apostolical epistles, to which Stunica appeals in his controversy with Erasmus. Now it is quite incredible that the MSS. furnished from the Vatican library should not have been returned when they had been used; no rocket makers are suspected of having committed ravages there; they must still be in the bookcases of the Vatican: but the Vatican MSS. have been all examined, and not one contains the Heavenly Witnesses. Or let us take the other part of the alternative, and suppose that they perished on their way back to Italy, or were blown into the air by Torijo, and then, by the rule of law, secondary evidence to their contents will be admissible. Now, what better proof can we have that they did not contain the Heavenly Witnesses than that Stunica, when pressed by Erasmus on the subject of the insertion of this text in the Complutensian edition, "most piteously cries out, *Sciendum est Græcorum codices esse corruptos; nostros vero* (i. e. the Latin) *ipsam veritatem continere.* If this," continues Mr. Porson, "be not a full and clear confession that he knew of no MS. containing the disputed verse, I cannot tell what is." Letters, p. 46. Before we leave this subject, we must remark, that Crito justly complains of the Bishop for putting together Mr. Porson's words in such a manner as to make him express his wonder only how the Complutensian MSS. had disappeared, instead of all the MSS. which Travis had reckoned up as containing the verse.

"By the omission of the beginning of the paragraph and that part of a subsequent sentence which mentioned the Dublin copy, considerable care seems to have been employed to adjust the question to the answer that was prepared. This indeed is the most unpleasant part of the proceeding. In itself, the matter is of no great consequence; but the mind is filled with uneasiness by an occurrence of the kind. Suspicions are excited that quotations may in other instances be accommodated to particular purposes."— P. 91.

Speaking of a similar piece of management, he observes,

"While reading the publications of the learned prelate on this subject, there is one question which almost constantly presents itself to the mind. What is the author's object? It can hardly be to state things as they really are: it must be to make out a case at all adventures."—P. 104.

Had he not been "the opponent of an English Bishop," he would probably have summed up his opinion in some more brief and forcible phrases.

Sabatier, in his edition of the fragments of the Italic version, has given (not from any MS., but from Vigilius Tapsensis) the seventh and eighth verses, and compared them with the Greek as found in the common editions, and also in something which he calls *Bibliis Philippi Secundi*. At the sight of these words a bright imagination shot into the Bishop's mind; the *Bible of Philip the Second* must be either the Antwerp Polyglot, or *a MS. of the New Testament in the palace of the Escurial, built by Philip the Second*. It cannot be the former, because it does not answer to the reading of that edition; it must be the latter; there must be a Greek MS. in the Escurial which contains the Heavenly Witnesses, and he only wonders that the possessor of this "pearl of great price, if genuine, should have cast it before the public with such indifference." Crito has put an end to this agreeable vision, by observing that the only variation between the Antwerp Polyglot and the quotation of Sabatier is, that he has left out the words in which that edition agrees with the common text.

"It is not in the power of man to deduce more than has now been deduced, from the passage of Sabatier. What, then, is the consequence? In a moment, an imaginary diamond is converted into an ordinary pebble;—a visionary manuscript, containing the seventh verse, metamorphosed into the substantial Antwerp Polyglot. And thus, we are once more led to lament, with Mr. Porson, that while there are so many real, visible, tangible, legible manuscripts which want the verse, those aërial scrolls which are thought to contain it ungratefully beguile their votaries at a distance—

> —nec mortalis dignantur visere cœtus,
> Nec se contingi patiuntur lumine claro.

The truth of the matter, however, in the case just considered, is most palpable. It could be mistaken only by a mind more than usually affected by that hallucination which seems to haunt the advocates of the controverted text." —Pp. 113, 114.

A worthy companion to this imaginary MS. in the Escurial is contained in the following letter from the learned Rector of Lincoln College, Oxford:

"'Porson's book never shook my conviction of the authenticity of the important verse, which has so long and laudably engaged your indefatigable study. The artful and superficial way in which he treated the interesting subject, and his unmannerly behaviour to Mr. Travis, brought me some years ago into St. Mary's pulpit, with a sermon upon the disputed text; which sermon I have mislaid, and cannot find.' It is to be lamented that the learned Rector should have employed language of this kind. It is to be lamented—but not on Mr. Porson's account.—Let me observe that the letter here quoted was in answer to some inquiries of Bishop Burgess respecting a Greek MS. of the New Testament, containing the disputed verse, reported to have been at one time extant in the Library of Lincoln College. (*Letter to Clergy of St. David's*, p. 85.) Touching this same MS. the learned Rector writes as follows: 'What I said about the MS. that I had seen, which contained the verse, I cannot accurately state. It was a MS. in the College Library, and seen in the presence of Dr. Parsons, late Bishop of Peterborough; but on looking for it when I preached the sermon, it was not found, nor can it be found at the present time.'—And thus did the Lincoln College MS., like other MSS. already mentioned, shrink from too close an inspection. *Et fugit ad salices, et se cupit ante videri.* It is surprising that the runaway should have excited so little curiosity."—*Note*, pp. 333, 334.

It appears from a subsequent passage, p. 359, that Dr. Parsons, in com-

pany with whom the MS. was inspected, was intimate with the present Bishop of Peterborough, and in the habit of communicating with him on subjects of biblical literature, and Crito states, *upon authority*, "that he never mentioned to Dr. Marsh his having seen either in Lincoln College or elsewhere a Greek MS. containing 1 John v. 7."

Driven to confess that no genuine Greek MS. hitherto known and collated contains the text of the Heavenly Witnesses, its advocates indulge the hope, that among those which time shall bring to light, or the industry of future scholars make known more accurately, some such will be found. Bishop Burgess informed the clergy of his diocese of St. David's, that the number of MSS. already collated falls very far short of those still uncollated, and that "in the Grand-Ducal library at Florence alone there are at least a thousand Greek MSS. of the New Testament, and of these only twenty-four have been collated." Now, as only about four hundred have, as he reckons, been collated in all parts of Europe, the inference is, that the evidence of the Greek MSS. has been hitherto very imperfectly ascertained. It is justly replied by Crito, first, that though many MSS. remain *uncollated* in public libraries, there is no reason to believe that one exists which has not been *examined at this place;* and secondly, that the number of existing MSS. of the New Testament has been enormously exaggerated in the above statement. Dr. Marsh had said that there were in the Florence library "a thousand Greek MSS.;" Dr. Hales, in his *Faith in the Holy Trinity*, abridged Marsh's statement "after his manner," says Crito, (he was rector of Killesandra,) by adding, "of the New Testament." Mr. Hartwell Horne, compiling "after his manner," without discrimination or inquiry, repeated the interpolation; and Bishop Burgess, who misses no opportunity of making a mistake that lies in his way, copies Dr. Hales and Mr. Horne. Bendini, who published a catalogue of the Greek MSS. in the Florence library, expressly declares, that there is not in it a single one which contains this text; and this declaration Dr. Hales, Mr. Horne, and the Bishop, might have read in so accessible a book as Griesbach's New Testament, Diatr. in 1 Joann. v. 7.

Crito's third and fourth sections treat of the Latin Version and Fathers. Instead of going over again the beaten ground of Tertullian and Cyprian, Facundus and Fulgentius, it will be more interesting to notice the attempts made by Bishop Burgess to throw doubt on Bentley's opinions respecting the verse, and represent him as so submissive to the authority of the Vulgate, as to prefer the MSS. of this version to the original Greek itself. That Bentley, when appointed to the Divinity Chair at Cambridge, in 1717, read a Prælection, in which he decided against the genuineness of 1 John v. 7, had been acknowledged on all hands; the MS. had been long preserved at Cambridge; his antagonists had reproached him with it; his well-meaning friends had remonstrated in pious alarm. In writing to one of these, whose apprehensions had been excited by the rumour that Bentley designed to exclude the Heavenly Witnesses from his edition of the New Testament, he says, "What will be the event about the said verse of John, I myself know not yet, not having used all the old copies that I have information of" (Crito, p. 226); and as this was only a few months before the Prælection was written, the Bishop thinks he cannot have been so unfavourable to the verse as has been supposed. Now, not to urge with Crito that these few months were amply sufficient to enable Bentley to make up his mind by examination of the remaining copies, (though this alone is a satisfactory answer,) it is clear that in this letter the critic maintains the tone of a judge,

who, though the evidence which he has hitherto heard bears all one way, and gives him the strongest anticipation of the conclusion to which he shall come, keeps himself open to possible conviction, till he has heard the cause fairly to an end. This was plainly the state of Bentley's mind; he had expressed an opinion unfavourable to the verse, and had alarmed his worthy correspondent, who writes him a remonstrance; in reply he tells him, it is a question of fact, not of doctrine, and that his mind is still open to conviction as to the fact, if evidence of it can be produced. A few months afterwards he openly and solemnly declares his opinion that the verse is spurious. What inconsistency is there in this? The other assertion, that Bentley deemed so highly of the Vulgate as to say, that he preferred ancient MSS. of it to those of the Greek, rests on a misapprehension of his meaning into which Semler had already fallen, and which, as far as we know, Crito first pointed out. Writing, in 1718, to Wetstein, who had procured him some MSS. and collations for his intended edition of the New Testament, Bentley says, "Jam illud unice expeto ut si quos Latinos veteris notæ Actuum, Epistolarum et Apocalypseos codices apud vos repereris, eos accuratissime tam ad verba quam ad verborum ordinem cum Papæ editione conferas; *Hujusmodi Latinos veterrimos vel Græcis ipsis prætulerim.*" Taken in connexion with the subject of the letter, there can be no doubt, we think, that he meant only that he should prefer Wetstein's procuring him such Latin MSS. or their collations to Greek copies; and the reason of the preference is obvious. He was to give in parallel columns in his edition a corrected Latin and a corrected Greek text: for the latter he had ample materials in MSS. in England, in preceding editions, especially that of Mills, in collations which he had procured; but the MSS. of the Latin version were little known, and the divines employed by Sixtus and Clemens had performed their work like theologians, not like critics. How Bentley would have received a suggestion to make the Latin the model from which to correct the Greek, may be judged from a thundering exordium of a sermon, preached in 1715, before the University, in which he reproaches the Roman Catholics for "enhancing the authority of the vulgar Latin above the Greek original." Crito, p. 171.

The fifth section treats of miscellaneous matters connected with the controversy, "Mr. Porson's observations on Bishop Smallbroke, Dr. Mill and Bengelius on the state of the controversy, and the proceedings of theologians." From this part we feel pleasure in extracting the just and discriminating character of the late Dr. Hey, the glory and the shame of the church to which he belonged. Has it not, however, occurred to the sagacity of Crito, that his own panegyric contains an ample explanation of the neglect of Dr. Hey by the ruling powers?

"Will the reader here pardon a short digression, from Bengelius—to the great man whose Lectures in Divinity have thus obtained an incidental notice?—To persons whose minds are duly prepared for serious reflection on the nature and bearings of the leading doctrines of Christianity, Dr. Hey's Lectures form one of the most important works that have ever appeared in the English language. To persons, I repeat, whose minds are duly prepared:—for, in my own judgment, productions more dogmatic in their form are rather to be recommended to those who are beginning their Theological studies. The materials of thought must have been collected, and the habits of thought acquired, before a full use can be made of *the disquisitions* of Dr. Hey. And yet, with all their philosophical character, his Lectures are entirely free from intentional obscurity. The writer's object undoubtedly was—to communicate the most valuable information, and enforce the most

correct sentiments, by the easiest means. In fact, of all modern writers, Dr. Hey is THE TRUE THEOLOGIAN. Amongst the eminent divines of our own Church, indeed, it would be easy to select one, more conspicuous for his learning—another, for the vigour of his mind—a third, for his enlarged views of things—a fourth, for his depth of thought, and so on—but these and other great qualities Dr. Hey possessed in no ordinary degree:—and it would be in vain, I believe, to look for any other individual, at once so diligent in applying to the best sources of knowledge—so sagacious in selecting, and so accurate in stating, whatever was of consequence to the subject of investigation—so scrupulous lest he should draw unwarrantable conclusions—and so anxious to inspire his readers with the love of truth.*—However agreeable it might be to my own inclination, I shall not attempt to give a critical account of Dr. Hey's Lectures in Divinity, or any other of his excellent works. The few observations which I have yet to offer will relate to the learned author himself.—Assiduous in his studies, eminent for his attainments, distinguished by his publications, conscientious in the discharge of his duties, courteous in his manners, and respected for his virtues—this man was permitted to sink into the grave, without one single mark of attention from the government of his country. Much has been said, and I think very justly, of Mr. Pitt's unwarrantable neglect of merit, in the persons of Bishop Watson and Dr. Paley. The nation had a right to expect, and did expect, that those great men should not be overlooked. There was a universal feeling with regard to them, which was very strongly expressed; but Mr. Pitt thought proper to shew his contempt for the national voice. Still, however, those great men *had* their dignities. They had, indeed, wherewithal to satisfy any thing less than ambition. There was, besides, a certain worldliness of character about them, which deadens our sympathy with the individuals to whom it belongs. On the contrary, in the case of Dr. Hey we find modest talent and unpretending worth left in obscurity; and our feelings for *the man* are mingled with our regret, that the Church of England was not permitted to behold, in the highest station, the person from whom it had derived so much honour."—Pp. 306—309.

The following vindication of Mr. Porson's treatment of Mr. Travis is equally spirited and just:

"A cursory perusal of the work, however, would be quite sufficient to convince Mr. Porson that it had not the slightest claim to public confidence. And when he found a writer, whose statements seemed to manifest what might almost be called a systematic disregard to the truth of things, assailing the characters of the most eminent individuals with unmeasured charges of ignorance and fraud—Mr. Porson may surely be forgiven if his indignation excited him to some great act of retributive justice. Let us, moreover, not be exorbitant in our demands upon human nature. To protect the fame of those who have deserved well of mankind is an undertaking which may excuse some roughness in the manner of its accomplishment. How others may have been struck with Mr. Travis's work, I know not; but I perfectly recollect the disgust which I experienced on the first perusal of it. In that work, Mr. Travis taxes Erasmus with having, from an inclination to Arian principles, long meditated the expulsion of the disputed text; insinuates that he could not produce the five Greek MSS. which, according to his own account, omitted the text; maintains that he had the authority of eight Greek MSS. in its favour; and accuses him of conduct in the highest degree mean and disingenuous. Mr. Travis prefers against a very respectable writer, Dr. Benson, the grossest charges of ignorance or dishonesty, or both. His

"* I take it for granted that no one will infer, from this strong and general commendation of the Lectures, that I adopt every sentiment which they contain."

behaviour to Mr. Gibbon seems almost entitled to the appellation given it by Mr. Gibbon himself—that of 'brutal insolence.' Of all the opponents of the verse, he treated Newton with the greatest respect; and yet, when discussing Newton's observations, this is his constant language:—'Jerome makes no such confession.'—'The premises, here, are as untrue as the former.'—'Such assertions (for they are not arguments) are too extravagant for a serious confutation.'—'Jerome tells us no such thing.'—'This assertion is not just.' &c., &c.—After this account, I will not suppose it necessary to add another word, in vindication of Mr. Porson's proceedings with regard to the Letters to Mr. Gibbon. In one point of view, the consequences of those proceedings are very important. From the case of Mr. Travis, writers of all succeeding times may draw this moral—that there is great wisdom in preserving something like equity in the censure of others, and some adherence to truth in the statement of facts:

"———Phlegyasque miserrimus omnes
Admonet, et magnâ testatur voce per umbras,
Discite *justitiam* moniti, et non temnere VERUM."

Pp. 338—341.

To one living at a distance from the literary world, and judging of the effect of books only by their contents, a vindication of Mr. Porson against the Bishop of Salisbury might seem a work of complete supererogation. But when we consider how fondly many persons cling to the text of the Heavenly Witnesses, how blindly others *stupent in titulis* and think every thing true that a bishop asserts,—above all, when we find Dr. Tomline confessing that "his opinion has been shaken," and Dr. Huntingford declaring, that he "no more doubts the authenticity of 1 John v. 7, than of John i. 1," (Crito, p. 342,) we must acknowledge that it was time that some one should interpose and shew the true nature of those flimsy productions which, thus complimented, might have gained increasing credit with the world at large. The glory of Crito could not be great, but his success has been complete.

Of all the extraordinary productions to which this controversy has given birth, that of Mr. Huyshe certainly bears the palm, both for style and matter. It is a specimen of a much larger work which the author appears to have been long preparing, but which might never have seen the light, had it not been for the annunciation of Crito's undertaking. Its object is to shew that both friends and foes have been in error in regard to Robert Stephens' MSS. in supposing that he had only the authority of fifteen and the Complutensian for his 3d edition. According to Mr. Huyshe, the text of his two former editions was derived from the collation of fifteen MSS.; the 3d also from the collation of fifteen, but these were not the same; the text of the third edition, being in the main the same as the preceding, is founded on the MSS. collated for them, while the margin of the third contains the various readings of the MSS. collated exclusively for it. This supposition, improbable on the face of it, is refuted at once by the inspection of Stephens' preface to his third edition, where he expressly says, that he has recollated for it the *same* sixteen codices (iterum et tertio *cum iisdem* collatum). It is true, that speaking afterwards of his various readings, he says, "in margine interiori varias codicum lectiones addidimus," and does not expressly say, *eorundem codicum;* but what others could they be, when he gives no hint of possessing or collating any others, and *immediately* adds, "quarum unicuique numeri Græci nota subjuncta est, quæ nomen exemplaris, unde sumpta est indicet, aut exemplarium nomina, quum plures sunt numeri. Iis namque placuit primo, secundo *ad sextum decimum usque* nomina impo-

nere"? Further, when attacked by the Paris divines on the subject of his Testament, and required to justify some of his readings by the production of some MS. which contained them, he replies, "Non posse fieri, quod non unum esset *sed quindecim*," the difference being occasioned by his sometimes reckoning the Complutensian as a *codex*, sometimes not.

That it is difficult to reconcile with one another all the statements which Robert Stephens made respecting his MSS. is true; but Crito justly observes, that nothing vaguely said at the distance of several years can be allowed to weigh against his own distinct declaration in the preface to his third edition. Thus, in the context of the passage which we have quoted from his answer to the divines of Paris, he says, he has returned his *fifteen* MSS. to the King's library, though in his preface he professes to have received only eight from it. But then he had an evident motive for representing all his MSS. as gone completely out of his own power, as this afforded the best reason for refusing to gratify an inquisitorial curiosity.

Another question naturally arises in Mr. Huyshe's extraordinary hypothesis, What is become of that valuable set of fifteen MSS. which served as the basis of R. Stephens' text? Suppose that half of them contained the Catholic epistles and the text of the Heavenly Witnesses. Where are they? Have they been "burned, or been eaten by the worms, or been gnawed in pieces by the rats, or been rotted with the damps, or been destroyed by those pestilent fellows the Arians?" It is true we know not what is become of all which R. Stephens actually did use, excepting those which are still in the Royal library, the Codex Bezæ, and another which the sagacity of Dr. Marsh detected at Cambridge. But then these, as agreeing with all other MSS. in rejecting the verse, pass in the crowd; whereas the MSS. of Mr. Huyshe, as by the hypothesis they contain it, would require neither collation nor algebra to establish their identity, but would prove themselves to be the lost treasures, by simple inspection at 1 John v. 7, which inspection all the MSS. in Europe have undergone; but all are alike ignorant of the Heavenly Witnesses.

Confident in the truth of his own theory as if it had been established by demonstration, Mr. Huyshe does not scruple to use the most opprobrious and contemptuous language of all the critics, on both sides of the question, who have missed the extraordinary discovery which he has made. "Mr. Butler tells us with unblushing front," p. 9; "Porson is guilty of a wretched subtlety and falters with us in a double meaning," pp. 46, 51: and all who have thought that Stephens had only one set of sixteen MSS., are "a set of creatures," "intensely stupid," and with "addled brains." Glad as "they that have the rule over us" would be to find any good plea "for not cutting out 1 John v. 7 from the authorized version," we are sure they will be heartily ashamed of Mr. Huyshe, and we expect, though of this we do not speak with confidence, that even the Bishop of Salisbury will exclaim, *Non tali auxilio.*

ART. IV.—*The Forest Sanctuary, and other Poems.* By Mrs. Hemans. 8vo. London.

THIS certainly may be called the age of poetry; or, at least, an age in which more volumes of poetical effusions, good, bad, and indifferent, are brought before the public, than at any other period. Whether, now that the market is so abundantly furnished, the stock of really good articles is

greater than it was when the supply was less abundant, we shall not take upon ourselves to determine.

Though not possessing the strength and energy of Lord Byron, nor the exquisite polish of Campbell, the poetry of Mrs. Hemans is often forcible, and always elegant in its diction. It abounds in beautiful and harmonious lines, and in descriptions of characters and feelings, intermingled with sketches of natural scenery, which shew that she is, what every poet ought to be, an enthusiastic admirer of the beauties of nature. She excels also in giving, in a single line, a slight touch, which, like the first sketch of a masterly artist, brings to the mind much more than actually meets the eye. Another distinguishing beauty in Mrs. Hemans' poems is, that they are never disfigured by any of that affectation of simplicity and singularity of style which many of our modern poets have assumed: nor has she been often betrayed into the opposite extreme,—a redundancy of ornament and profusion of epithets. Occasionally, perhaps, she is a little too ornate in her language, but this is not often the case; and even where her epithets may be thought too numerous, they are generally well chosen and suitable to the subject. With the single exception of Mrs. Barbauld, we should, perhaps, place Mrs. Hemans above any of the female poets with whose works we are acquainted. Between the two writers, it is perhaps, however, unfair to draw any comparison; for they have pursued such very different tracks, that there hardly seems any point at which they approach near enough to be viewed together. Mrs. Barbauld's path was on more elevated ground: her compositions were of a higher and graver cast: in devotional poetry she never has been, and probably never will be, excelled. We know of few, if any, poems in the English language, which are superior, either in a warm spirit of devotion, or in true poetical feeling, to her Address to the Deity, and Summer Evening Meditation. Mrs. Hemans pursues a more humble course; her poetry is addressed to a lighter and more numerous class of readers, and she seldom, if ever, attempts the more elevated strain of moral and devotional poetry. She generally adopts some slight story as her groundwork, and beautifies and adorns it with her own ideas, imagery, and poetical descriptions. Her chief excellence lies, perhaps, in this, that she seems to know her own strength and powers; and has the good sense and taste not to attempt any thing beyond them. But though her poems are not professedly on religious subjects, there is a fervid glow of devotional feeling pervading most of them, which entitles them to a higher rank than to be considered as the mere vehicles of an amusing story. This is particularly the case with the one more immediately under our consideration, the Forest Sanctuary.

The title of this poem does not, perhaps, give any very clear idea of its nature and subject; but in a short notice prefixed to it, we are told that "it is intended to describe the mental conflicts, as well as outward sufferings, of a Spaniard, who, flying from the religious persecutions of his own country in the 16th century, takes refuge with his child in a North American forest. The story is supposed to be related by himself, amidst the wilderness which has afforded him an asylum."

The subject is well calculated to excite interest, and to call up poetical feelings and imagery; and though there is an occasional obscurity in the narration of the few incidents by which the story is hung together, we have seldom read a poem abounding more in deep and pathetic feeling and forcible description.

The exile begins his story with an animated apostrophe to his native

land, his still-beloved Spain, thence naturally alluding to the causes which led to his present banishment from it, and to the privilege which he enjoys in his lonely retreat of praising and praying to his God, unfettered by any of the restraints imposed upon the minds of his countrymen by a superstitious and ignorant, but ambitious, priesthood:

"Is it not much that I may worship Him,
With nought my spirit's breathings to controul,
And feel His presence in the vast, and dim,
And whispering woods, where dying thunders roll
From the far cataracts? Shall I not rejoice
That I have learn'd at last to know *His* voice
From man's? I will rejoice! my soaring soul
Now hath redeemed her birth-right of the day,
And wore, through clouds, to Him, her own unfettered way.

"And thou, my boy! that silent at my knee
Dost lift to mine thy soft, dark, earnest eyes,
Fill'd with the love of childhood, which I see
Pure through its depths, a thing without disguise:
Thou, that hast breath'd in slumber on my breast,
When I have check'd its throbs to give thee rest,
Mine own! whose young thoughts fresh before me rise!
Is it not much that I may guide thy prayer,
And circle thy glad soul with free and healthful air?"

He proceeds to relate the events which had produced the change in his religious opinions; a change which had branded him with the name of heretic, caused him to be immurred for years in a dungeon, and at last obliged him to seek a refuge in the solitary wilds of the New World. After serving in the armies of Spain, he returned home from a foreign country just at the time when the celebration of an auto-da-fé was taking place. The sad spectacle is described in forcible and striking language; the rush of the gazing multitude, and the mournful procession of the condemned prisoners,

"They, that had learn'd, in cells of secret gloom,
How sunshine is forgotten! they, to whom
The very features of mankind were grown
Things that bewildered,"

are both drawn with energy. Among this crowd of idle spectators the exile forms one. The indifference, and even approval, with which, from early association, he viewed this dreadful ceremony, are well depicted in the following stanza:

"And I too thought it well! That very morn
From a far land I came, yet round me clung
The spirit of my own. No hand had torn
With a strong grasp away the veil which hung
Between mine eyes and truth. I gaz'd, I saw,
I watch'd the fearful rites: and if there sprung
One rebel feeling from its deep founts up,
Shuddering, I flung it back, as guilt's own poison-cup."

He returns to his dwelling, and is overwhelmed with melancholy on meeting his son, an infant in his mother's arms, and reflecting on what might be his future destiny in a country thus enslaved by superstition; and the first part of the poem ends with an address to the same boy, now a free and joyous child, sporting beneath an ancient pine, congratulating him on

the freedom of thought and will which he may enjoy in these solitary wilds, and concluding with the following fine stanza:

> "Thou hast a rich world round thee: mighty shades
> Weaving their gorgeous tracery o'er thy head,
> With the light melting through their high arcades,
> As though a pillar'd cloister's: but the dead
> Sleep not beneath: nor doth the sun-beam pass
> To marble shrines through rain-bow-tinted glass;
> Yet thou, by fount and forest murmur led
> To worship, thou art blest!—to thee is shewn
> Earth in her holy pomp, deck'd for her God alone."

The second part of the Forest Sanctuary opens with an account of the imprisonment which the exile had been doomed to undergo on account of his heresy. The wretched state of those who are thus immured for years in a dungeon, shut out from the beauties of nature, is forcibly drawn, and contrasted with the roving and free life of an Indian hunter:

> "Thou know'st not, wanderer, never may'st thou know,
> Of the dark holds wherewith man cumbers earth,
> To shut from human eyes the dancing seasons' mirth.
>
> "There, fetter'd down from day, to think the while
> How bright in heaven the festal sun is glowing,
> Making earth's loneliest places, with his smile,
> Flush like the rose: and how the streams are flowing
> With sudden sparkles through the shadowy grass,
> And water-flowers, all trembling as they pass:
> And how the rich, dark summer-trees are bowing
> With their full foliage: this to know, and pine,
> Bound unto midnight's heart, seems a stern lot—'twas mine."

There are many touching passages describing the years he spent in prison, but we shall select only one stanza from among many equally beautiful:

> "Once my soul died within me. What had thrown
> That sickness o'er it? Even a passing thought
> Of a clear spring, whose side, with flowers o'ergrown,
> Fondly and oft my boyish steps had sought!
> Perchance the damp roof's water-drops, that fell
> Just then, low tinkling through my vaulted cell,
> Intensely heard amidst the stillness, caught
> Some tone from memory, of the music welling
> Ever with that fresh rill, from its deep rocky dwelling."

At last he makes his escape. Obliged to fly from his country, he embarks with his wife and child for America; and the description of the voyage, of his wife's drooping and fading away, of the grief he felt when he could no longer disguise from himself that she was sinking under a broken heart, caused by her misery at the idea that he, the beloved of her soul, was doomed to everlasting perdition for his errors in faith,

> "Beholding me as one from hope for ever cast,"

forms one of the most touching and beautiful parts of the poem.

But we must conclude, and shall do so with one of the most exquisite passages in the poem. It is the description of the husband's feelings on committing to their ocean-grave the remains of his beloved Leonor:

"Then, the broad, lonely sun-rise! and the plash
Into the sounding waves! around her head
They parted, with a glancing moment's flash,
Then shut—and all was still. And now thy bed
Is of their secrets, gentlest Leonor!
Once fairest of young brides!—and never more,
Lov'd as thou wert, may human tear be shed
Above thy rest!—No mark the proud waves keep,
To shew where he that wept may pause again to weep.

"So the depths took thee! Oh! the sullen sense
Of desolation in that hour compress'd!
Dust going down, a speck, amidst th' immense
And gloomy waters, leaving on their breast
The trace a weed might leave there! Dust!—the thing
Which to the heart was as a living spring
Of joy, with fearfulness of love possess'd,
Thus sinking!—Love, joy, fear, all crush'd to this—
And the wide Heaven so far—so fathomless th' abyss!

"Where the line sounds not, where the wrecks lie low,
What shall wake thence the dead? Blest, blest are they
That earth to earth entrust: for they may know
And tend the dwelling whence the slumberer's clay
Shall rise at last, and bid the young flowers bloom
That waft a breath of hope around the tomb,
And kneel upon the dewy ground to pray!
But thou, what cave hath dimly chambered *thee!*
Vain dreams! Oh, art thou not where there is no more sea?"

CRITICAL NOTICES.

Art. V.—*A Reply to Dr. Drummond's Essay on the Doctrine of the Trinity, in a Letter to the Author.* By Alexander Carson, A. M. Dublin. 1828.

Unitarianianism and the Infallible Church exposed, by a Layman of the Church of England, in a few Remarks on Dr. Drummond's Essay on the Trinity, &c. Dublin. 1828.

Animadversions on Carson's Reply to Dr. Drummond's Essay on the Trinity. By a Protestant. Dublin. 1828.

From these pamphlets we are glad to perceive that Dr. Drummond's able and spirited defence of Unitarianism has awakened in Ireland a good deal of attention to this important subject. One of the greatest obstacles to the progress of just and liberal opinions lies in the indifference with which they are too often regarded. Let this stumbling-block be removed, and let the minds of men be stirred and agitated by inquiry and discussion, and great good will assuredly be the result. For though we are not blind to the many evils which are frequently occasioned by controversy, though it is a fire which often burns too fiercely, and withers many kindly charities in its blaze, yet it is not to be doubted that sometimes it is the only process by which the "hay and stubble" of pernicious error can be consumed; that on many occasions it is the only means of lighting our steps on to the sanctuary of truth, and of kindling within us a spirit of inquiry and an ardour in the pursuit of knowledge, which, without such an incentive, might never have existed. Since the days of Emlyn,

little, we believe, has been said or written in Ireland in relation to the doctrine of the Trinity. The question during this long interval, seems to have almost entirely slept, and so it might have continued to do, but for certain proceedings in the North of Ireland, (already noticed in the Repository,) which acted upon the enlightened and vigorous mind of Dr. Drummond, and prompted him to gird himself with the armour of truth, and to go forth in defence of the righteous cause. Having entered upon the contest and shewn himself a well-disciplined and accomplished soldier, we trust that he will not retire too early from the field, or without bringing away some signal trophy of the victory which he has gained over superstition and error.

Of the two pamphlets written in answer to Dr. Drummond's Essay, that by Mr. Carson is the only one deserving of the slightest attention. The other, bearing the signature of a Layman of the Church of England, is a piece of mere rhodomontade, "full of sound and fury, signifying nothing." Mr. Carson's reply is written with a little more talent and with some show of argument, but in almost as bad a spirit, and frequently with as little real knowledge of the subject as that of the Layman. The sort of arguments made use of by both these disputants is ample evidence of the little that seems to be generally known in Ireland upon this great question, and how much need, therefore, it has to undergo in that country a full and thorough discussion. That discussion, we earnestly hope and trust it will now have. It were a pity that such an opportunity as has lately been presented should not be made the most of. It may be long before another such occasion arises. We therefore exhort our brethren in Ireland (after the specimens which they have given of their entire competency) to fan into a stronger and wider flame the sparks already kindled, to keep alive the interest that has been excited, to meet and augment, by a plentiful supply, the demand that has been created, to facilitate as much as possible the path of inquiry, to make plain and straight the road to knowledge and truth. We congratulate them upon their auspicious commencement; let them go on as they have begun, and God speed them on their progress!

It would require more space than we can now spare to enter into a detailed examination or analysis of the arguments brought forward by Mr. Carson; and since there is nothing particularly novel in them, or in the mode of stating them, there is the less occasion for doing so. Suffice it, therefore, to say, that in the author of "Animadversions on Carson's Reply to Dr. Drummond," the reader will find that Mr. Carson has met with an antagonist who is much more than his equal in talent, in information, and in power of reasoning. The pamphlet containing these animadversions has upon the whole very considerable merit. It is well written, displays a good deal of acuteness, exhibits much acquaintance with the subject it discusses, and reasons the matter consecutively and closely. In the writer of this pamphlet Dr. Drummond has certainly met with a very able and efficient ally. If we were disposed to find any fault with him, it would be that occasionally, perhaps, he is betrayed into too severe and indignant a mode of expressing himself at the conduct of his opponent, though it ought to be added, that the provocation to do so was more than ordinarily great, and in this provocation the author would no doubt seek his excuse. Certainly, language like the following (adopted by Mr. Carson) could scarcely be noticed without drawing forth the strongest expressions of reprobation and disgust. "If," says he, "I did not consider Christ as God, I would as soon be baptized into the name of the Virgin, or St. Peter, or even of Mahomet himself." And again, "If Jesus Christ is not God, I deserve the hottest place in hell." And worse than all, "I would rather meet God as Thurtell the murderer, than as Dr. Priestley, the renowned and amiable champion of Socinianism." Was ever zeal for orthodoxy carried to such a pitch of folly and extravagance as this? Or ought it to be regarded only as the raving of insanity? After this, however, it may perhaps be admitted that the author of the Animadversions was not altogether unwarranted in addressing the writer thus: "Wretched man, if you are capable of shame, hide your face and blush for your sin against decency, morality, religion, and Christianity. Pray that your heart be not hardened in your wickedness, and that you may yet be taught, by the spirit and influence of God, not only to believe the *truth*, but to give evidence of the sincerity of your belief, by *preaching* and by *doing* that which is lawful and right."

ART. VI.—*The Burial and Resurrection of Jesus Christ, according to the Four Evangelists: from the German of Michaelis.* Hatchard. 8vo. pp. 352.

THIS is a new translation of a very interesting treatise on the Resurrection, by Michaelis, and its brevity and simplicity of style, familiar illustrations, its perfect fairness, and, above all, the extraordinary degree of acuteness it displays, will render it valuable to many readers. The investigation of every circumstance, even to the minutest, which has any bearing upon the grand fact of the Resurrection, seems to place us, as it were, on the spot and among the actors of that eventful period; a new light is thrown upon many obscure passages, and here and there a striking reflection (though always put forth carelessly, and not as essential to the author's main purpose) occurs. Thus in the exposition of John xx. 11—18, the appearance of Christ to Mary Magdalene, there is the following natural account of the state of mind in which she goes to the sepulchre, and his own inference therefrom.

"We may collect, from the direct beginning of the history to this point, from what the other evangelists relate of the three women, and from the simplicity of the narration itself, that the resurrection of Jesus *is not the invention of premeditated hope.* The resurrection was not a subject of hope, for, as John says, they did not understand the Scriptures, and knew not that such an event was predicted. Mary Magdalene comes with others to the sepulchre, they see it, contrary to their expectation, open, and without a stone. She perceives that it is empty, they are at a loss to account for it, and without thinking of a resurrection, they conclude the body to have been taken away. The fact that the sepulchre was open, unguarded, and empty, could not be a question of imagination, and the only one that remains is, and which might very easily be answered (if Jesus were not actually risen), 'Where has the body been carried to?' Mary Magdalene does not remain with the other women, but hastens back, and brings two men: certainly very judicious in her, but even these men, who had no previous thought about the resurrection, find the grave empty. They go home, the one in a state of confused thought, the other, conceiving that there must be something in the resurrection of Jesus, but not mentioning his thoughts to any one. Mary remains at the grave; she weeps, she looks into the sepulchre, she perceives the two men in white garments, she does not even reflect that they were not there before, and they ask her why she weeps. Without thinking of angels, or of any thing supernatural, and solely engrossed by the loss of the body, which she wishes to take to another sepulchre, in case it was not allowed to remain there, she says, 'the body of her Lord is taken away, and she knows not where they have laid him,' and she goes away. Is there in this conduct any conception or hope of a resurrection, which could create all this in the brain?"—P. 171.

A brief memoir of the learned commentator is prefixed to this interesting volume: among other curious facts, it is noted as one, that Michaelis, who on his visit to England had made acquaintance with Dr. Franklin, greatly outran the American patriot in his prognostics of independence for the colonies. So early as 1741, he had completely settled the matter in his own mind, and was regarded by the worthy Doctor as a "complete visionary." Michaelis died in 1791, aged 74.

ART. VII.—*The United States of North America as they are in their Political, Religious, and Social Relations.* Simpkin and Marshall. 1828.

THIS work contains a good deal that is interesting, written apparently from personal observation, and in a spirit of candour. But what are we to say to the author's acquaintance with the subject when we come to certain portions which treat of the various religious sects among our Transatlantic brethren? As a curiosity in its way, and as a specimen of what prejudice or ignorance can do, we give the following extract, though our Unitarian friends, on the other side the water, may think some apology due for its appearance on our pages:

"A particular mention ought to be made of a sect which is daily becoming more numerous in the Union, and is greatly adding to its numbers from the higher orders of society; I mean the Deists, or, as they call themselves, Unitarians,* who at present have their

* "Unitarianism in the United States, especially the western, is pure Deism, and not, as in England, a partial belief in revelation."

meeting-houses in almost every considerable town. There may be persons who find in their particular views, and in the power of their minds, a compensation for the comforts which they reject by refusing their belief in revelation. We are far from interfering with them, only adding, that all their philosophical researches taken together, have not yet made a single iota of the New Testament superfluous. Whole congregations of male and female philosophers, diffused throughout a continent, exhibit, however, too absurd a picture to leave any doubt of their ultimate and even early extinction. That this may be the case is devoutly to be wished by every friend of society, and by every reflecting man. Unitarians may do in eastern monarchies where the Sovereign is the Deity, and his will the law: but in a young and free country, deistical congregations are a phenomenon from which our hearts and minds must recoil. Neither Rome, Greece, nor Switzerland knew any thing of them in the days of their splendour, and the wisest of all Greeks forfeited his life by poison, for having dared to confess these doctrines. Great Britain holds them in abhorrence. What guarantee can a Christian nation have that Unitarians, chosen for magistrates, will pay respect to its rights and its laws, which are founded on Christian principles? Assuredly, none. I am well aware that some of the very first men in the union were Deists or Unitarians, and yet they were men whose intellectual powers and moral principles were firm enough to direct them in their course of life. But they are exceptions, and do not invalidate the truth of what has been urged; and if the great Franklin was a Deist, the still greater Washington was a Christian. That this philosophizing habit of mind, if it should extend farther, must necessarily corrode the constitution of the State, and be the source of the greatest evils, we are taught to apprehend from the example of a western state, where the doctrine of Deism, as being the most convenient, is generally found to prevail. For this reason, the majority of its citizens are devoid of honesty, the State is without credit, its laws are ineffectual, and the murderer lives unmolested. The recent history of Kentucky is too well known to need any farther illustration. Other causes may have combined to produce this deplorable condition, but the general demoralization is assuredly owing to Unitarianism."

ART VIII.—*Series of Moral and Instructive Books for the Young.* Westley and Davis.

THESE are remarkably cheap, well-executed, and clever little books, and are what the scholars trained in our schools of mutual instruction, ought by this time to be able not only to *read*, but to *understand*. And yet so imperfect a thing is that which goes by the name of education, that it is doubtful whether they can be comprehended by more than a very few in every thousand children so instructed. It is with a feeling of sorrow that we say this: but not, as may perhaps be supposed, because of the evil of children's remaining unacquainted with Captain Parry's voyages, or with astronomical discoveries, for this is a matter probably of no account to their happiness or usefulness; but it is because the reasons which are against their comprehending clearly what is here written, operate as strongly, perhaps more so, against their comprehension of things which it is of real importance for them to know. In opening these books, Edward Wallace, the little astronomer, accidentally presented itself first, and looking at the third page the following sentence met our eye: "A telescope is an instrument used to enable us to discover things at a distance; and this is done by arranging various lenses or glasses ground to a convex shape thus ⌓ within a tube."

If we were to examine a number of children taken at random from the schools as to their comprehension of the above sentence, there is the strongest probability that the real difficulty would be found to proceed from their total ignorance as to the meaning of the two words "convex" and "tube;" and it is this species of ignorance respecting the properties and forms of outward objects, and the signs by which these varieties are expressed, that is perpetually coming between the minds we wish to instruct and instruction. Take almost any book, either containing a description of natural objects, or directions for performing some simple domestic operation, and, examining it page by page, signs will be found which to the minds of these children do not present the thing intended. And yet we are far more anxious about enabling children to *read*, than about preparing their minds to understand what is read. It is also to be feared that the world is deluded by the appearance of so many books, and the willingness to read them; for it is a

very common idea that neither children nor adults will take pleasure in reading what they cannot understand. True as this is with all *well*-educated people, it certainly does not hold good with respect to the many, and it is only wonderful that observation does not correct the mistake. Various motives induce people to read; and we shall sometimes find a poor person rise up from the perusal of a difficult chapter in Romans, or even one in Leviticus, with a feeling of happiness and self-satisfaction not to be surpassed by that with which the scholar rises from his more successful attempts at comprehending an obscure passage. But with children it may be thought the case is different. Yet even *they* will frequently read over and over, unbidden, the uncomprehended thing.

Let it be remembered, as was before observed, that it is not the specific importance of any particular branch of knowledge which at this time mainly occupies our attention, but merely the general fact, that there has been hitherto much delusion about the benefit of reading to the poor, because instruction has been too much limited to *words*; and that one of the reasons why education has not had its expected moral effect, may be because that effect has been nullified by insensibility, which is increased in proportion to the increase of the habit of indolently submitting to what is not understood. No one can say how much that hardness and obtuseness of mind complained of may not be increased by the perpetual habit of lulling every inquiry into the meanings of words to rest, or separating the sign so widely from the idea meant to be conveyed by it, that the chances are ten to one against their being ever found united again.

This separation must indeed, for the sake of getting on with the specific object of learning, and to prevent perpetual distraction, be made in the early stages of instruction. But it surely should not be allowed a moment longer than is absolutely necessary; and it is in some degree incumbent on those who have been obliged to adopt the artificial arrangements to which we allude, that they should do all they afterwards can to remedy any evil which a course of instruction merely verbal may have engendered.

ART. IX.—*A History of the Court of Chancery, with Practical Remarks on the recent Commission, &c.* By Joseph Parkes. 1828.

The Speech of H. Brougham, Esq., on his Motion for inquiring into the Defects of the Law. 1828.

Orders for the Regulation of the Practice of the Court of Chancery, issued 3rd of April, 1828. London, 1828.

THE spirit of legal reform is abroad. Lawyers of eminence and integrity are the leaders in the work. Others, after stoutly defending as long as they were able every feature of the old system, are now bending to the storm, and co-operating to a certain extent; though every now and then throwing in little specimens of their craft in blemishes of the work.

Mr. Parkes's book is a diffuse exposure of a scene of judicial and historical craft and profligacy, not to be paralleled perhaps in the annals of any other country. A more elaborate system of extortion and confusion could not well be devised; or rather have grown up, for no one would have *devised* such a machine.

Mr. Brougham's speech is like most of the prodigious efforts which he makes in any cause he undertakes; bold in all its parts, though ill-judged and extravagant in some. At one time it grasps a comprehensive view of the subject, at another, wearies the reader and weakens its own effect by a laborious dissection of trifling details. In one point he seems to have missed an obvious, easy, and constitutional mode of redressing the present evils of delay and accumulation of business in the principal Court of Common Law. Mr. Brougham practises in the King's Bench. The King's Bench has three times as much business as it can do properly; and Mr. Brougham does not seem to wish to break down the ridiculous and mischievous importance of his court by distributing its business. All this nuisance may remain, but we must have *additional* Judges. All the world knows that at least six out of the present twelve Judges have not a third of their time employed;—why then are we to be saddled with new Judges to prop up the importance of Bench and Bar in Mr. Brougham's Court? There is no more business (we defy Mr. Brougham to deny our assertion) than the present number of Judges is perfectly competent, with a few wholesome practical reforms, to do. We have only to apportion the classes of businesses on fair principles; as in fact anciently they were, and without craft and usurpation still

would be. We should then have judges and barristers suited to and equally respected in their different departments, and the public would have its business fairly and regularly performed.

To stem the tide of public odium now running against the Court of Chancery, its heads have put forth eighty-one new orders to reform its minor practice. But the evil lies not *there*. Let the *judicial* business be properly transacted, and the rest will follow. As it is, expediting the practice will only add to the number of causes not heard nor likely to be so. We see nothing in these orders which provides for cutting down the extortion of all the departments of the Court; and it is singular that the second of them is one (as we are told by our legal friends) which nearly trebles the present expense of the first proceeding, for no earthly purpose which can be discovered, unless it be that of increasing the emoluments of the sinecure patentee, who *happens* to be one of the commissioners on whose "*recommendation*" these orders are put forth.

ART. X.—*Remarks on the Character of Napoleon Buonaparte, occasioned by the Publication of Scott's Life of Napoleon Buonaparte.* By W. E. Channing, LL D., Boston. London, 1828.

WE must confess that, looking to practical utility, we are not prepared to join in the eulogiums lavished by some upon this elaborate tirade in the Christian Examiner against the personal character of Buonaparte, attributed to Dr. Channing, which it has been thought worth while to reprint, for the purpose, we conclude, of shewing us that despotism is a dishonest calling.

The object of Sir Walter Scott (as of any other historian) was or ought to have been the rational and proper one of estimating his hero's character and conduct, with reference to his situation, and in comparison with others who had enjoyed equal political opportunities. It was not his business to inquire in the abstract whether a great conqueror was or is likely to be an honest or merciful man, or whether a despot is ever very scrupulous in his policy. But so far from Dr. Channing's most curious assertion being true, that Sir Walter Scott's work is, on the principles on which he proceeds, "singularly free from prejudice and passion," and that "it gives more favourable impressions than truth will warrant," instances may be pointed out in every page in which acts are mercilessly condemned and misrepresented in Buonaparte, the counterparts of which, in rival and more legitimate sovereigns, are palliated or applauded. Sir Walter Scott's view of the subject is a rational and historic one, but executed with a good deal of prejudice and partiality, though undoubtedly with less than might have been expected.

But such an essay as Dr. Channing's has a totally different view. Assuming (and we shall not be suspected of disputing that he is right in so doing), that all conquerors are merciless, and all despots lawless nuisances, Buonaparte is *one* text among many others to preach from; but we hardly know why he in particular is to point the tale; especially when it is notorious that, comparing him with any other conqueror or despot whom the world ever knew, (which is the only fair way of trying a character historically,) his career is disgraced by less enormity than has characterized any other instance of similar power and action. We, as well as Dr. Channing, "cannot think with patience of one man fastening chains on a whole people and subjecting millions to his single will;" but granting all this, (however doubtful whether we shall persuade the world of monarchists to agree with us,) we return to the real question which an historical inquirer must have before him; namely, that of estimating the relative character of the individual in question, viewing him in his position and in his connexion with others similarly circumstanced. It would be easy to shew that Buonaparte's occupation was a bad one. It might have been more conducive to the interests of society and more honourable to his personal character, that he should have followed some better calling. We could find a vast variety of humble occupations which would better suit our ideas of utility, and we should think such an enumeration quite as well bestowed as the general axioms and truisms, for the illustration of which Dr. Channing has selected Buonaparte in preference to any other man of his caste, but which are equally applicable to all the rest.

The false effect, however, which is produced by selecting an individual for the purpose of dressing up his personal character with all the reprobations that belong to his position, while pretending to estimate his character as a soldier and monarch, is mischievous, as it leads the orator who indulges in such a strain into temptation to disparage even the merits,

such as they are, of the subject of his observations. It may be true, (and it is a consolatory circumstance that it should be true,) that the improved tone of society and moral feeling was the main cause why Buonaparte was incomparably more estimable (we should rather say less mischievous) than a Sylla, a Cæsar, or an Augustus; but the writer must, we think, be blinded by his zeal or his eloquence, who sees no redeeming features in the personal character of Buonaparte; who can even seek to disparage his victories by describing them as accidents; impute his public improvements merely to the promotion of military objects; dispute, in the face of facts notorious to all the world, his powerful and personal share in the formation of the code which bears his name; and dispose of every thing praiseworthy or useful in his character or institutions, by ascribing it to some crooked gratification of policy or vanity.

ART. XI.—*Considerations on the Danger of any Legislative Alteration respecting the Corporation and Test Acts*, &c. &c. By the Rev. Stephen Hyde Cassan, M. A.

A Letter to the King against the Repeal of the Test Act. By a Tory of the Old School.

IF it were too much to hope that the forbearance so *generally* manifested by the bishops and clergy of the Establishment towards the now pending bill for the abolition of the Sacramental Test should have been *universal*, it is, at all events, matter of congratulation both for the enlightened members of the church and the Dissenters, that the tocsin of alarm has been sounded by personages not more influential in the ecclesiastical world than the latrant and latitant editors of John Bull, or the Rev. Mr. Cassan, and this nondescript "Tory of the Old School." We do not propose to inflict upon our readers any detailed notice of Mr. Cassan's declamatory tirade, which, interlarded copiously with classical scraps, may, by bare possibility, pass for cogent argument with such of his readers as, like himself, have travelled little into any field of literature, except that prescribed by their college studies. But there is one blunder so gross, and so ludicrously made prominent by the author, that it is fitting he should hear a little of the indignant hisses of the intelligent public, and feel the recoil of his miserable attempt to charge the highly respected seconder of Lord John Russell's motion with disgraceful ignorance, or with "logical fraud." Mr. Cassan (p. 11) very profoundly remarks, that "however great the candour—however conscientious the motives—however lively the zeal of those who would annihilate every safeguard of the church, it is impossible they can arrive at any thing like a right conclusion on this or any other subject, till the subject itself be properly understood and clearly defined." Then, after alluding to the ignorant vehemence of the rabble at Ephesus, (an allusion which instinctive respect for his archetypes, the shrine-makers of Diana's venerable establishment, might have withheld,) our author proceeds to "open the eyes of the public," by a *luminous reading* upon the Corporation and Test Acts, the effect of which has, it seems, been strangely mistaken, not by Mr. J. Smith alone, but by all our legislators and lawyers. After stating the sacramental clause in the Corporation Act, he observes, with a digital emphasis peculiar to himself, "This Act affects Separatists," thereby meaning, as the context shews, Protestant Dissenters, *and not Catholics*. He then sagaciously discovers that the avoidance of the office is neither penalty nor grievance, and that because Lord John Russell alluded to Hume's omission of this clause in his history, in illustration of his Lordship's position that the clause was adventitious and not in accordance with the leading design of the Act, the Noble Mover must be understood to stultify himself by admitting the unimportance of the clause in its actual operation. But when our author proceeds to the Test Act, which he *actually* quotes, (p. 15,) he exclaims in a tone of overwhelming triumph, "This Act affects Papists, and *of it the Dissenters have nothing to complain!*"—that Mr. J. Smith is "utterly incorrect in stating that Dissenters are oppressed by this latter Act:" and after a whimsical distortion and misconception of Mr Smith's remarks respecting the tremendous incapacities denounced by the Act, he repeats, that "Mr. Smith has got out of his latitude, for all these penalties are attached NOT to the *Dissenters* but to the *Papists*, and are to be found NOT in the *Corporation* but in the TEST Act; therefore all this doleful ditty is utterly irrelevant." We recommend Mr. Cassan, when he next volunteers an exposition of any part of the statute-book, to *read* as well as *quote* the Act, and to distinguish between historical evidence as to the *design* of any measure, and its actual *effect* and *opera-*

tion: in short, we commend him to his own excellent counsel above quoted as to the expediency of gaining a little insight into any subject upon which a "right conclusion" is desiderated.

The Tory of the Old School is an animal of very doubtful genus. In many respects Sacheverell need not blush to own him as a disciple; for, in denouncing "the accursed maxim that the people are the source of legitimate power;" in proclaiming the irresponsibility of kings to any but Christ as supreme king of the nations; in "calling upon the sovereign of this nation to withhold his sanction from acts which his ministers advise and the parliament demand," he displays a heroic disregard of all those *pseudo-constitutional* principles which crept in and finally established themselves upon the ruins of the Stuart dynasty, that plainly indicates the author to be a man "born out of due time." With reference to the objection that the Test Act is not, as he contends, "a national protest against Atheism," because "not enacted originally with that view," he boldly asserts (pp. 19, 21), that "the intention of the framers of the Act have nothing to do with the question," and that "he does not in the least doubt that God prepared and appointed it to us in his foreknowledge and reference to this very time." Yet notwithstanding this vain attempt to make the Deity responsible for the disorderly condition of the statute-book, it seems that the Act might admit, and indeed requires, amendment; as the writer has discovered, that the forms of the Church of England are not essential to the "national protest," but that another "true, permanent, and inviolable church" has a right to have its formulary recognized as equally efficient, and that the northern branch of the empire ought to have the blessings of the sacramental test extended to them. Here the cloven-foot peeps forth; yet we could not have suspected any descendant of John Knox and the Covenanters of holding the outrageous opinions developed in this pamphlet, had not we made an accidental visit to a certain half-finished structure, whose episcopal front and presbyterian body aptly typify the heterogeneous intellect of its officiating priest.

Having most patiently endured a torrent of pulpit reprobation levelled against the atheistical *liberalism* of modern times, as displayed in a new university without a theological professor, and in legislative projects for the relief of Dissenters and Catholics, we are entitled to signalize the Rev. Edward Irving as the harlequin Tory of the Old School; for, surely "none but himself can be his parallel." We conclude with his pithy commentary on the proposed Bill: "'The new law says, 'A man who worships the devil is quite as fit a magistrate as a Christian, provided only he will leave to the parsons their stalls and their tithes.'" P. 10.

ART. XII.—*Questions in Roman History*, &c. By John Olding Butler. 12mo. pp. 300. Simpkin and Marshall. 1827.

MR. J. O. BUTLER, treading in the steps of his late much-respected father, has here contributed another very valuable work to the improvement of elementary education. The "Questions" are adapted to Goldsmith's Roman History: prefixed to them are sixty-four introductory pages containing "Sketches of the Manners, Customs, and Institutions of the Romans;" and following them are fifty pages of "Geographical Illustrations" in alphabetical order, serving as a short dictionary of ancient Geography. The work appears to us to be entitled to a place in every school where the Roman History, which for a long and most important period was the history of the known world, is taught; and imperfect must be every plan of education which does not embrace historic studies.

CONTEMPORARY PERIODICALS.

ART. XIII.—*The Foreign Quarterly Review.* Nos. I. II. III.

ENGLISH readers have long felt the want of a good Journal of Foreign Literature. The degree, indeed, in which we are unacquainted with what is passing abroad, especially, for instance, in Germany, on literary and scientific subjects, is as peculiar as it is disgraceful. Yet there is no deficiency that might be more easily supplied; for a most valuable Journal might be formed even by one who possessed no higher merit than that of diligence in selecting, abridging, or describing the contents of the numerous periodicals which appear on the Continent. The present attempt, if we are to judge by the specimen of the first numbers, is defective, both in plan and execution. What is wanted is not a new Quarterly Review, treading in the footsteps of those we now have in measuring out long essays of sixty pages, with merely the title of a foreign book at

the head, and written in that sort of consequential and flippant style which characterizes almost all our works of this class, but which is so peculiarly out of place when applied to a department where we are notoriously deficient. What would be most useful (in addition to condensation or analysis of the contents of foreign journals, many of them immeasurably superior in solid worth to the general run of our own) would be short reviews or notices, chiefly in an analytic form, of as many as possible of the numerous publications of all foreign nations on important subjects; so as at least to give us some idea of what is going on abroad, and a clue to further inquiries where desirable. What can be a more miserable waste of money and effort than to consume a whole number, of near 300 pages, charged at an extravagant price, in noticing only eleven books, most of them, moreover, published many years ago? The first 100 pages of No. I. are occupied by two essays (attributed to great names, but not the less out of place); one on the Arabs of Spain, which seems to contain all the sweepings of Mr. Southey's collection on that head, not otherwise previously appropriated; and the other, on the very novel subject of "the supernatural in fictitious composition."

In No. III. we have a great portion occupied by a panegyric on Phrenology, very lamely worked up into an editorial article. Surely we did not want a *Foreign* Journal to be set up to puff our domestic quackery.

At the end of the number we have a few pages of literary notices, which, if properly attended to, might form, perhaps, the most useful division of the book. What are before us, however, are obviously mere scissor-clippings, and literal translations from foreign newspapers, in which we could point out proofs of ridiculous mistakes and ignorance. It would appear, indeed, that this department is to be no better attended to than it is in most of our magazines, where these matters are usually managed with extreme ignorance. The truth is, that these things are generally left to persons wholly incompetent; to the inferior class of literary caterers, who are commonly in England excessively ignorant. Abroad, this species of literary men are very abundant, and are of acquirements and character infinitely superior.

A journal, of half this size and price, devoted to foreign literature, and conducted with industry, skill, and a due consciousness of our own deficiencies, and of the miserable folly of applying English conceit and self-sufficiency to such subjects, might be made a valuable addition to our periodical literature. Without considering the Revue Encyclopédique as a standard of excellence, we can at any rate recommend the Editors of the "Foreign Quarterly Review" to look at it, and blush for their manifest inferiority.

An active competitor has arisen in the "Foreign Review." Their quarrel has carried the parties into details equally absurd and degrading to the persons of whose wits each claims the monopoly. We are rather disposed to think the "Foreign Review" will, in many respects, be the most efficient for the public service. The addition of many short critical notices is certainly an improvement in the plan, and the "Foreign Quarterly" has in part followed its rival's example.

Art. XIV.—*The Weekly Reviews and Literary Journals.*

The professed Monthly Reviews have become unpopular and have almost vanished. The Quarterly Reviews were conceived to have so decidedly the advantage, from the longer time and more perfect consideration which could be employed in their redaction, that they drove their rivals out of the field; but they have run into the extreme of loading their pages by dissertations of such a length as to prevent the possibility of noticing more than a very few of the passing works; they are, in fact, mere pamphleteers. We cannot but regret the old plan; it was a happy medium, giving sufficient time for consideration, if actively employed, and yet giving the opportunity for abundant freshness and novelty.

In their absence the opposite extreme has been run into. There have now sprung up what we are inclined to think considerable nuisances—the Weekly Reviews; whose only object is to catch every thing as soon as, or rather before, it appears; to say something about all things; to ply the scissors as fast as possible; and to retail a few shallow and flippant observations. It is obvious that no persons of real talent will give their time to works of so imperfect and ephemeral a character; and the readers being almost exclusively those of the town, the cockneyism of the whole is wearisome in the extreme. They are most of them intimately connected with

publishing booksellers, and become little more than the puffers of their books.

The "Literary Gazette" was, we believe, the first of these productions, and has the outward appearance of being still the most successful; but its composition partakes strongly of that weakness and craving for novelty of every sort which the haste of getting up such a work must produce. Its general strain is by no means inviting, and the estimation in which its reputed Editor is held in society and the literary world is not the most propitious to its success.

Its earliest rival is the "Literary Chronicle," and between them there is continual war. The "Chronicle" follows the general plan of its prototype, and if it has, perhaps, still less spirit and talent, it has, on the other hand, we think, less to offend.

The "Weekly Review" has lately entered the lists, and appears to us to command far greater respectability of character and literary argument than either of its forerunners; but it wants strength and spirit. It drags weakly along, as in fact perhaps every production of the sort must do, which will not stoop to certain arts for stimulating and tickling the appetite of the public.

These publications are principally for the Sunday's market, which we cannot think at all necessary to their prosperity, while it increases the nuisance and violation of religious propriety which the Sunday press creates in this metropolis.

Mr. Buckingham (whose bustle and pretension seem inexhaustible) has lately added "The Athenæum," which he publishes on Wednesday. He has thrown into his work his usual air of energy and self-satisfaction, but he has not hitherto at all removed our distaste for the whole genus of weekly literary reviews or magazines.

It is not a little amusing to see the fierce wars between these rivals. The Edinburgh Review has dropped some unlucky words about scissor operations, which drew down a tremendous clamour from the "Literary Gazette." The "Chronicle" chuckles over its rival's embarrassment. Mr. Buckingham congratulates himself; boasts that the Reviewer has been pleased (we suspect by way of a joke) to eulogize *him*; bespatters his rivals; and reads the "Weekly Review" a lecture for venturing to praise itself; and forth comes this last combatant, roused out of its usual equanimity, to tell Mr. Buckingham some rather unpleasant truths, which will perhaps teach him the policy of being more discreet in future.

OCCASIONAL CORRESPONDENCE.

On the Want of Unitarian Publications for the Young.

To the Editor.

Sir,

The want of unexceptionable publications for the use of young persons in the Unitarian body, has, to my own knowledge, been regretted by many, and especially by those who are engaged in Sunday-school instruction. As a superintendent of one of these institutions I may be allowed to speak from experience of the difficulty of procuring unobjectionable elementary books, and others suitable for rewards.

To supply this deficiency, a valued friend of mine, similarly engaged, framed a plan (some months since) for printing books for the use of Sunday-schools, free from popular erroneous doctrines, by raising a capital, in shares of five pounds each, to be advanced by Sunday-schools, individually or conjointly, or by any persons disposed to give the plan their support; the shares to bear interest payable in the society's publications, and the management of the affairs of the society to be vested in a committee annually chosen by the shareholders.

Seven shares* are already engaged, and when *ten* are taken we calculate the means will be adequate to the objects proposed. An outline of the plan was inserted in the Christian Reformer for August, 1825, and copies of it have been

* Mr. J. C. Means for Worship-street Sunday-school; Stockton Sunday-school; Dover and Canterbury Sunday-school Union; Bridport Sunday-school; Messrs. Morris and Pearce, Dover; Rev. Samuel Martin, Trowbridge; Mr. John Mardon.

sent to many Sunday-schools in the Unitarian connexion. The plan comprised the publication of a monthly work for the entertainment and instruction of the young. I shall be happy to forward a prospectus of the proposed society to M. S., or to any other friend of education, who will apply to me, (if by letter post-paid,) at No. 88, Paul's Street, near Finsbury Square.

JOHN MARDON.

Questions on the Atonement.

To the Editor.

SIR,

There are, I acknowledge, certain *rational* grounds on which the doctrine of atonement, as held by Trinitarians, may be very speciously disputed; but it must be admitted that their error derives much countenance from the language of Scripture, in describing Christ as *bearing sin, putting away sin, redeeming from iniquity, cleansing, purifying, making peace*, &c., through the blood of his cross. The question is one upon which I have lately much deliberated; and whilst on the one hand I do not read the word of God as a kind of scrap-book, compiled for the purpose of labelling the creeds and opinions of sects; or as a volume of statutes to be inforced by the authority of the *few*, who affect to be furnished therefrom with the powers of prescribing to others *how much* they must believe as "essential to salvation;" on the other hand I consider it to contain a *revelation* in the truest sense of the word; in all respects adapted to the necessities, capacities, and best interests of man, and to be used by him in the exercise of that intellectual talent which its Divine Author has given him. In the spirit of candour and sincere inquiry after truth, I beg to propose to the correspondents of the Repository the following queries, an answer to which may possibly give a decisive turn to a mind now balanced little beyond an equipoise in favour of the Unitarian view of the subject.

1st. As far as I understand the mode of reasoning used by Unitarians against the doctrine of *satisfaction* for sin, they lay it down as a valid proposition that to reckon or consider an *innocent* person to be guilty, in any sense, would be "a counterfeit of justice," a collusion far beneath the character of God: ergo, Jesus could not suffer in the place of others, as *legally* a sinner, though without sin. Now let us reverse this proposition: To reckon or consider a *guilty* person to be *innocent* or righteous, would be collusion, &c.; ergo, no man who is a sinner can be accounted *just* or righteous. How then, I would ask, can the assertions be true, that they who believe are *justified*, that their sins are *covered*, that to them the Lord will *not impute* sin, Rom. iv. 7, 8; that "it is God that justifieth," &c., Rom. viii. 33, 34? The persons spoken of in these scriptures were, without dispute, *actually* and *really* guilty; how then, leaving out the doctrine of satisfaction by Christ, can they be said to be *acquitted*, and so free from charge that an apostle challenges the world to condemn them? Clemency frees from punishment, but does not make the subject of it *just*. To suppose that God accounts a man *righteous* while he is really sinful, without reference to an *equivalent*, is not this to represent his conduct as altogether repugnant to those just principles of distinguishing right from wrong, reality from deception, which he has implanted in the bosom of his creatures?

2d. The sufferings of Christ were of a nature not so much to affect his *body* as his *mind*, and of such a degree, that so far from realizing the *consolations* imparted to his followers under the torments of persecution and martyrdom, he exclaims in great mental embarrassment, and in the bitterness of his anguish, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" "Now is my *soul* troubled, and what shall I say?" "My soul is exceeding sorrowful, even unto death." "My God, my God, why hast thou forsaken me?" How can all this be accounted for on the consideration of his merely suffering as a *martyr?*

3d. Since it appears by the language of Jesus above quoted, and also by other scriptures, (as Is. liii. 10; 2 Cor. v. 21; Heb. ii. 10,) that his sufferings were inflicted by *Jehovah*, his Father, how can they be viewed otherwise than as penal or vicarious? If it would be *unjust* to punish an innocent person for the guilty, how is it consistent with God's justice to "bruise" his Son, who was holy and without sin, unless on the supposition that he was a substitute for others, seeing that in any other view it would, in every other sense, be an *unmerited* infliction?

4th. If it is a great act of mercy in God to pardon the rebellious and the *un-*

godly without a satisfaction, would it not be *arbitrary severity* to consign the impenitent to a doom so disproportionably the reverse as that of eternal torment? If He is that *all merciful* being Unitarians represent him to be, would not the exercise of his compassion, as we might suppose, be exerted in a proportionate degree to the *misery* of his creatures; and would it not interpose to *prevent* so awful a destiny by miraculously overruling the wicked obstinacy which hinders their compliance with the conditions of deliverance?

R. M.

Mr. Isaac Taylor's "Balance of Criminality."

To the Editor.

SIR,

THERE is something so shocking in the calumny of Mr. Isaac Taylor against Unitarians, in charging them with *hating Christ in their hearts*, (as mentioned in your number for April, p. 241,) that one knows not whether it ought rather to be treated with silent scorn, or repelled with honest indignation. Should one officer in the British service accuse another of hating our rightful sovereign, we know that for so foul an insinuation, nothing but the satisfaction of mortal combat could atone. And though an appeal of this kind, or even that more temperate one which may be made to the law of our country, in cases of injurious, false, and malicious libel, may not be suitable to affairs of this nature, it is nevertheless befitting that those who thus wantonly speak the *utmost evil* of their brethren, should be plainly told that therein they violate every feeling of humanity, every rule of courtesy, and every duty of Christianity. I simply ask, what *right* has Mr. Taylor to say of any consistent Unitarian, that he hates Christ? Did he not tremble to utter words so false and hideous? What satanic influence assisted him even to the conception of a charge so base? Severe as are the censures passed in the New Testament on various erring and apostate characters, there is not, notwithstanding, any thing said of them so virulently bad as this of hating Christ. I envy not the bosom of that man, however respectable he may otherwise have been, who could deliberately devise and commit to the press this malignant reproach against a respectable class of his neighbours, who probably, at least, have done him no wrong. I am convinced, Sir, that I should wound the feelings of every sincere and pious Unitarian, were I to attempt to prove that this charge of *hating Christ* is as false as it is ungenerous. I cannot, I will not, enter on a topic so disgusting: I will only remind my brethren of the words of our honoured and beloved Lord: "He who hath my commandments and keepeth them, he it is that loveth me. And this is my commandment, that ye love one another." Let me add thereto one word of the apostle's: "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love." By criteria such as these let Unitarians be tried, whether they indeed hate Christ, or whether they love him. But the Lord Jesus Christ himself also will judge these things, and surely will pass no approving sentence on those who, by such bitter calumnies, wound the peace of the church, and their brethren's good name.

It is matter of sorrow to observe, that the injury on which I have thus commented, is not accidental; not confined to one careless or petulant passage: it is the scope and design of the whole book. Never was a religious pamphlet penned with a purpose more ill-natured and uncharitable. In general, amidst the varieties of opinion to which our imperfect understandings give occasion, charity has found a resource in pointing out the upright and praiseworthy conduct which might be observed in the professors of those most opposite; and has suggested, amidst the censoriousness of controversy, that the heart might often be pious, though the judgment was misled. It seems, however, to be the express design of this *Balance of Criminality* to tear up by the roots this kindly flower of charity, so pleasing amidst the thorny regions where it grew. It is the author's aim to inculcate that error of judgment is more criminal, more deserving of hatred, than that of conduct. What a moral pestilence is such a notion! For as we must all, of necessity, impute an error of judgment to those who differ from ourselves in opinion, it will follow, that we shall regard all who dissent from our own religious doctrines as among the worst of men, as guilty of the most subtle and virulent wickedness, and that we shall be led to hate them accordingly. Woe to the Christian world should such an opinion become general! Unhappy those who live to see that day of trouble, and rebuke, and blasphemy!

T. F. B.

Brighton Chapel.

To the Editor.

SIR,

The letter in your last number respecting the New-Road Chapel at Brighton, has made it necessary that the case be fully stated. Your correspondent has been rightly informed both as to the prospects in Brighton and the exertions of the congregation. He will be glad to know, that by yet increasing exertions, in which the poorer members have cheerfully performed their part, they hope that they have secured to themselves the continuance of the valuable services of their present minister, Mr. James Wallace, beyond the expiration of the first year. At the same time, they cannot conceal from themselves, that they shall not be able to sustain long the burthen which remains upon the chapel, and to provide for the regular supply of the place, without greater assistance than has been lately received. There are two ways in which this might be afforded to them; one is, by more frequent and more liberal donations of such as attend the public services of the chapel while they are visitors at Brighton; the other is, by enabling the society to discharge that part of the debt which alone has pressed hitherto upon their funds. The former aid must be, of course, variable and uncertain; the latter would put them immediately in a condition to provide for the regular services of the chapel themselves. During the first seven years, since the chapel was opened, ending last August, the annual demand on account of debt has been five per cent. interest on six hundred and sixty pounds, being the loan for the purchase of the land.* The amount of debt besides, is nine hundred pounds, for which no interest has been paid or required during those years. If the former loan of £660 were discharged, it is believed that the interest of most of the remaining debt will continue to be remitted till the society has grown into greater maturity.

At the time when the New-Road Chapel was built, very liberal subscriptions were made, of not less than £200 by some individuals; but the number of subscribers to its erection was much smaller than had been anticipated. Perhaps it was wrong to expect that the great importance of the station, or the value of the accommodation to many individuals and families of the Unitarian faith in the course of every year, should be very generally and justly estimated at that time. This, however, is no reason why, after eight years' experience of both, a second appeal should not be made to the Unitarian public, soliciting their farther aid in accomplishing a work confessedly of great public utility.

JOHN MORELL.

* Might not this interest be reduced? It seems a high charge. EDITOR.

OBITUARY.

SIR J. E. SMITH.

JAMES EDWARD SMITH was born in the city of Norwich, Dec. 2nd, 1759. He was the eldest of seven children, whose father, a Protestant Dissenter, was a man of much intelligence and vigour of mind. His mother, who was the daughter of a clergyman, lived in Norwich to the advanced age of 88, and will long be remembered for the benevolence, cheerfulness, and activity of her character. He received the rudiments of his education in his native city, and early testified that love for Natural History, and particularly for the science of Botany, which afterwards procured him both happiness and fame. In the year 1780, at the age of 21, he went to Edinburgh. While pursuing his medical studies there, botany was still in his thoughts; and he so far distinguished himself as to obtain the gold medal given to the best proficient among the students in that science.

Leaving Edinburgh, in order to perfect his professional studies in London, he became acquainted with Sir Joseph Banks, the eminent patron of natural science, and of all its ardent admirers; upon whose recommendation he purchased, in 1784, the celebrated Linnæan collection, comprising the Library, the Herbarium, Insects, Shells, and all other natural curiosities, together with the MSS. and epistolary correspondence of the great Linnæus and his son. The sale was precipitated before the return of the King of Sweden, then on his travels, lest he should oblige the heirs to dispose of the whole at a cheaper rate to

the University at Upsal. This would actually have been the case, as appears from the exertions made by his Majesty, who, on his return, sent a courier to the Sound, and a swift sailing vessel to intercept the ship which was bearing away the prize.

In 1786, he graduated as a physician at Leyden, and in this and the following year visited most of the classical and celebrated places of France and Italy; publishing, on his return, "A Sketch of a Tour on the Continent," in 3 vols. 8vo.; a work which, at the time, excited much interest, and which, even now, amid the multiplied volumes of modern tourists, cannot be read without allowing its author's qualifications, as a man of real taste and science, to direct the traveller's attention, or without admiring the liberal and candid spirit of his remarks on foreign customs and religious opinions.

On his return to London, Dr. Smith (in conjunction with his lately deceased and highly valued friend, Dr. Goodenough, Bishop of Carlisle) set about establishing the Linnæan Society. Of this he was the original President; and, by annual re-election, retained his office to the time of his decease. The first meeting was held April 8th, 1788, when a discourse "On the Rise and Progress of Natural History" was read by the President. This forms the first article in the "Transactions of the Linnæan Society," a work which has already extended to fifteen quarto volumes.

In 1792, Dr. Smith had the honour of giving some instruction in botany to the Queen and Princesses at Frogmore. As a lecturer, he was particularly admired for his ease and fluency, and for the happiness of his illustrations, as well as for the extent and variety of his knowledge. This will be testified by all who heard him in London, Norwich, Liverpool, Bristol, &c.

In 1796, he married the only daughter of Robert Reeve, Esq, of Lowestoft, in Suffolk; and, in the year following, Dr. Smith took up his final abode in Norwich, the place of his birth. Seventeen years before he had quitted it for Edinburgh; and in the pursuit of knowledge, but particularly for his improvement as a Botanist, he had resided for a time in London, and had visited the chief cities of France and Italy. In the course of these years he had formed many friendships; he was known, honoured, and courted by celebrated men of all countries, and of all parties in his own; and he returned to Norwich full of information, rich in fame, and loaded with honorary titles; besides the substantial possession of his great prize, the Linnæan collection. Yet he came, unspoiled by honours and uncorrupted by travel, to sit down among the friends of his youth; willing to give and to receive pleasure from the most attainable and simple objects. Once more he took his station in the temple where his earliest worship had been paid; surrounded by those who had joined him in early life: and here he continued to appear, with few interruptions but such as were unavoidable, till within the last Sunday but one preceding his dissolution. It is obvious to remark, that if a residence in London presents more attractions to a man of science than a residence in a provincial metropolis, he is often abundantly rewarded for resisting them by the closer friendships which local circumstances permit him to form, and by the delightful consciousness of being the means of improving the tone of society around him. An individual, eminent for knowledge and conciliating in manners, is, in such a situation, a treasure of inestimable value; he is the stay and support of his contemporaries, and, to the young, his industry and attainments, his elegant tastes and pure morals are held up as examples of the manner in which nature rewards those who have not wasted their hours in sloth, nor frittered away their best powers in dissipation. Such a support and such an impulse the late President of the Linnæan Society assuredly gave by his connexion with Norwich; and, had his health permitted, they would have been given in a yet greater degree. Many are the individuals who confess their obligations to him, and feel that to have had him a frequent guest at their father's house, was a blessing they know not sufficiently to prize. He never appeared to be happier than when surrounded by young people, for whom he readily unlocked his cabinet and displayed his mental stores, imparting knowledge in the most familiar and captivating manner. Even in the sports and pastimes of his young guests he took so lively an interest, that they could scarcely believe he was less fond of play than themselves. In all his deeds of kindness he was fully seconded by one who may with truth be said to have made his chosen friends her own, and to have strengthened the bonds of amity in which she found him held.

To particularize his local friendships, while we have not room to mention his

more extended connexions, would hardly be doing justice to the subject of this memoir. Yet to none of the claims of society did he pay more willing attention than to those which arise from neighbourhood; and, still more, from *accordance* in opinion and sentiment. With that circle of excellent individuals, of whom mention has been made in a recent memoir* of one of his earliest and best-loved friends, he was well acquainted; with some of them intimately allied in spirit. It is affecting to dwell on these things, connected, as they now are, with the thoughts of deserted mansions; of a scattered society; of lights, one by one, dimmed and extinguished. But the cause of sorrow is happily its cure also; since the ennobling recollection of friendships founded in virtue, and dignified by the desire of mutual improvement, will be far more permanent than the emotions of selfish regret. The Christian is permitted to look higher still; to that

"Blest hour, when virtuous friends shall meet,
Shall meet, to part no more!
And with celestial welcome greet,
On an immortal shore.

Congenial minds, array'd in light,
High thoughts shall interchange,
Nor cease, with ever new delight,
On wings of love to range."

From the period of Dr. Smith's final settlement in Norwich, he zealously pursued the object of enriching his favourite science with valuable works. Of these, ENGLISH BOTANY is entitled to the first consideration, as containing a description and a coloured figure of every plant known to be indigenous. This work which began to appear anonymously in 1790, was acknowledged by the author in 1795. It extended to 36 Vols., and contains 2592 figures of British plants. The TRACTS RELATING TO NATURAL HISTORY were published in 1798. In 1800, two volumes of the FLORA BRITANNICA, and a third in 1804; in 1816, a COMPENDIUM of that work, in one small volume, the fifth edition of which is now in the press. Being convinced, however, that the Botany of his native country required the further illustration of a new work in the English language, Dr. Smith devoted much of his time during many years to this favourite object, and it was pursued with ardour, in spite of the interruptions of declining health; with the anxious desire, often expressed, that he might "live to finish it." His wish was granted, and on the very day when he entered his library for the last time, the packet containing the 4th Vol. of the ENGLISH FLORA reached him, and he had the gratification of witnessing the completion of a work, upon which his friends have often heard him express an opinion that it would eventually contribute more than any other to the estimation of his knowledge as a botanist, and his character as an author. To resume the order of his publications:—In 1807, appeared his INTRODUCTION TO BOTANY, which passed through six editions in this country, besides one in America, and a German one at Vienna. In 1810, after visiting his friend Mr. Johnes, the translator of Froissart, Dr. Smith published a DESCRIPTION OF HAFOD, with coloured plates. In 1811, appeared the TRANSLATION OF LINNÆUS'S TOUR IN LAPLAND. In 1821, THE GRAMMAR OF BOTANY, of which a second edition has since appeared, and also that entertaining work, THE CORRESPONDENCE OF LINNÆUS, in an English translation.

In the year 1796, died Dr. Sibthorp, Botanical Professor at Oxford, who left a large and valuable collection of plants and drawings made during his tour in Greece; for the publication of which, on his approaching death, he provided a handsome salary: and, at the recommendation of Sir Joseph Banks, they were confided by his executors to Dr. Smith, who devoted himself with zeal and assiduity to that great design which was left unfinished by his friend. In 1806, the first part of the FLORA GRÆCA appeared. Its publication was continued, in parts, until it reached six folio volumes, with one hundred coloured plates in each. There was also a Prodromus of the same work, in two volumes, 8vo., without plates. The plan of the latter was drawn out by Dr. Sibthorp, but nothing of the former, except the figures, was prepared; nor any botanical characters or descriptions whatever. The difficult and laborious task of supplying these was performed in such a manner as to increase the high reputation of Dr. Smith, and to secure him the gratitude of every lover of science and literature.

He was a large contributor to Dr. Rees's Cyclopædia. All the botanical articles signed S. were written by him, and many biographical ones, which are highly interesting to the general reader,

* See Monthly Repository, Old Series, Vol. XXI. p. 482, Memoir of Mr. John Taylor.

as well as to the student of botany. The lives of Linnæus, of Dombey, Tournefort, Ray, Sibthorp, Collinson, and many more, evince the industry, good taste, and excellent feelings of their writer.

The uprightness and liberality of his mind appear in the uniformly candid expression of his sentiments. It was his constant, earnest desire to banish jealousy and rivalship from the pursuits of science, and to cultivate a union and good understanding between the botanists of all nations; exhorting them to adopt with a readiness and ungrudging alacrity, of which he set the example, the suggestions of foreigners, whenever the interests of science were concerned. The same steadiness and constancy with which, from a conviction of its excellence, Dr. Smith devoted his life to the illustration of the scientific system of Linnæus, he equally evinced in the support of those principles, both religious and political, in which he had been brought up. His liberal education, and his intercourse with men of all countries, holding various opinions, served but to settle his own; and they were established on the only firm basis, that of investigation and reflection. Placed in a situation of eminence, he did not obtrude his own private opinions where they would have been out of place; but all who knew him can bear witness that, through life, no honours or distinctions, or fear of unpopularity, or devotion to scientific pursuits, could deter him from the most unreserved and steady avowal of his principles.

He was visited by men of eminence from all parts of the world, and was eagerly sought after in London, where he had not only a numerous circle of scientific friends, but an extensive acquaintance in the highest ranks of society. Many of these distinguished persons earnestly endeavoured to seat him in a Professor's Chair, and thus advance the study of Botany in the University of Cambridge; but his appointment was prevented by a cabal among such as are every where found opposed to liberal opinions. In 1814, he received the honour of Knighthood at the hands of his present Majesty, who was then Prince Regent, and had recently become Patron of the Linnæan Society.

The pursuits which occupied the attention of this estimable man do not invariably (however it might be expected) heighten the tone of religious feeling, or even lead to an enlarged and poetic love of nature. A taste for mere arrangement and classification may render Botany a pleasing study; but Sir James Smith's mind was imbued with a real love for

—— "those delightful handyworks of Him
Who arch'd the heavens and spann'd this solid earth."

"Is it not," asks he, (in the beautiful Preface to his Introduction to Botany,) "Is it not a privilege to walk with God in the garden of creation, and hold converse with his providence?" His soul brightened at the contemplation, and the same spirit of pious adoration accompanied his researches into the book of revelation. From that source (whence many with equal sincerity derive very opposite ones) he drew his religious conclusions. His creed was the New Testament; and he read it, as a celebrated divine recommends, "as a man would read a letter from his friend, in the which he doth only seek after what was his friend's mind and meaning, not what he can put upon the words." He delighted in dwelling upon the character of Jesus Christ: he felt the wisdom, the grandeur, the cloudless benignity of his spirit. Deeply impressed with the truth and importance of the Christian faith, he did much to recommend and enforce it. He attended public worship, not with the air of a man who was setting an example to others, but in the character of an humble follower of Jesus, and he "took the bread and wine in remembrance of him." The mind of Sir James Smith was formed for devotion, not controversy. Yet he was alive to the interests of the congregation of which he was a member and a deacon: he desired its good, he wished for peace, and made it his delight to stimulate piety by the productions of his pen.

His poetical compositions are distinguished by elegance, and by frequent allusions to that world of nature towards which his thoughts perpetually turned, when in search of objects for love and grateful praise. At the same time, let it not be thought that Christian topics were forgotten. Upon these his compositions were less numerous, but upon none, perhaps, were they so beautiful. There is scarcely one to be found, in all our collections of Hymns, that is more devotional in character, or more perfect in structure, than the following; which, first printed in a number of the American "Christian Disciple," has since found its appropriate place in the Norwich Collection.

" Matt. xiv. 27 : *It is I,—be not afraid.*

When power divine, in mortal form,
Hush'd, with a word, the raging storm,
In soothing accents Jesus said,
' Lo, it is I ! be not afraid.'

So, when in silence nature sleeps,
And his lone watch the mourner keeps,
One thought shall every pang remove ;—
Trust, feeble man, thy Maker's love.

Blest be the voice that breathes from heaven
To every heart in sunder riven,
When love, and joy, and hope are fled—
' Lo, it is I ! be not afraid.'

When men with fiend-like passions rage,
And foes yet fiercer foes engage ;
Blest be the voice, though still and small,
Which whispers—' God is over all.'

God calms the tumult and the storm ;
He rules the seraph and the worm ;
No creature is by him forgot,
Of those who know, or know him not.

And when the last dread hour shall come,
While shuddering nature waits her doom,
This voice shall call the pious dead—
' Lo, it is I ! be not afraid.'"

One most pleasing testimony to the value of these lines was destined to meet the author's eye and gladden his heart. In a memoir of a late excellent American Minister, (the Rev. Joseph Motley,) published in the Christian Disciple, Vol. III. p. 412, it is recorded that the last sermon ever preached by the subject of that memoir, was upon the text, ' Lo, it is I ! be not afraid ;'" and that " it was suggested and closed by that almost inimitable hymn by Sir J. E. Smith," illustrative of the same passage of Scripture. Eight other Hymns, of great, though not of equal merit, he contributed to the Norwich Collection and its Supplement. Many other elegant specimens of his poetical powers are in the hands of his surviving friends; and they are treasured as proofs of the good taste, purity, and delightful habits of thought, which rendered communion with the author eminently gratifying and improving.

Sir James Smith had, by nature, a delicate constitution, and struggled, in the course of his life, with many attacks of an inflammatory kind. To her whose tender affection, aided by her vigilance, good sense, and gentleness of manner, had so large a share in the preservation of this valuable man through many years of feeble health, no consolation is wanting which memory can bestow. For some years past he had been losing strength, and suffering from the increase of painful and distressing symptoms. He had generally, however, kept his annual engagement with the Society, at the anniversary and other meetings of which he felt proud and happy to preside. But in the year 1827, his hopes of reaching London were frustrated by the state of his health. Some amendment afterwards took place; the return of spring renewed his earnest wishes to meet his old friends again, and he had actually laid his plans for once more visiting the metropolis.

On Saturday, March 15th, 1828, he walked out as usual, and apparently without much fatigue ; but in the evening he was attacked by such an alarming fit of illness, as almost immediately forbade the hope of his recovery. He continued sinking until six o'clock on the Monday morning following, when he quietly resigned his breath, and his spirit returned to Him who gave it.

His remains were deposited in the vault belonging to Lady Smith's family, at Lowestoft, in Suffolk.

Mr. James Martineau Lee.

Lately, at *Hastings*, whither he had retired for the benefit of his health, in the 26th year of his age, Mr. James Martineau Lee, late of Norwich, surgeon. After the usual preparatory studies, which he pursued with equal zeal and ability, this truly amiable and excellent young man commenced his professional career at Norwich in the spring of 1825, as partner to his maternal uncle, Philip Meadows Martineau, Esq. ; and short as that career has been, his tender sympathy with, and unremitting attention to, the sufferings which he was called upon to witness and relieve, his never-failing cheerfulness and kindness of manner, which beamed joy into the chamber of sickness and sorrow, and his truly Christian benevolence of spirit towards every class of his patients, have left a deep and endearing impression upon the minds of many, which no time can efface. His exertions were only too great for the strength of his constitution, which sunk under the arduous duties of his profession. In the autumn of last year he discovered alarming symptoms of decline, and retired with his mother to the southern coast of England, in the hope of re-establishing his health, but in vain; he there languished and expired in the peace and hope of a Christian. " He saved others, himself he could not save."

In the private relations of life, he was peculiarly exemplary in the discharge of

every filial and social duty. Being an only son, he was the support and comfort of the declining years of his mother, a widow,—the joy of her heart, and the sun of her hopes. Respected and beloved by a numerous circle of relations and friends, his house and heart were always open for their reception; hospitality and kindness were his delight; nor was his society less valued for the animation and intelligence of his discourse, than for the general courtesy and urbanity of his manner. He was a dutiful and affectionate son, a warm friend, an agreeable companion, a ready help to the poor, a sincere Christian, and a good man. His virtues are at once the source and solace of a bereaved mother's grief; the blank which he has left in society cannot easily be filled; but we trust that he has gone to reap the fruits of a useful and pious life.

MISS S. TODHUNTER.

April 5, in *Holloway, Exeter*, after a protracted illness, borne with patience and resignation, MISS S. TODHUNTER, deservedly lamented by her family and friends.

JOHN JACKSON, ESQ.

AT *Prescot*, April 12, in his 77th year, JOHN JACKSON, Esq. This excellent man was distinguished by the strictest integrity and the most engaging amiableness of disposition. By the daily exercise of these virtues, in a course of private and public usefulness, he was endeared in a very uncommon degree to his family and friends; and was highly esteemed by all who knew him. Uniting an exemplary attention to the duties of piety to the purest morals, he did honour to his holy profession as an Unitarian Christian; and by his fellow-worshipers, who venerated him as a father, his death will be long and deeply lamented.

INTELLIGENCE.

HOUSE OF LORDS.

TUESDAY, APRIL 15*th*.

Unitarian Marriage Bill.

THE Earl of ELDON presented a petition on the subject of the Unitarian Marriage Bill. His Lordship took occasion to remark, that he had not pledged himself to bring in any Bill to allow Unitarians to celebrate their own marriages; on the contrary, he should oppose such Bill; he never had any undertaking of the kind, and according to his humble means, and the measure of his conduct in their Lordships' House, he should think it his duty to say *not-content*, on any Bill of the same nature as the one of last session. If his judgment should be overruled by their Lordships, and the Bill agreed to, he should think it a duty which he owed to the House, in which his services had been so long employed—and he felt grateful for the condescension and kindness which had been shewn him—to make the measure as good as he could, still reserving to himself, what he had an undoubted right to do, the liberty of dissenting to the third reading of the Bill.

The Marquis of LANSDOWNE rose for the purpose of corroborating the statement of the Noble Lord who had just sat down, that he had not expressed any intention of bringing in a Bill of the nature which had been alluded to. He (Lord Lansdowne) felt it his duty to do so, not only because he had introduced to their Lordships' House the Bill of last year; but also because he had received, about a fortnight ago, a letter from a person of whom he had no knowledge, but who described himself to be the Secretary to the Unitarian Association, and called upon him to require the Noble Lord (Lord Eldon) to introduce the measure which he had pledged himself to do. He had written, in answer to that letter, that his Lordship had made no such pledge. He did not know whether that letter had reached its destination, but he had received another from the same individual, reproaching him exceedingly for the neglect of his public duty, and stating that he must have recourse to the public newspapers for the purpose of calling upon the Noble Lord to fulfil his pledge. (A laugh.) He (Lord Lansdowne) had applied to the Unitarian Association to know whether this person was acting under their authority, and he had been informed that he was neither authorized by, nor even known to them.

The Earl of ELDON thanked the Noble Marquis for the information which he

had given him. He also had received letters threatening to expose him in the *Morning Herald* and *Carlile's Lion.*

The truth appears to be, that some malicious wag has been hoaxing both the Noble Lords, by letters written under a feigned name, and describing the writer as "Under Secretary of the Unitarian Association, Red-Cross Street."

Corporation and Test Acts.

Mr. Peel having proposed his clauses, containing the Declaration to be imposed on all persons taking office, the Committee appointed to conduct the Application to Parliament for the Repeal of the Corporation and Test Acts, came to the following resolutions, at a meeting held 21st March, 1828:

"This United Committee having, at two successive meetings, taken into consideration the clauses proposed by the Right Honourable the Secretary of State for the Home Department, for the Bill for the Repeal of the Corporation and Test Acts, feel themselves called upon to declare their great satisfaction in perceiving that the Bill thus framed, abolishes the Sacramental Test—enacts no penalties beyond loss of office—imposes no form of declaration on Protestant Dissenters, that is not equally imposed upon all classes of his Majesty's subjects—and, with regard to offices under the Crown, makes the declaration imperative only where it may be required by the competent lawful authorities.

"Although this Committee, in common with the body of Protestant Dissenters, have always contemplated, in their application to Parliament, the unqualified and unconditional repeal of the Test Laws, and entertain a very strong objection to any new Test, whether by declaration or otherwise; they are, nevertheless, of opinion, that it would be highly inexpedient to attempt any resistance to the form of declaration proposed in so conciliatory a manner, inasmuch as they find it to be the sense of Parliament, that *some* declaration should be substituted for the Sacramental Test; and as they are encouraged by the Right Honourable the Secretary of State to expect that the Bill, with the addition of the clauses now under consideration, will be carried into a law.

"At the same time, this Committee deem it right to state explicitly, that in their judgment the Protestant Dissenters could not submit to the form of declaration now proposed, unless it were understood in Parliament; as they hope and believe it will be understood, that the declaration is not intended to bind the declarant, being a Protestant Dissenter, to abstain from that free expression of his opinions as an individual, and from those measures for the maintenance and support of his own faith and worship, in the use of which he is now protected by the law.

"Resolved, That the foregoing statement of the opinion and feeling of this Committee be referred to the Deputation for waiting on Members of Parliament, to be by them communicated to any Parliamentary friends in whose hands they judge it will be useful."

The Bill having, with a few verbal amendments, passed the House of Commons, was, on the 1st of April, carried up to the other House.

House of Lords. April 1st.

Lord Holland, after a short speech, moved the first reading. He could not repress entirely his feelings, even on the first reading of the Bill, and he trusted their Lordships would excuse him for deviating from the usual custom. If he could be instrumental in carrying into effect this great measure, he should think he had not lived in vain. His Lordship concluded by moving that the Bill be read a first time, and that their Lordships should be summoned for Thursday, April 17, for the second reading of the Bill.—The Bill was accordingly read a first time.

Thursday, April 17th.

Lord Holland moved the second reading of the Bill for repealing the Test and Corporation Acts, in an eloquent and elaborate speech, wherein he traced those Acts to their origin, and shewed from history that they were directed against the Catholics, and never meant, by their framers, to operate against the Dissenters. The Noble Lord also powerfully urged the injustice and mischievousness of all such tests, and their utter inefficacy as a mode of shutting out the real enemies of the church.

The Archbishop of York supported the motion; feeling himself imperatively bound to vote for the repeal of an Act which had led, he feared, in too many instances, to the profanation of one of the most holy ordinances of the Christian religion. Religious tests, when imposed for political purposes, must, in their very nature, be liable to endanger religious sincerity. He was decidedly of opinion, however, that some security for the church was necessary in lieu of

the test; and he hoped and believed the declaration inserted in the present Bill would be found a sufficient one.

The Earl of WINCHELSEA did not consider the proposed declaration a sufficient security against the inroads of Deism and Infidelity. The Bill rejected Christianity, and their Lordships, in passing it, would prepare for the country the greatest calamities. There was no clause in it which would prevent Infidels from legislating for the nation. People would soon follow the disastrous course which had flung France into so much bloodshed and misery. He would tolerate every sect into which Christianity was divided, but he would afford no toleration to the Atheist and the Infidel. A Socinian, an Unitarian, and an Infidel, held no opinions in common with those of the real Christian.

The Bishop of LINCOLN spoke at great length in favour of the Bill, believing that the danger which existed at the period when the Test Acts were first passed, had given place to another and a better state of things; that the Dissenters did not now seek to overthrow the Established Church; and that the security of the church was in the minds and affections of the people—not in exclusive Acts of Parliament. At the same time he hoped, that in the progress of the Bill through the House, some better security than the proposed declaration would be adopted.

The Bishop of DURHAM was convinced, that the Bill might be carried with credit as well as safety to the Established Church.

The Earl of ELDON, after giving his best consideration to the subject, was obliged to oppose the Bill, because it went to destroy the principle upon which the Test and Corporation Acts were founded—viz. that the Church and State were inseparable, and together formed the Constitution. The march of his intellect was not so rapid as that of some of his Noble Friends; and he should vote, as he had voted forty years ago, against a similar measure. Freethinkers, and the deadliest enemies of the church, might get into office by taking the proposed declaration. Upon the maturest reflection, he had determined not to give up the Constitution.

The Duke of WELLINGTON declared, that the object of Government in supporting this Bill, after it had been carried in the other House by a great majority, was religious peace. Dissenters were now practically admitted into corporations and civil offices; how then could it be said that the Test Laws afforded security to the Church or State?

Lord GODERICH and the Bishop of CHESTER advocated the repeal. In the course of his speech the Bishop observed, that he felt no alarm from the Dissenters for the interests of the church, but he did apprehend mischief from the countenance of another principle,—that of excluding all systems of religious instruction from modern education. When he beheld an institution rising under high auspices, and commencing on a principle of excluding Christianity from its walls, and disconnecting religion for the first time from the cultivation of the youthful mind, he could not but tremble for the consequences.

After a few words from the Earl of MANSFIELD against the Bill, the second reading was carried without a division.

The Earl of WINCHELSEA then read and moved an Amendment of great length, in which was introduced another declaration proposed to be made by Dissenters, part of which was a profession of faith in the Old and New Testament.

Lord HOLLAND said, that in point of form, this Amendment could not be moved then. His Lordship might introduce it as a separate Bill, or move it as a clause in the Committee.

We are sorry that our limits oblige us to give a mere abstract of this important debate. A Protest was subsequently entered, signed by the following Lords. It is gratifying to see that no Bishop appears on the Journals dissenting from the measure:

ELDON,	FALMOUTH,
WINCHELSEA,	STANHOPE,
BROWNLOW,	NEWCASTLE,
REDESDALE,	MALMESBURY,
HOWE,	MANSFIELD.

April 21*st.*

The debate opened with a discussion on the mode in which the Scotch were affected by these acts. The Earl of ROSEBERRY, Lord HOLLAND, Lord MELVILLE, the Duke of WELLINGTON, Lord HAREWOOD, and Lord ELDON took part. The last became proportionably vehement and ill-humoured, as his chance of any sort of success in either defeating the Dissenters or embarrassing his old associates became less and less. He asserted, with renewed vehemence, that the Constitution of the country as established, was formed by an alliance with the State and the Church; and that the laws and the statutes were made for the preservation of the Constitution, so al-

lied, and so established. If their Lordships thought proper to change the Constitution by passing such a Bill as the present, to such a proceeding he was no party. He acted upon his own opinion, from what he believed the conscientious discharge of his duty, as he had to answer to God. He would vote alone upon the Bill before it should pass. It was a matter of surprise to him that, from the period of 1662 to the present moment, no attempt should have been made in that House to get rid of that species of test, if it were, in fact, so objectionable. Nothing should induce him, unless there were considerable alterations in the Bill, to give it his support. What the wisdom of our ancestors had left unimpaired for ages, and which had secured, not only the happiness of this country, but, he was inclined to believe, the happiness of the world, ought to be preserved for posterity.

The Bishop of LANDAFF stated that the Bill, in his opinion, contained abundant security for the Church. Too much was said of the wisdom of our ancestors, and the danger of making alterations in the forms they had bequeathed to us. So long as their Lordships maintained the principles of the Constitution in Church and State, they might, without any impeachment of the wisdom of their forefathers, submit to the amendments of form which time and circumstances demanded.

Lord REDESDALE said it was quite absurd to compel the King of England to be a member of the church, and at the same time to pass a Bill by which he would have the power of appointing Ministers who might be adverse to it.

The Earl of ELDON proposed, as an amendment to the first clause, "That persons already qualified by taking the sacramental test before passing of the Bill should not be required to take the declaration also; and that those persons who were willing to take the sacramental test should be allowed to do so under the existing laws instead of taking the Declaration."

Lord ELLENBOROUGH opposed it.

Lord HARROWBY followed on the same side.

The Bishop of CHESTER and the Earl of ELDON exchanged some rather warm language.

The amendment moved by the Earl of Eldon was then put, and lost without a division.

On the motion for passing the Declaration as it stood, being put, the Duke of WELLINGTON, to conciliate opinions, proposed, as an amendment, that the test should open with the words—"I do solemnly and sincerely, in the presence of Almighty God, profess, testify, and declare." The clause as amended was agreed to.

The Earl of ELDON proposed that the word "swear" should be substituted for the word "declare."

Lord TENTERDEN wished the Committee to adopt the word "swear" for "declare."

Lord ELLENBOROUGH opposed it.

The Bishop of LLANDAFF recommended the adoption of the words "upon the faith of a Christian," instead of making it an oath."

The Earl of MALMESBURY was desirous of extending relief only to Christians—not to those who called themselves Dissenters, but who were not Christians; for his Lordship, even in these liberal times, was of opinion, that the sect calling themselves Unitarians were not Christians, strictly speaking; and his Lordship would not willingly admit them into office.

Lord TENTERDEN was of opinion that sufficient consideration had not been paid to the distinction between the qualification for corporation and other offices. He (Lord Tenterden) would humbly press upon their Lordships' attention the expediency of considering whether there ought not to be a material difference between the two Acts in the measure before the Committee. His Lordship intended to vote for the amendment; and he was induced to do so with the hope that, before the Bill finally received the sanction of the House, it might be provided that the offices in the corporations should be filled by members of the Church of England; but he (Lord Tenterden) did not wish to restrict the Test Act to the same narrow terms or limits.

The Earl of HARROWBY opposed the amendment in one of the ablest speeches yet delivered on the Bill.

The Bishop of DURHAM supported the amendment.

Lord CARNARVON said he should conclude by giving his vote for the word *declare*, instead of the word *swear*.

The Bishop of CHESTER having made some observations on the importance of the question before the House, said he would vote for the word "declare," instead of "swear," being introduced.

The Bishop of BATH and WELLS concurred.

The Marquis of LANSDOWNE opposed the amendment in an animated speech.

The House divided upon the amendment—

Non-contents	100
Contents	32
Majority	68

The Duke of WELLINGTON proposed another amendment, that the person making it believed, that the Old and New Testaments, as commonly received by Protestant Churches, contained the revealed will of God.

The Bishop of CHESTER objected to any other words being introduced into the declaration, except those already agreed upon, and said it would be advisable to avoid dogmatizing as much as possible.

Lord CARNARVON said, that if the House, in an evil hour, should adopt the amendment of the Noble Duke, he should oppose the Bill in every shape.

Lord CALTHORPE said, the best security of the Established Church, was a reliance on its own purity; and any effort to acquire artificial security, would only argue a weakness in its own strength. He objected to the amendment; and he hoped the Bill would not be deprived of its benefit to the Dissenters and to the Church.

The Duke of WELLINGTON then said, that he was afraid the last words which he proposed to include in the declaration would be objectionable with respect to several persons, particularly with regard to Roman Catholic officers for the army and navy. He should propose the more comprehensive words, "on the true faith of a Christian."

Earl GREY objected to the amendments.

Lord HOLLAND said that he should have preferred a simple declaration, and also that the words should be allowed to stand as they originally were in the Bill, when it was brought up from the Commons; but seeing the feeling of the House to be in favour of the amendment proposed by the Noble Duke, although he could not say Content, yet he would not oppose the amendment, particularly as he believed that the words were such as no honest Dissenter would object to.

The proposed amendment, namely, that the words "upon the true faith of a Christian" be inserted in the declaration, was agreed to without a division.

The Earl of WINCHELSEA moved, as an amendment, that the words "and of our Lord and Saviour Jesus Christ" be inserted in the declaration before the word "profess."

After a few words from the Bishop of LLANDAFF, the House divided on the amendment.

Non-contents	113
Contents	15
Majority against the amendment	98

Lord TENTERDEN proposed the following amendment as a declaration to be made by the members of Corporations: "that I entertain no opinion on the subject of religion which may prevent me from attending the service of the Church of England, as set forth in the Book of Common Prayer." His Lordship said, that the ground upon which he moved this amendment was, the necessity of upholding and promoting the respect and reverence due to the service of the Church of England. The example of the governing members of Corporations, in attending divine service at the parish church in each corporate town, was calculated to effect a great deal of good by its influence on the minds of the lower classes.

The Bishop of CHESTER asked the Noble and Learned Lord whether there did not exist a law by which the chief magistrates of Corporations were prevented from attending conventicles, or Dissenting places of worship?

Lord TENTERDEN (as we understood) said, that there might be such a law, but he was not aware of it; but if there was, he, however, thought that his amendment would tend to more beneficial results.

The House divided on Lord Tenterden's amendment.

Non-contents	111
Contents	22
Majority against the amendment	89

On our return to the House, Lord LAUDERDALE was moving an amendment that the words "within this realm" be left out of the clause, and that the word "England" be inserted in their stead. The Church of Scotland neither wanted nor asked protection.

The amendment was then put, and agreed to without a division.

The other clauses of the Bill were then read and agreed to, with the exception of two, the consideration of which was deferred till Thursday, when the Report is to be brought up.

The Declaration, as finally assented to by the House, stands thus:

"I, *A. B.*, do solemnly, in the presence of Almighty God, profess, testify,

and declare, on the true faith of a Christian, that I will never exercise any power, authority, or influence, which I may possess by virtue of the office of , to injure or weaken the Protestant Church, as it is by law established in England, or to disturb such Church or the Bishops and Clergy thereof in the possession of any rights or privileges to which such Church or the Bishops and Clergy thereof are or may be by law entitled."

Eighteenth Meeting of the Somerset and Dorset Unitarian Association, held at Taunton, on Friday, April 4, 1828.

At this Meeting the devotional service of the morning was commenced by the Rev. S. Walker; the general prayer was delivered by Rev. E. Whitfield. The Rev. R. Cree then preached a discourse from Luke xii. 32, *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*

The service being ended, J. Warren, Esq., was called to the chair, and the usual business of the Association was dispatched.

As on former occasions, thanks were presented to the gentlemen who had conducted the services of the morning.

It was resolved to present to the congregation recently established at Wareham, a selection of the Society's Tracts to the amount of Two Guineas.

Further, that the next meeting be held at Ilminster, on Wednesday, September 24th, and that the Rev. W. T. Horsfield be requested to preach on the occasion.

Thanks were then voted to the Secretary and the Chairman, and the members separated.

Afterwards, about forty members and friends of the Association partook of a dinner provided for them at the London Hotel, at which J. Warren, Esq., kindly presided. *Non nobis domine* was sung by a part of the congregational choir; and the afternoon was enlivened and improved by the several speakers who addressed the meeting on subjects the most interesting to them as Unitarian Christians, and drew from the features of the times auspices most favourable to the increase of knowledge and virtue, and to the triumph of pure and undefiled religion.

The ministers present were, Messrs. Horsfield and Teggin, of Taunton; Browne, Bridgewater; Whitfield, Ilminster; Walker, Crewkerne; Cree, Bridport; and Acton, Exeter.

The devotional part of the evening service was performed by the Rev. W. S. Browne; after which the Rev. H. Acton delivered a sermon on 1 Thess. v. 19, *Quench not the spirit.* On both occasions, but particularly in the evening, the audiences were numerous and attentive. Of the discourses the writer of this report presumes not to give an opinion, contenting himself with stating the passages of Scripture which they illustrated and enforced. Those who listened to them will not readily forget the gratification they experienced.

E. W.

Lancashire and Cheshire Unitarian Missionary Society.

On Friday, April 4, was held, at Manchester, the Annual Meeting of the Lancashire and Cheshire Unitarian Missionary Society. In the morning the Rev. J. Brettell preached an excellent sermon in the Cross-street Chapel; after which a collection in aid of the funds of the Society took place, which amounted to £18. The members and friends of the Association then retired to the school-room of the Green-Gate Chapel, Salford, where they partook of refreshment; nearly a hundred persons were present. The Rev. J. G. Robberds having taken the Chair, the report of the Committee was read, from which it appeared that considerable success had attended upon the labours of the Society, especially at Astley and Swinton. The Association extends its influence regularly to two hundred adults and four hundred children. In addition to which, its stated Missionary, Mr. Buckland, had preached occasionally at several places and distributed a considerable number of tracts. We may in particular mention the district of Padiham, Newchurch, and Rossendale, which he had visited, and from which he returned highly gratified. The report points out the district as presenting a sphere of exertion in which considerable good might be effected by the labours of a stated missionary, and we are happy to know that the society at Padiham is increasing in numbers to such a degree as to indicate the necessity of the enlargement of their meeting-house. The report of the Committee states, that they had felt themselves obliged, by the inadequacy of the funds of the Association, to relinquish the services of their missionary, Mr. Buckland. The Meeting, however, together with the Committee, deeply regretting this circumstance, entered into a subscription, amounting to £25. per annum,

hoping that, with the aid of others who might be induced to follow this example, the valuable services of Mr. Buckland might be retained. The Association is duly sensible of the assistance which it has received from various private individuals and congregations, and hopes that this assistance will be not only continued but augmented. Such augmentation is requisite even to support the labours on which it has already entered; but in the district in which the society has commenced its operations, there is abundant room and abundant need for the most extensive exertions: and in soliciting the co-operation of their friends, the Committee wish to impress upon them, that the Society does not propose to itself merely the diffusion of speculative opinions, but the communication of sound principles and pious sentiments to those who are chiefly in need of them, the poor and the young.—The following resolutions, passed at the meeting, we are requested to lay before our readers:

1. That this Association, regarding the principles of Unitarianism as identical with the principles of Christianity, deem themselves bound to labour by every proper means in order to promote their extensive and practical influence.

2. That this Association regret that the simple and efficacious doctrines of Unitarianism are not more widely diffused among the poorer classes of the community, being persuaded that the gospel is eminently adapted to their wants and condition. On this account they feel it to be an imperative duty to avail themselves of every favourable opportunity to present before the attention of the poor those views of Christian truth and duty which they believe to be at once most scriptural and rational.

3. That, in order to diffuse the principles of Unitarianism among the poor, the institution, by established congregations, of missions to the neighbouring districts, appears to this Association an object earnestly to be desired, and wherever it does exist, worthy of the warmest encouragement.

4. That this Society have reason to believe that the spirit of inquiry which prevails among the working classes offers a great encouragement to exertions for the furtherance of enlightened and vital religion; and that, unless the advocates of the uncorrupted religion of Jesus are active in the dissemination of their principles, it is to be feared that the irrationality of the prevailing dogmas may give a pernicious direction to the views of the reflecting, and ult ly lead them to the renunciation Christian faith.

Donations and subscriptions w received by T. B. W. Sanderson, Treasurer; Rev. J. G. Robberds, man of the Committee; and Rev. Beard, Secretary, Manchester.

Anniversary of Moor-Lane Me House, Bolton-le-Moors.

On the 6th, 7th, and 8th, of was held the Sixth Anniversary Moor-Lane Congregation, Bolt Moors. The Rev. H. H. Piper, o ton, conducted the religious servi Sunday morning and evening; a Rev. J. R. Beard those of Sunday noon and Monday evening. On M one hundred and seventeen pe among whom were friends from chester, Liverpool, Stand, Knu Preston, Warrington, Chowbent, church, and Padiham, sat down economical dinner in Mr. W Cloth Hall. The meeting wa dressed by the Revds. H. H. Pip Green, J. R. Beard, A. Bennett, E Hawkes, J. Cropper; and by M F. B. Wright, J. Barrow, H. D and J. Brandreth. On Tuesda scholars of the Sunday Schoo sembled, to the number of one hu and twenty, to dine in the same After dinner some of the childr cited pieces, and with suitable ad from the Revds. A. Bennett, H. and J. Cropper, received books wards for their attention and im ment during the last year. Th every reason for saying, that a heard the very able and appropria courses of the preachers, or at the meetings of Monday and Tu returned highly gratified and mor ly convinced that meetings of the nature are calculated to promo Christian cause, and to establish a and zeal becoming those who ac the principles of Unitarian Christi

---

The Society for the *Relief of A Infirm Dissenting Ministers* will hol Annual Meeting at the King's H the Poultry, on May 27, at 1 o'clo

---

The Annual Assembly of the rian General Baptists will be h Whit-Tuesday, May 27th, at the in Worship Street, London. Th J. O. Squier, of Saffron Walden, pointed to preach. Divine Servi commence at Eleven o'clock.

FOREIGN.

FRANCE.

In many parts of France, the remnants of the Protestant Churches, scattered at the Revocation of the Edict of Nantes, are again appearing, while new places of worship, erected principally by the contributions of the congregations, are every where building. One has been solemnly dedicated at Mens, in the department of Isère, in Dauphiné, the Protestant inhabitants of which place are probably descended from the Waldenses, who from the Revocation of the Edict of Nantes, up to the year 1787, persevered in holding their religious assemblies and celebrating the sacrament of the Lord's Supper by night, in the neighbouring forests, to avoid detection. Another church has been opened at Conde-sur-Noireau in the department of Calvados. Still the wants of the French Protestants are very great. Seven congregations near Amiens, consisting principally of weavers, are so poor, that till lately they could only be visited by a minister of their religion once, or at most twice in the year, when they were obliged to hold their assemblies in cellars or garrets, which were unable to contain more than 150 persons. For the last five years they have been enabled to support a resident minister, whose exertions have been blessed with signal success, so that it is now absolutely necessary for them to build a place of worship sufficiently large to contain the increasing congregation.

GERMANY.

National Meeting at Munich.

The three meetings of the German Literati, especially natural philosophers and physicians, that have taken place within the last three years at Frankfort, Dresden, and Munich, for the express purpose of promoting experimental philosophy in all its branches, by communicating and discussing the various discoveries and experiments made by different individuals, from all parts of Germany, have excited such universal attention, that they are justly said to form a new epoch in the history of German literature. The great merit of having originated these beneficial assemblies is due to Professor Oken, of Jena, and now of Munich. The last meeting took place in September, at Munich; and no fewer than 152 professors of natural philosophy, besides many other learned individuals from Dresden, Berlin, Frankfort, Weimar, Bonn, Ulm, Stuttgardt, &c., assembled in this daily rising capital. The first sitting, on the 18th of September, under the special patronage of the king and all his ministers, was attended by several hundred visitors, and held in the magnificent saloon of the town-hall, which was decorated for the occasion with exotic trees and plants from the botanical garden. Public dinners, concerts, excursions into the vicinity of the capital, and other amusements, took place in the afternoon of that and every succeeding day, in order to relieve the more serious occupations of the morning. At the last dinner, (to which the king had invited the whole of the literary visitors,) two ministers of state presided; and after the company rose from table, it is mentioned as a special mark of favour, that his majesty spoke a few words to every one of his guests; so that they parted full of the warmest admiration for, as they termed him, the king of the learned. The next meeting is to be held in Berlin, in September next: Alexander von Humboldt president, and Professor Lichtenstein, the African traveller, secretary.

Vienna.

Those who know the spirit of the Austrian government, and its inveterate hate for every thing that breathes the spirit of liberty, will doubtless be surprised to hear that, among the revivals in that capital of German despotism, Schiller's *William Tell* has been brought forward; but surprise will give way to a different feeling when we see how dramatic poetry must yield to the lash of Austrian police. In the Vienna version of Schiller's play, the hero, while in the act of drawing his bow, is discovered by the Austrian Governor, and the look of this noble functionary is sufficient to damp the courage of Tell, who, full of remorse for his intended crime, lays his cross-bow at the feet of Gessler, and is pardoned. The Chorus of Peasants then exclaim, "*Hail, Tell! Hail, Gessler! Hail the House of Austria!*" and the curtain falls before the sounds have died away. The Austrian Royal Anthem immediately succeeds, in order to extinguish any patriotic feeling that might have been awakened during the representation of *William Tell*.

NEW PUBLICATIONS.

THEOLOGICAL.

Infallibility not possible, Error not culpable; in Reply to Messrs. Pope and Maguire. In Letters to Irishmen in particular, and to Catholics and Protestants at large. 8vo. 6*s*.

A Sermon, Historically and Scripturally Explanatory of the Doctrines of Election, Predestination, and Reprobation. By a Clergyman of the Church of England. 2*s*.

Sermons on various Subjects. By the late Dr. Dwight. 2 Vols. 24*s*.

Sermons by the late Rev. John Venn, M.A. 2 Vols. 24*s*.

The Barn and the Steeple. 12mo. 4*s*. 6*d*.

The Achievements of Prayer; selected exclusively from the Holy Scriptures. By Joseph Fincher, Esq. 6*s*.

A Letter to the Rev. Henry Philpotts, D. D., on the Subject of his Two Letters to the Right Hon. G. Canning. By Thomas Gisborne, Jun. 3*s*. 6*d*.

Religious Discourses. By a Layman. 4*s*. 6*d*.

The Rev. S. H. Casson's Considerations against the Repeal of the Corporation and Test Acts. 2d edition.

Lectures on the Criticism and Interpretation of the Bible, &c. &c. By Herbert Marsh, D.D., &c. &c. 14*s*

Protestant Securities considered, in a Letter to the University of Oxford. By the Right Hon. Wilmot Horton.

MISCELLANEOUS.

The Eighth Volume of Lord Bacon's Works. Edited by Basil Montagu, Esq. 10*s*. 6*d*.

The Course of Time, a Poem, in Ten Cantos. By the Rev. Robert Pollock, A. M. 3rd Edition. 10*s*. 6*d*.

Letters from the Continent, written during a Residence of Eighteen Months in 1826-7. By the Rev. Weever Walter.

The Speeches of the Right Hon. G. Canning. By R. Therry, Esq. 6 Vols. 8vo. 3*l*. 12*s*.

Elements of Algebraical Notation and Expansion. By the Rev. George Walker, M. A.

The Advancement of Society in Knowledge and Religion. By James Douglas. 2nd Edition. 9*s*.

A Letter to the Right Hon. Robert Peel, on the Subject of the London University. By Christianus. 8vo. 2*s*.

On the Subject of some of the Legal Reforms proposed by Mr. Brougham. By C. E. Dodd, Esq. 8vo. 3*s*.

Journey through the Upper Provinces of India. By the late Lord Bishop of Calcutta. 2 Vols. 4to. £4. 14*s*. 6*d*.

Journal of a Residence and Tour in Mexico, in the Year 1826. By Captain George F. Lyon, R. N. 2 Vols. 16*s*.

Fairy Legends and Traditions of the South of Ireland. 2 Vols. foolscap 8vo. 21*s*.

Letters addressed to a Young Person in India. By Lieutenant-Colonel John Briggs. Post 8vo. 7*s*. 6*d*.

Narrative of an Attempt to reach the North Pole, by means of Travelling over the Ice in Sledge Boats, in the Year 1827. By Captain Parry. 4to. £2. 2*s*.

The Annals of Jamaica. By the Rev. G. W. Bridges, A. M. 8vo. 18*s*.

Description of the Circus situate on the Via Appia, near Rome, with some Account of the Circensian Games. By the Rev. R. Burgess. Post 8vo. With Plans. 9*s*. 6*d*.

Lectures on the Philosophy of Modern History, delivered in the University of Dublin. By George Miller, D.D. M.R. I. A. 8vo. 1*l*. 4*s*. Vols. VII. and VIII.

Proceedings of the Expedition to explore the Northern Coast of Africa. By Captain Beechey, and H. W. Beechey, Esq. 4to. 3*l*. 3*s*.

A Treatise on the Laws and Customs respecting Architecture and Buildings. By James Elmes. 12*s*. boards.

The Fourth and concluding volume of Godwin's History of the Commonwealth of England, &c.

The History of Italy, from the Fall of the Western Empire to the commencement of the Wars of the French Revolution. By George Percival, Esq. 2 large Vols. 8vo. 30*s*.

Geography and History; selected by a Lady, for the Use of her own Children. Fifteenth Edition. 12mo. 4*s*. 6*d*.

The Americans as They Are. Exemplified in a Tour through the Valley of the Mississippi. By the Author of "Austria as It Is." 8vo.

A Tour in Italy and Sicily. By L. Simond. 8vo. 16*s*.

Travels in America and Italy. By the Viscount de Chateaubriand. 2 Vols. 8vo. 24*s*. French, 21*s*

HE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XVIII.

JUNE, 1828.

A DISCOURSE, BY MRS. BARBAULD.

"And what shall we do?" Luke iii. 14.

: greater part of those virtues which dignify human nature are so
d to the situation of every moral agent, and flow so immediately from
cumstances and relations common to every state, that no man can
pportunity or encouragement to practise them. Of this kind are
rsonal and domestic duties, the obligation to temperance, industry,
ty, and the various offices of kindness and good-will. Such also are
ercises and sentiments of religious awe, gratitude, and resignation,
we owe to that Being whom we are all more intimately connected
an any of us can be with one another. But there are virtues which
o require peculiar situations for their exertion, to demand uncommon
s, or a favourable combination of outward circumstances. Of this
the exalted affection of *patriotism* or love of our *country*. The love
country has been dressed up in such splendid colours, it embraces
ect of such magnitude, so fitted to awaken our best feelings, and to
old on every thing that is manly or generous within us, that methinks
hose rank, or talents, or fortune, render them capable of making their
in such a cause felt by the world, must have bosoms cold indeed if
od of their country does not appear to them the greatest of all tem-
concerns; it cannot but seem quite natural, that in them it should
every petty, private interest; and that, following a vocation marked
them in so luminous a track, they should feel an entire devotement
nselves to the public. They act on a conspicuous theatre; every
of personal glory and consequence incites them; their success is
s, and immediately consequent upon their endeavours. But if an
tal, hemmed in by the obscurity of private life, without brilliant
popular eloquence, commanding influence, or superior station;
chance to feel so noble a passion stirring in his breast, it is apt to be
panied with a mortifying sense of impotency and insignificance. He
epressed and discouraged; and, painfully conscious how inadequate
vices men of his class can perform are for the removal of public
or the promotion of public good, he is ready to cry out in the words

of my text, (taken, indeed, in somewhat of a different sense from the first application of them,) "And what shall *we* do?" Thus dispirited, he soon learns to check his feelings as vain and romantic, and to content himself with the idea that these matters belong only to those above him; or if he still cherishes ideas once so fondly entertained, they prey upon his mind, turn to improper asperity, or consume themselves in unprofitable and visionary projects. It is, therefore, the aim of this discourse to shew what *we*, and all those who compose the mass of common life, *can* do to promote the welfare of their country; to give an object to that ardour which wastes itself in wishes; which, in obscure bosoms, burns like a sepulchral lamp, without enlightening or warming mankind; to shew that every man can do something, nay, much, in the common cause; and, in short, to give a bent and direction to some of the best feelings of human nature. You will observe that I go upon the supposition of your having felt this enlarged wish of benefiting a whole community, that you are capable of taking an interest in something beyond yourselves, and the narrow circle of your own connexions, and that you have contemplated with affectionate reverence the majestic idea of a public. Those who have not, may, without blame, content themselves with the duties of common Christians, as there is no express precept for patriotism.

The happiness of a community is nothing else but the aggregate happiness of all the individuals which compose it, and the virtue of a community, from whence its happiness must proceed, is nothing else but the multiplied virtue of individuals. Each man, therefore, has committed to his own peculiar guardianship a portion of the welfare of the state, for which he is strictly answerable. It is the first duty of the patriot to reform himself. Every man owes to the state one good citizen; his efforts to this point will be sure of success. He needs no oratory, no superior talents, to prevail here; he only needs be an honest man. But to be an honest man, easy as it is to the lowest situation and capacity, involves in it a praise which high-sounding titles and swelling pretensions do not always reach.

It is his duty to take care, first, that he does no mischief; and next, that he renders himself capable of doing good to his country. It is his duty, by temperance and habits of hardy and active exertion, to preserve, if God has favoured him with it, a sound and healthful body, of a firm and vigorous tone, fit to defend his country if ever (and such is the mutability of human prosperity that none can tell how soon that ever may be near) his personal services should be called for, fit to maintain himself and those who depend upon him, that so he may never come to be a burden upon his country. And, indeed, who that has honour or spirit can bear the thoughts of lying like lumber on the land; helpless, fed by others, defended by others, protected by others; with an imperious train of wants, increasing in exact proportion with his own debility and helplessness; of the great political body an excrescence rather than a limb? Who can bear to be of a class whom, if some ventilating wind were to arise and sweep them from the face of the earth, society would never miss by the want of any one service they have ever rendered to it? Would you be a patriot, therefore, cultivate your capacities of *personal* usefulness.

In the next place, every man may do good by exerting himself among those who are within his sphere of influence. We all have such a sphere, and it is much more extensive than is usually imagined. Do any of you bear the honourable title of fathers and heads of families; and are those families seed-beds of virtue, or nurseries of vice? Do you educate your

children in such a manner as to make them valuable presents to the community, or the contrary? Do you bring them up in habits of extravagance? They will be venal. Do you allow them to contract a narrow, selfish, money-loving, worldly temper? They will sneer at the very name of patriotism, and, incapable themselves of every generous affection, they will not be able even to conceive the reality of it in others. Do you send them into the world profligate and unprincipled? You throw a fire-brand into the bosom of your country, and are answerable for all the wide mischief that may ensue. Old Eli was a bad patriot, because he was a weak father; and the ark of God would not have been taken, but that his sons made themselves vile, and he restrained them not.

Are you in a situation to have servants and dependants? What kind of discipline do they meet with in your families? Do you respect in them the rights of men, and teach them to respect the rights of others? Have they been accustomed, while with you, to those habits of order, sobriety, and obedience, which will make them useful members of society, and fit to build up families of their own when they come to settle in some humble occupation; or do they leave your service ready trained to prey upon the public, at once proud and uninstructed, needy and luxurious, fitted by the loose and unhallowed plenty of your house, and the contempt of order, decency, and religion there, for more daring and lawless outrage—prepared by hours of riot for deeds of rapine, by the midnight revel for the midnight assault?

Another method by which we may shew our good-will to our country is by assisting its police, and co-operating in the execution of its laws; and by giving cheerfully, and without evasion, that portion of our substance which the necessities of government demand, when legally and constitutionally required of us. Very different from this is the conduct of the generality, who are ever solicitous by mean and illicit arts to avoid their share of public burdens, which, so far as they succeed in avoiding them, must be laid the heavier on their fellow-citizens; and who in their dealings with the community lay aside those principle of honour and fairness by which they profess to be governed in their commerce with individuals. How evenly and smoothly would the wheels of government run on if we all really loved our country, and felt ourselves sincerely disposed to submit to small inconveniences for the sake of its advantage! If we loved the laws, laws would not need to be multiplied; and if we acted upon principle, a mutual confidence would take place, which would wonderfully facilitate every operation in the system of legislation. We should likewise make a point of fulfilling with scrupulous fidelity the smallest public trust that may be committed to us. Few there are in any respectable line of business who pass through life without having something of this kind invested in them; few who have not at one time or another a share in the civil concerns of their own borough or township—in the choice of its magistrates, in the management of its funds, or the execution of some of the subordinate offices of municipal police. Let their behaviour in it be the test of their patriotism, and let them not fondly imagine that they would reform great abuses, and make great sacrifices in a more extensive sphere or a higher station, if from indolence, or a regard to their own petty interest, they suffer abuses in any department committed to their care, or neglect any business connected with the interests of the public, though in the meanest and most subordinate department. Those who are not faithful in a few

things have little right to suppose they should be faithful in many. Greater opportunities will bring greater temptations.

As to those who, from being born in easy and affluent circumstances, are placed above the necessity of labouring for their own support, *they* should think themselves particularly called upon to every useful and spirited exertion. These should consider themselves as deeply in debt to their country, a debt which began at their birth, and is accumulating every hour. The poor man is not in arrears to his country; on the contrary, his country is in arrears to him: he has earned his bread before he eats it; he has deserved his shelter; his narrow comforts and slender fare are all due to him in strictest justice. Not so the rich man. He inherits privileges which nature never gave him, artificial power which his own strength could not have acquired, and he is protected in the enjoyment of an unequal share of property, which the first sturdy peasant he meets with might wrest from him in a moment, if not restrained by a regard to the fences and barriers of civil polity. He ought, therefore, to consider himself as under a strict moral obligation to pay off this great debt by every attention to the interests of the community, which leisure, an enlightened mind, and a command of property, can enable him to give. It has been said, and not without truth, that the King is the servant of the community; but, by a parity of reason, every man invested with hereditary honours or fortune, which set him above the necessity of the common employments of life, should consider himself as the servant of the public; paid by it and answerable to it for the disposition of his time and fortune. To such as these it belongs to execute burdensome and expensive offices, to inspect public charities and trusts, and to look with a scrutinizing eye into those abuses which men of less leisure have not time to explore, and men less independent dare not lift their voice against. What extensive good may be done in such kind of exertions without any public character, and within the limits of a very moderate fortune, by an ardent and heavenly spirit, deeply smitten with the love of God and of mankind, we have an instance in our age and nation much too brilliant to require being pointed out to you; and though the superior excellence of such an example seems almost to preclude imitation, to look up to it, even from a distance, cannot but warm our hearts and strengthen our feeble virtue. But, alas! while we admire, it is taken from us. In our memories, I trust, it will be ever consecrated.*

Men of property and leisure owe a portion of their time to study the laws and spirit of the constitution; they owe a portion to instructing the poor; it belongs to them to see that justice (for it were an abuse of the word to call it charity) be exercised towards that useful body of citizens when, after a life of hard and humble industry, they are incapacitated by age or sickness from earning their support; and to see that it be done with judgment, and economy of the public money. Nor ought they in all this to seek or expect any emolument to themselves; their salary is already received; their reward has preceded their services. But if, instead of this, every degree of fortune or rank is only made a ladder to still higher elevations, and every delicate and difficult department is left to those who are exposed to the temptations of narrow circumstances, and the pressure of necessary business, the public interests will be ill served, and abuses will prevail.

* The death of the excellent John Howard, at Cherson, in 1790, marks the date of this discourse. C. R. A.

In the next place, it becomes every man who pretends to the character of a patriot to set his face against the peculiar, reigning vices of the times. Instead of treating them with indulgence, and bending towards them, we should bend from them; and, regardless of the imputation of singularity, give our manners an opposite cast. Is luxurious expense the vice of the times? The patriot will do nothing to spread and increase it. He will not enlarge the catalogue of necessaries; he will not introduce late hours and artificial manners where they have not yet penetrated; nor dazzle and debauch with Asiatic luxury the inhabitants of the peaceful village. The man or the woman who has brought into a thriving, industrious town one new mode of expense, or brought them acquainted with one fashionable folly they were before ignorant of, is a bad patriot. He who has made marriage difficult, has virtually encouraged licentiousness: he is a bad patriot. He who, in pursuit of health or pleasure, has visited a sequestered hamlet, simple, innocent, laborious, whose employments, and hours, and taste of life were agreeable to nature, and by his own vices or those of his domestics has left them the feverish thirst of fashion, and introduced the softness and debility of artificial life, has thrown a serpent among their flowers, and poisoned the salutary springs at which he has refreshed his thirst. Such a one is a bad patriot; nor will the pleasing elegance of his own manners, nor even his ready and liberal charities, atone for the mischief he has done them. Misery sits in the skirts of splendour, and the pomps and gaieties of the rich occasion more wants than all their alms and hospitals can relieve.

Choose your employment, if circumstances allow you to exercise such a preference, with a view to public utility. Every employment by which money is got is not equally useful or honourable: there are some which administer directly to the vices of mankind, and these are in their very nature unlawful; others indirectly; these a man of nice and delicate honour would wish to avoid, and will prefer those employments in which, while he gains his own bread, he is giving it to others, in which he feels that he is filling up some useful department, and doing good either to the minds or the bodies of his fellow-citizens. As to that class who are precluded from choice, such is the disposition of Providence, that their employments are generally useful without it. The poor man who raises food out of the earth, or performs the necessary services of life, may boast of a usefulness, if not extensive, at least apparent and unequivocal. He has nothing to do but to consecrate his daily labours, to quicken that industry which is necessary for his own support, by the consideration that it contributes to the support of the community; to ennoble every employment and every relation in which he may be placed by viewing them as so many several means of benefiting society at large. The virtue and industry of the lower orders, like the stones which lay the foundation of a noble building, though hid from sight, form the broad basis of national prosperity. It is from them that public spirit, when it languishes among the higher orders, is from time to time renewed; it is among them that are kept in action our natural powers, natural and simple tastes. They are the original sources of strength and power, and among them it ultimately rests; from among them are continually drawn fresh streams of health and vigour to supply the exhausted families of the great and the luxurious, without which supply society itself would be threatened with extinction. Respectable and happy man, whoever you are, who, amidst the bosom of poverty, have brought into existence and educated in habits of industry and virtue a numerous and healthy offspring, and borne a burden which others, perhaps, in happier circumstances, through too selfish

a regard to their ease or a false taste of happiness, have declined, you have deserved well of your country; you are a public benefactor. If through the failure of health or adverse circumstances you become incapable of supporting these pledges of your patriotism, bring them boldly in your hand to the public, place them under its protection; you have a claim upon the honour, the justice, the generosity of your country, a claim which ought to be discharged with a liberal and ungrudging spirit; you have made her the most valuable present; let her acknowledgments to you be as ample as they may.

I cannot here avoid mentioning that nothing will tend more to check narrow prejudices and partialities than the habit of considering all the various ranks of society, however different their education and employments, as united under one point of view, and becoming, under the character of a public, the objects of our affectionate regard. How common is it for different professions and classes of citizens to consider themselves as at war with each other! The farmer murmurs at the clergyman, the landed and the trading interest are set in opposition, the manufacturer and the soldier, the town and country, the governor and the governed, look upon each other either with jealousy or scorn, and think and speak as if the prosperity of the one were built on the depression of the other; whereas the true love of our country ought to operate as a bond of union between all ranks. It should lead us to consider ourselves as forming one body, an idea which cannot but be familiar to Christians who, as such, are all members one of another. Our country cannot prosper by a partial prosperity; if the merchant sinks and the landholder rises, or if the farmer is oppressed and the artisan cherished, our country does not flourish, any more than a man could be said to be in health who should have sound limbs and weak eyes, or good eyes and diseased lungs. If we pretend to wish well to our country, we must wish well to the whole of it, to all ranks and professions; for if one suffers, the welfare of the whole suffers with it.

The necessity of cultivating so Christian a spirit brings me to the last and best means I shall mention of shewing our love for our country, and that is by imploring upon it the Divine protection and favour. Other exertions of patriotism, even those which bear an appearance of hostility and political warfare, may be *consistent* with the spirit of a Christian; but this is serving it *as* a Christian. Who can tell how often the lifted hands of faith and fervour have suspended the vengeance of Heaven and arrested the ruin of a falling state?—Silent sacrifices, closet duties, prayers breathed in secret, sufferings and deprivations from conscientious integrity, who can tell your value or the extent of your influence? Who can tell how great a blessing the good man, in the humble vale of obscurity, may be to that very world which sweeps by him with her rustling pride, and notices but to scorn him? The sense of mankind, the history of Providence, and the character of the Divine Being, concur in persuading us, not only that virtue has a natural tendency to promote civil happiness, but that it is the immediate object of the favour of Heaven; nor is it superstitious to suppose that the earnest pleadings of the pious man may draw down an actual blessing on his country. Virtuous characters are indeed the cement of societies, which, if they were composed only of such, would have no inlet to ruin, no principle of decay; and in proportion as they are seasoned with a mixture of these will be their strength and prosperity. In religion likewise, and only in religion, is found the antidote against that corroding anxiety which, under a gloomy state of public affairs, might overwhelm the bosom of the desponding patriot. In what calm security does the mind of that man rest who feels a practical conviction that God is the Sovereign and Parent of the universe!

He does not suffer his fears and hopes to vibrate by the fluctuating scale of narrow and local politics; he has more extensive views and firmer supports. He does not estimate the happiness of a country by its riches; for he has not learned to estimate his own so. He has far other rules and a different measure by which to judge of the prosperity of his Zion. His religion exalts, and purifies, and bounds his patriotism. Sincerely as he loves his country, he would not promote her welfare by acts of injustice, or encroachments on the rights of others; for he would not so promote his own private advantage. He does not make his patriotism an apology for deeds of cruelty or oppression; for he knows that in righteousness a city is established. Prepared first by the exercise of social for that of public affections, and by the cultivation of those for more enlarged benevolence, he emulates the character of our Saviour, the pattern of this as of every other virtue, who, while he wept for his country, died for all mankind. Thus he goes on from one generous affection to another, till the heart, in its noble expansion, rises above every prejudice, however amiable, and every private partiality, however dear; till patriotism itself is lost in universal philanthropy; till God is considered as the centre, and the wide circle of his works as the range of our affections. This then is the love of our country which may be recommended to every age and sex and station; a pure spring of action from which no turbid waters can ever flow. It will speak boldly, but it will not waste itself in words; it will lead a man to be independent, but not intractable. If upon any grave and pressing emergency he should be called to the more active service of the public, it will inspire him with integrity incorruptible, firmness which nothing can subdue, the spirit of generous sacrifice, and all the unwearied energies of ardent, glowing heroism. But when nothing calls him to step out of the common walks of common life, he shews his patriotism with less noise, but with equal effect, by discharging the duties of the peaceful citizen, the kind neighbour, the faithful husband, the provident father, the good man, and the pious Christian.

HYMN.

When bitter thoughts and things intrude
To wound the soul with misery,
How sweet to fly to solitude,
If there be solitude with Thee!
With Thee, my God! whom all who seek,
May see Thee smile, and hear Thee speak.

In every holy thought that springs
From good, or to good, Thou art there;
In every dream and hope that brings
A gleam of promise for despair,
Thy smile, O God! is there to cheer—
A sunny ray to dry the tear.

And the light whisper from within,
That mental music which subdues
The pangs of shame, the fears of sin,
And confidence and joy renews—
It is Thy voice, Thy voice alone,
Which helps the timid pilgrim on.

A.

BURNING OF HINDOO WIDOWS.

To the Editor.

SIR,

THE following letter lately appeared in the Times, addressed to the Editor:

"I have read with pain a paragraph in the Times, extracted from a Bengal journal, in which I am praised for having advocated the burning of widows among the Hindoos. In reply to this charge I beg of you to publish the following amendment, moved by me on the discussion of this subject at the India House, viz.

"'That in the opinion of this court, though little has been done to reform the Hindoo superstition, or to convert the natives to Christianity, the government of British India has at all times acted upon the philosophical principles of unlimited toleration, and has thereby secured the good will of its subjects. That the inhuman custom of burning Hindoo widows cannot be prevented by prohibiting edicts (i. e. by force) without exciting the discontent of millions, and soon or late provoking religious wars, and ultimately increasing these frightful sacrifices; and that the only means of promoting among the Hindoos the pure worship of God, and of preventing the burning of widows, and the drowning of sick persons in the Ganges, &c., is to be found in virtuous education and free discussion, as practised under the administration of the Marquis of Hastings.' Such are my sentiments, and I proved the truth of them by references to the History of Mahmoud, Aurungzebe, Tippoo, and the Portuguese, who had established their Inquisition in the utmost horror at Goa. All had tried to put down opinion by force, and had eventually increased these sacrifices and perpetuated them to this day in British India, where the fires are said to be continually smoking with human victims; while, on the contrary, the restoration of learning and the influence of the press in Europe had put down the Christian superstition, and had produced the Reformation, with other great events, highly advantageous to the interests of man. I am, &c.

"LEICESTER STANHOPE."

The foregoing letter, on the subject of the burning of widows in India, appears to me to prove that the author of it (as well as the whole of the acting authorities abroad) is mistaken on the subject of religious toleration when he supposes that it is to extend to the toleration of *outward acts* of an immoral and injurious tendency. In their anxiety to avoid the character of *persecutors*, they appear in danger of falling into another error not less destructive, viz. that of being abettors of what is not merely false in principle, but pernicious in practice. I believe the utmost of a wise and enlightened religious toleration only extends to granting complete and unlimited *freedom* of *opinion* on all subjects of human inquiry; but when those opinions are superstitious and erroneous, and lead to *bad actions*, though the government, whether civil or religious, has no right to interfere with the *opinions* of the offender, in regard to any species of condemnation or punishment, it certainly can restrain the external evil actions. *These* fall, and justly so, under the cognizance of the civil power, and for the welfare of society, the safety of others, and even for the sake of the offender himself, ought to be put an immediate stop to. To suppose otherwise is to presume that there is no *law* in the country, but that every person has a right to destroy

ıself or others at his own will and pleasure, and that the govern-
ompletely inefficient and powerless. Common justice alone re-
s interference in regard to the burning of widows and other sinful
ant practices in India. As to *religion*, it only commands us to
r to enlighten the ignorance and to bear patiently with the preju-
he Heathen, kindly and perseveringly to instil the light of a purer
the blessings of Christian instruction. We cannot *force* the con-
f others, nor *suddenly* alter their previous associations, nor, if we
uld it be desirable to do so, because a reaction would very pro-
produced extremely unfavourable to our ultimate success, and be-
abhor the very idea of a spiritual inquisition; but we both can
it to put a check, and that immediately, to *actions* criminal in
s and extensively detrimental to society. Reason and justice both
his, and the most liberal toleration sanctions it; the most benevo-
ious principles will approve it and acknowledge its necessity: in
we may also add the mercy of such a proceeding.

are also other motives to make such a restraint desirable to those
sincerely attached to the progress of Christianity, and to all the
and enlightened principles of our nature. The first of these is, the
ssibility of any education or instruction being available whilst crimes
rmous a kind are permitted. They corrupt society, they confuse
l perceptions of right and wrong, they set reason at defiance; and,
ıe exercise of reason, what reformation is to be expected? Inde-
r of the great annual number of victims sacrificed to this weak and
ı system, the current of public opinion and public feeling is vitiated
ırce; where such things are practised it is in vain to think of
; the pure and simple precepts of a religion, the essence of which
ın the avoidance of immoral conduct, and more especially such
ı *suicide* and *murder*. Can we teach men their duty to their
thout at the same time enforcing the truth that they have no right
r own lives; that the Being who created them is also their Pre-
nd will himself appoint the period of their departure? How
ive them a faith, the very spirit of which is love, while we allow
burn and to destroy one another, and this in an *increasing* de-
r it is a melancholy fact, that in those parts where the authority
nple of the English are prevalent, the burnings are more nume-
n in other places, and that they have increased for several years
arming and disgraceful degree. And in this case, how can it be
ɛ? What we do not oppose we sanction. We are in a situation that
admit of neutrality; we are obliged to be either the opposers or
of these infamous deeds, and the consequences of our being the
too well known to require detail. But these superstitious crimes are
contrary to law and to the pure and merciful requisitions of Chris-
ıut they are also unnatural and inhuman; and if religion did not
o the question at all, they ought to be put an end to, as being against
ce and natural reason. I know not on what plea they can be de-
ıor how those who sanction them can answer for their conduct. As
policy and the *danger* of interfering, I would say for the first, that
al concerns, as well as in private conduct, "honesty will be found to
ually the best policy," and that where reason, religion, and virtue,
ne side, and worldly policy on the other, the man who hesitates or
pts the latter, will find that it will lead him through a labyrinth of

trouble and perplexity to ultimate ruin and shame, and that he cannot turn away from the light of truth, and violate sacred and human responsibilities, with impunity.

As to the *danger* of interference, I confess I cannot see, as it has been practised in one case, why it should be so dangerous in another. *Infanticide* was prohibited, though I suppose it was as much a custom as the burning of widows; and what were the terrible consequences that ensued? Here the government did its duty at once openly, honourably, and effectually, and the best results have followed; the children are saved, and the natural affections and sympathies of the mothers are preserved. Here Christianity may commence its labour, for there are natural feelings to work upon. Why not preserve them from another crime not less shocking, and possibly more destructive? The children have been saved for the mothers, and why not also save the mothers for the children? Life is a doubtful gift to a child when deprived of the blessing of a parent's care. If we have exerted authority in the one case without losing it, surely it ought to be tried in the other. It has never yet been judiciously, resolutely, and perseveringly tried; if it had, it would, in all probability, have succeeded, and England would have been released from a disgraceful situation. The good sense and right feeling of the English public is not to be blinded; it will judge for itself; and sooner or later it will make itself heard. The humane, the enlightened, and the religious in this country beseech their representatives abroad to take this subject into consideration, and if higher influence does not awaken them, if the voice of justice and the warnings of Christianity are unheard, to listen at least to the call of their country, and to do nothing to ally her with superstition and shame! At the same time they would recommend temperate measures, knowing that all reformations have succeeded the best that have been carried on in this spirit. But temperance need not involve indecision; and the last reports from India are such, that every well-wisher of the interests of human nature and of the fame and honour of his country, must be aware that the present system will lead to future evils of a very complicated nature, and that he ought to raise his voice aloud to implore its repeal.

E. J.

[A writer in Blackwood's Magazine has given a very good summary view of the state of this important question, which we transcribe as a supplement to our Correspondent's remarks. Ed.]

"The papers published by the House of Commons, on the burning of the Indian widows, are a striking evidence of the affected delicacy which men can assume in matters which do not touch their own interests. Within the five years ending with 1824, there have been no less than—will it be believed?—*two thousand nine hundred and eighty-one murders* of wretched women, committed in the face of day, by the most horrible of all tortures, in the presence of the British authorities, and, for the most part, in the very centre of our power, the presidency of Bengal!

"The plea on which these horrors have been sanctioned, (for to permit them under the circumstances is to sanction them, and, in fact, the British authorities are in general present,) is the delicacy of interfering with the prejudices of the people. But if the question were one of tribute, we have no delicacy on record. It must offend the Hindoo population as much to be compelled to pay a tax, or to be shot, as to see a miserable woman prohi-

bited from burning herself, or being burned by the rabble as a sport. Yet, let a rupee be deficient, and the European collector feels no scruple of offending the Hindoo's morbidness by demanding summary payment, and shooting the refractory.

"But the burning is supposed to be a rite of religion. Even if it were, we have no scruple of taking possession of pagodas, and making ourselves the disposers of the Brahminical influence on all occasions that suit our convenience. We guard the passes of the Ganges, and knock the pilgrims on the head if they are unruly; we plant our sentinels in the very house of Juggernaut, and raise a handsome revenue out of their pious foolery, to their infinite indignation; we cudgel, confine, and mulct the whole holy mob, without caring a sixpence whether we hurt the feelings of a worshiper of Mahomet or Brahma. But the moment that the question comes unconnected with money or power, and merely calling upon common sense and common humanity, our East India governors discover that the religious prejudices of the natives are very solemn affairs, and not to be touched, but at the risk of the overthrow of the whole Indian empire.

"Now, the burning of the widows is *not* a religious ceremony, nor a part of Hindoo religion, for it is *not enjoined* in any of the standard books of their religion, and the command of them is simply, that the widow should devote herself to a reserved and correct *life*. It is merely an act of presumed voluntary effort to gain a place in the state of future happiness, or to shake off the inconveniences of a solitary life; the act, however, is attended by fabricated ceremonies, by Brahmins who are paid by the relatives, who divide the property of the sufferer."

FRENCH SOCIETY FOR THE DIFFUSION OF CHRISTIAN MORALITY.

To the Editor.

SIR,

You lately laid before your readers an account of the origin of this Society, nearly as we find it given by an American writer in the Christian Disciple. Having since received from Paris a continued series of the Journal and Reports, I propose to notice the proceedings of this Association, which have produced a considerable sensation in France.

The Journal, which it is one part of the plan of the Society to publish periodically, gives us an idea of the gradual increase in the numbers and resources of the Society. They have met with some opposition, of course, from ignorant or bigoted persons, but this was soon surmounted, and every year brings fresh encouragement to the members of an institution which is among the best signs of the age we live in. True, they have had to lament the death of some of their most able and distinguished champions. But the services of such men as M. Llorente, the Duke of La Rochefoucauld Liancourt, and the Baron de Staël, are permanent. The influence of such minds upon society is not to be estimated; it works unseen, and produces effects the extent of which is not to be traced. The annual meeting in May, 1824, was the last at which the illustrious founder presided. His opening speech declares the gradual progress of the Society, the steady direction of its efforts towards the destruction of the evils which torment and degrade human nature, and the happiness enjoyed by those who have thus asso-

ciated themselves together, in giving and receiving aid towards the noblest purposes.

"This is a task," he says, "beyond the ordinary powers of man. It requires courage, perseverance, a self-denying spirit, and patient endurance of the calumnious interpretations of ignorance and malice; a task which would never have been undertaken but by men so penetrated with the principles of the gospel as to devote their lives to this grand work, trusting to time for ultimate success. The symbol of our Society must be the streamlet of water, which falling upon the hardest rock wears it away at last. The regulations of this Society have been framed with a view to preserve that harmony which is necessary to its proceedings. We avoid all discussions, both political and religious, which have a tendency to inflame the passions."

The Duke of La Rochefoucauld Liancourt then tenders his resignation, on account of his distant residence, which renders him unable to perform the duties of President. I believe it is well known to your readers how short a time he lived after this retirement, and how deeply his loss was lamented. The Duke of Broglie was appointed in his stead, and we find him, in his opening speech of the following year, occupied in rebutting the calumnies which had been circulated with a view to prepossess the people against a Society formed on too wide and liberal a basis to find favour in the sight of bigotry. Perhaps there may be some difficulty in finding an answer to the concluding sentences of the noble Duke's address: "Though it be true, that being born and bred members of different religious communions, we are divided upon some subjects, of vast importance certainly, but evidently beyond our reach, is this a reason for refusing to unite upon grounds which are common to us all? This diversity of creed is a real misfortune, if it separates us on all great subjects, and brings us together only for what is trifling and profane. But *why* must this be so?"

That this Society is not secretly plotting against the state, the most timid may be convinced by the patronage and support afforded to it by the Duke of Orleans. At the annual meeting of the year 1826, the noble President congratulates the assembly on the increasing success of their labours, in these words:

"Last year, at this time, I was obliged to undertake the defence of our Society against injurious imputations. To-day I have the gratifying task of announcing to you that such attacks have entirely ceased. The simplicity of our conduct appears to have corrected error and triumphed over malice. We have met with friends and supporters on every side; even on the steps of the throne we have found assistance and encouragement: to speak plainly, we have received from the Princes who surround his Majesty, such testimonials of esteem for our Society, as we may well be proud of, because, however we may value them, we should have scorned to obtain them by any other means than by the public avowal of our sentiments, our hopes, and our exertions."

The Report of the Society's labours during the years 1825, 1826, embraces a great variety of topics. It was delivered by Mon. Partarrieu-Lafosse, one of the secretaries. After shewing that this association of individuals for particular ends, which is a striking feature of the present age, has no tendency to produce disaffection to the institutions of their country, he goes on to demonstrate how little progress has ever been made in any thing good without it.

"It is painful to reflect how imperfectly the intrinsic excellence of Christianity has acted upon the condition of society. Though itself a religion of peace, it was torn by intestine divisions. Hardly escaped from debates which disgraced it, under pretence of doing it honour, it fell a prey to bodily persecutions. The world seems to have been doomed to exhibit the virtues without belief, or belief without virtue." M. P. then proceeds to shew the fitness of the present time for calling home the minds of his countrymen to the practical utility of the religion of Christ. "Far advanced by the increase of knowledge from a barbarous fanaticism, we are also recovered from the bewildered effects of a speculative philosophy." "A few years ago it would have been impossible to bring together a number of individuals, of different creeds and different political opinions, to co-operate in a common cause; such a union would have been deemed chimerical. Now you have accomplished it, almost without thinking of it." The Secretary then reviews the labours of each distinct branch of the Society, and gives an interesting detail of what has been effected by the Committee of Beneficence, the Committee for the Improvement of Prisons, that for the Abolition of the Slave Trade, and that for carrying succour to the oppressed Greeks. He also mentions with peculiar satisfaction the Committee of Young Persons, formed at the suggestion of M. Degerando, which has begun its early career of usefulness and benevolence by providing shelter and education for poor orphans.

I cannot expect to have space afforded me for noticing even a small part of the labours of this Society in the various walks which it has marked out for itself. I must, therefore, refer your readers to the Journal of the Society, which is published every two months, and regularly supplied in London by Messrs. Treüttel and Würtz. Almost every benevolent person has some favourite object, by the pursuit of which he hopes to benefit his species; I believe I may venture to promise that whatever direction his thoughts may have taken, he will find aliment for them in the Society of Christian Morality; and that he cannot fail of being interested by the impressive manner in which all the most serious and lamentable evils of life are grappled with by this Institution.

Neither are its proceedings unimportant to the man who watches with steadfast hope the progress of intellectual improvement, and of civil and religious liberty. While the Society employs every means for the instruction of the poorer classes, by founding schools and publishing cheap books, it also stimulates inquiry and liberal discussion in the more enlightened part of the world, by offering prizes for essays upon given subjects.

The following have already been proposed:

For the best work upon Capital Punishment; upon the most Effectual Means of subduing National Antipathies; upon Civil Courage; and upon Liberty of Religious Worship.

The circumstances which attended the offering of this last prize were remarkable. The late M. le Comte Lambrechts, (ancien Ministre de la Justice,) who died in 1823, left by will the sum of 2000 francs, to be decreed by the Royal Institute of France for the best essay on Liberty of Worship. The work was to be produced within two years of his decease. The executor, M. D'Outrepont, having sent an extract of the will to the Secretaries of the Institute, was referred by them to the Minister of the Interior, and received for answer, that in conformity with a decree of his Majesty, dated the 21st April, 1824, the legacy could not be accepted. M. D'Outrepont then addressed the following letter to the Society of Christian Morality:

"MR. PRESIDENT,

"The Government not having thought proper to authorize the Institute to offer a prize for a discourse on the subject of Religious Worship, I take the liberty of requesting that you will engage the Society of Christian Morality to make such an appeal to the writers of all Europe; making it well understood that the essay must be written in French, and *in favour* of Liberty of Worship, otherwise the intention of the testator would not be complied with. I engage to remit the sum of 2000 francs to the author of the Prize Essay.

"(Signed) CHARLES D'OUTREPONT."

After some deliberation, the Society accepted, with proper acknowledgments, the offer with which it had been honoured by M. D'Outrepont, and named him one of its honorary members. A committee of seventeen members (among whom were the Duke de Broglie, General Foy, the Comte de Lasteyrie, and the Baron de Staël) was appointed to judge of the merits of the essays; and at the annual meeting in 1826, M. Guizot read a report on the subject. From this it appears that no less than twenty-nine essays were sent in; all of them in favour of Liberty of Worship, but differing widely in their character. Some were written by Catholics, some by Protestants, some by philosophers. In one was found, "argument in all its independence; in another, faith in all its fervour." On the political part of the question, opinions differed as widely as on the subject viewed in a religious light. Almost every shade of variety was to be found in these discourses, and yet the fundamental condition of the prospectus was faithfully observed. M. Guizot continues his address in these words:

"What can be a more decided or a more eloquent declaration in behalf of Liberty of Worship? This principle seems but just known amongst us; the growth of yesterday; and yet it has already obtained such influence as to surmount all the differences that mark and divide mankind. It is no longer confined to the projects of philanthropists, or the systems of philosophers, no longer the doctrine of a party; but the united voice of the public conscience, the expression of public good sense: one of those truths, at once sublime and simple, which is intelligible to the humble and to the lofty intellect; which triumphs over the attacks of those whose passions prevent their acknowledging it, and which takes its settled place in the maxims of the moral and Christian world. It is the object of our Society, Gentlemen, to profess and to maintain such truths as this. We are strangers to all divisions of sect, of school, or party; we would gather up and bring to the light whatever is interesting to the reason and the conscience of all men. We must not wait till a good principle be sheltered from obloquy and danger before we defend it. This would be paltry and disgraceful conduct. Let it only be disengaged from dark uncertainty on the one hand; and, on the other, from those violent agitations which sometimes accompany the progress of human improvements.

"When an idea has found its way from books to common life, and descended from philosophy to good sense, from the aspirations after liberty to the demands of justice, it is then we are made sensible that we must adopt it, that we must hold it up as a rallying point to all enlightened minds and honest hearts. Let it not be supposed, Gentlemen, that because religious liberty is arrived at this point, we have nothing more to do in its behalf. Without dwelling upon the obstacles it still meets with, we ought to seize the moment when the public mind is fixed upon it, to trace this important

truth to its true principles, to surround it with its natural arguments, and to develope its consequences. Nothing is so agreeable to the mind of man as to find philosophy and science giving an account of what they know and feel; and truth never exercises so powerful an influence over them as when it comes in to confirm, to extend, to fertilize, their own convictions.

"Though young, yet powerful; invincible, yet still attacked, the principle of perfect liberty on the subject of religion finds the world now in a favourable disposition to afford it an attentive and profitable examination. You have done well, Gentlemen, in availing yourselves of the opportunity afforded you by the executor of M. Lambrechts, to bring this important subject into discussion; the fruits of it are beyond all expectation. Among the numerous Essays now brought forward, some are works of distinguished merit. There are seven which are entitled to particular distinction, and one which, by unanimous consent, takes precedence of them all. It is the work of M. Vinet,* Pastor of the Pays de Vaud, inscribed by these words of St. Paul, 'Where the spirit of God is, there is liberty.' The author affords an instance of what has hitherto been accounted rare among us—the union of sincere and fervent faith, accompanied by a profound respect for the opinions of others."

The concluding paragraph of the address of M. Guizot will be read with peculiar interest at this moment:

"These, Gentlemen, are the fruits of that appeal which has been made under your auspices; I mean the first fruits, for these will be productive of others. You have raised up defenders of the liberty of worship, who again will raise up more. The Essays which will now be published will fortify in many minds a salutary conviction, an energetic sentiment concerning truth and its rights. Amongst us the service of truth is easy; the principles which we cherish are favourably received by an immense proportion of the public. The slightest effort in their favour creates a movement which is no sooner produced than it strengthens and spreads from its own intrinsic worth. With an ill grace should we complain of peril or fatigue, or give way for an instant to discouragement or fear. In other countries death is incurred, and borne in vain, for a small part of the liberty which we enjoy without being sensible of it."

I have dwelt longer on the subject of this Prize Essay, from the interest which is now felt among us on the same subject, and from its having at all times a strong claim to notice in a work like this; but I must again assure your readers that the labours of the Society of Christian Morality are worthy of deep attention from those who are concerned for the abolition of slavery, the improvement of prison discipline, the extension of education, the suppression of gambling-houses and lotteries, and in short for any of those important subjects which involve the amelioration of our fellow-creatures.

At the annual meeting of the Society, held in April, 1827, the Duke de Broglie presided. He announces that the subject of Capital Punishment has been very satisfactorily treated in several essays, for one of which (written by M. Charles Lucas, advocate) the prize of a gold medal is awarded by the Society. The subject of Civil Courage has also been announced; with what success it has been handled will be known after the meeting in April has published its proceedings.

O.

---

* This work was reviewed Vol. I., New Series of the Repository, p. 279. Ed.

ILLUSTRATIONS OF PASSAGES IN THE EPISTLE TO THE HEBREWS.

To the Editor.

SIR,

IF you shall deem the following attempt to illustrate a difficult portion of Scripture worthy the attention of your readers, you perhaps will favour it with a place in the Monthly Repository.

Of the style of the Epistle to the Hebrews, in general, it may be said, that it savours much of the same obscurity which involves the question concerning its author. Strong figures, bold ellipses, allegorical interpretations, and obscure allusions, increase that difficulty in this book which could not otherwise be absent from a piece so argumentative on subjects so abstruse. These difficulties have indeed called forth a corresponding zeal in many learned and pious writers to do something effectual towards their removal: they have effected much; and if their elaborate works had been more studied, they would have effected still more. But after all, so much real difficulty is felt and so much misconception exists in regard to the design and meaning of this epistle, that I trust the present attempt to contribute something towards the right understanding of it will not be deemed presumptuous or misplaced.

It is to some passages only of the first and second chapter, relating to the person and character of the Messiah, that I shall at present direct attention, premising, however, a few remarks on the apparent aim and scope of the epistle at large.

It appears, then, to have been addressed to what are commonly called Judaizing Christians; that great class of Hebrew converts to the faith of Jesus, concerning whom the apostle at Jerusalem said to Paul, on his last visit to that city, "Thou seest, brother, how many myriads there are of Jews who believe, and *they are all zealous of the law*:" the same class with whom the Apostle Paul found much matter of contention throughout his ministry, as almost all his epistles shew. In all probability these were also the same sort of persons who, in the following age, became distinguished by the epithets of Nazarenes and Ebionites. It appears to have been their principal error that they undervalued the new or Christian dispensation as compared with the old one or Mosaic, and instead of abandoning the latter as superseded by the former, they retained an inconsistent and unprofitable mixture of both together. Thus the true glory and excellence of the Christian system was almost lost to them, being still overlaid by the rubbish of the law. It was to make them duly understand the pre-eminence of the Christian economy, not only as improving on, but as abolishing, the Mosaic, that this masterly and elegant composition was penned; and I proceed to inquire very briefly into the ground which the writer takes in order to effect this purpose. It is very obvious that it is every where the writer's aim to point out the poorness and insufficiency of the Mosaic ceremonial observances, as compared with the provisions of the new system; but I am not sure whether it is always duly noticed *under what particular aspect or point of view* this comparison is drawn. Some, perhaps, are satisfied with the general notion that the writer is busied in shewing the superiority of a purely moral and spiritual institution over a ceremonial one; others will see nothing throughout the whole but a declaration of the infinite value of the sacrifice of Christ compared with that of bulls and goats. I conceive,

however, that neither of these is exactly the idea which can unravel the thread of argument pursued in this Epistle, although both of them are wrought into that argument as subservient to its main scope. What then is the ground on which the superiority of the Christian system is here vindicated? It is briefly this: *the Christian economy regards another world, and that an eternal one:* the Mosaic institution was confined to the present life, short and changeable. It is this point of comparison which runs through the whole argument, and affords the writer the sublime and holy triumph in which he is continually exulting.

After those observations on the person and office of the Messiah which are contained in the two first chapters, and to which we shall presently return, the writer takes occasion to shew, that as God had spoken of a *rest* from the foundation of the world, into which a promise was left that some should enter; and as it appeared from this promise having been repeated by David that it could not be considered as having been fulfilled under Joshua, the rest must still remain: "there remaineth, therefore, a rest for the people of God." That rest is not in this world: it is the everlasting rest of heaven: it is the heavenly Canaan, the true spiritual temple in which all the faithful will at last worship together. The writer proceeds to encourage our striving to enter into this rest by reference to the provision made for our entering into it. This he finds in the character of the apostle and high priest of our profession, Jesus. He had before observed that his partaking of our own nature, with all its innocent infirmities, qualified him well for his office in all that is condescending and sympathizing; but he now proceeds to point out that personal greatness and exaltation from which he derives a corresponding ability to save. Now let it be observed, that the greatness to which he adverts on this occasion, is not that with which he was endued during his life on earth, much less is it that which some hypothetically ascribe to him in a pre-existent form. It is the greatness of the Man Christ Jesus, raised from the dead and exalted at God's right hand, to die no more. Under this notion it is that the writer speaks of him as a great high priest *passed into the heavens;* under this same notion he speaks of him as a high priest *for ever, after the order of Melchisedek:* that is, not of Jesus of Nazareth, whose birth, age, and death, were well known, but of Christ, the Son of God, by the resurrection: "without father, without mother, without beginning of days or end of life:" therefore, he observes, that "he abideth a priest for ever," and is therefore "able to save to the end all that come to God by him." The same train of thought leads him afterwards to remark, that the true tabernacle or temple into which this one high priest is entered, is heaven itself, of which the former was but a representation, there "for ever to present himself in the sight of God for us." My limits, however, will not allow me to pursue this interesting idea further: but I am convinced, that on an attentive perusal of the Epistle, every chapter will afford further illustration of what has been advanced.

Having thus adverted briefly to the design and leading argument of the work, let me turn to those difficult passages which occur at its commencement, on which I think the view which has been taken of the general scope of the writer is calculated to throw light.

In the second verse occurs the clause "δι' οὗ καὶ τοὺς αἰῶνας ἐποίησε," translated in our vulgate, "*by whom also he made the worlds.*" Here, however, it is obvious that the English term "*the worlds,*" is more definite in its meaning than the original τοὺς αἰῶνας, which signifies literally, *the ages.* There are many more proofs than the passage before us, that this

term was employed by the ancients to signify not only the periods of time themselves, but *the constitutions of things which were to endure through them.* For this reason the visible world was occasionally called *οἱ αἰῶνες*, its comparatively eternal duration being thereby indicated. This application of the phrase occurs in this very Epistle, where it is said, "By faith we understand that the *αἰῶνες*, the constitution of things, (meaning visible, natural things,) was accomplished by the word of God." In this metaphorical sense, the term *αἰῶνες* implies some constitution of things enduring throughout the ages to *which the context refers:* and in the passage before us, we find it said of the Son, that "through him God had made *τους αἰῶνας*, the constitution of things." What order of things it was that is here referred to, can be determined only by the nature of the subject in hand and general scope of the writer. The subject in hand in this instance was the new dispensation by Christ—the scope of the writer, to shew its excellence as an immortal state. Hence, in this instance, the phrase *the ages* or constitution of things, is not so properly to be referred to the natural world as to the future state, founded for us by Christ. If this interpretation should be thought to want confirmation, I think it may be found in an expression which the writer uses shortly after. "It is not," says he, "to the angels that he has subjected *the world to come, whereof we speak.*" Does he not here plainly intimate that the world of which he had been previously speaking was what we have supposed, viz. the future state? It does not appear to what preceding passage he can so properly be alluding as to that under consideration.

Proceeding with his argument, it is plain that the writer freely appropriates to the Messiah all such things as had been said concerning the dignity of Israel generally, and of their leading kings in particular. The reason probably is, that he thought it evident that all such things must necessarily be true, *a fortiori*, in a pre-eminent sense, of that promised seed of Israel, who was the hope and glory both of the nation at large and of its royal dynasty in particular: and therefore, that in an argument intended to prove that the scripture had said much greater things of the promised Messiah, though a man, than it had of the angels, it was quite in point to quote them. Such is the expression, "I will be to him a father, and he shall be to me a son," which was most certainly applied in the first instance to Solomon. In like manner that which follows, "And let all the angels of God do him homage," which is quoted from the Septuagint Version of the Song of Moses, in Deuteronomy, appears to have been originally intended of the people of Israel, who are represented as hailed with honour by the angels on their entry into the promised land, *εις την οικουμενην*, here called *the world*, but which is often used in no wider a sense than that of Canaan or Palestine. The writer would appear to transfer the whole to the occasion of Christ's triumphant entry into heaven after his resurrection.

We immediately encounter another passage of some difficulty. "With respect to the Son it saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows." There is no room to doubt that this passage, like one of the foregoing, was originally written with reference to King Solomon: I cannot conceive that any unprejudiced reader of the 45th Psalm can for a moment doubt of this. This alone is sufficient to shew, that be the meaning of the words what it will, they cannot necessarily prove any thing of Christ which might not also be asserted

of Solomon. For my own part, the interpretation of Lardner pleases me most, who refers the first part of the address to the Supreme, and the latter part only either to Solomon or the Messiah. Perhaps Christ is intended to be designated by the title "sceptre of righteousness," as he is certainly called by Clement of Rome, "the sceptre of the Divine Majesty."

I now pass to the last passage which will at present require our attention, and that is certainly one about which there hangs no small obscurity. From the 102nd Psalm the writer quotes, *as having respect to the Messiah*, the sublime passage which begins, "Thou, Lord, (in the Hebrew, *Jehovah,*) hast laid the foundations of the earth," &c. In the original Psalm, as we read it in the Hebrew and our English Version, there is neither any obscurity in this passage, nor any thing which would lead us to see more in it than a very fine declaration of the eternal majesty of the Almighty. But it is not less evident, at least as it appears to me, that the writer to the Hebrews considered it as having in some way an especial reference to the Messiah, and indeed we must conclude that this would also be readily conceded by those to whom he wrote. The question, therefore, for us to decide is, why the writer referred it to the Messiah, and in what sense. Lardner and others among the Unitarians, have thought that in establishing the dignity of the Messiah's kingdom, it was not unsuitable to quote a passage declarative of the eternal and immutable nature of God, who was pledged to the support of that kingdom. This is doubtless ingenious, yet I conceive there are many as well as myself to whom it will appear probable that the writer must have seen in the passage some reference to the Messiah much more distinct and specific. Now, from his quotations it is evident that the writer of this Epistle used the version of the Seventy, and it is a curious fact that *there is a peculiarity in that version which may account for the application of this passage to the Messiah*, as well as determine in what sense it is applied. In the English version the preceding context runs thus: "He weakened my strength in the way, he shortened my days. I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. O fold," &c. But in the Greek it is as follows: Απεκριθη αυτῳ εν οδῳ ισχυος αυτου, την ολιγοτητα των ημερων μου αναγγειλον μοι· μη αναγαγης με εν ημισει ημερων μου· εν γενεᾳ γενεων τα ετη σου, &c.: that is, "*He answered him in the way of his strength, Declare unto me the fewness of my days:* take me not away in the middle of my days; thy years are from generation to generation," &c. Now this was the passage as read by the writer of this Epistle and the other Hellenistic Jews: and we here observe a sorrowful and dignified person, who was probably considered as the Messiah, of whom it is said, "He answered him, i. e. God, in the way of his strength, i. e. in the midst of his mighty career, saying, Declare unto me the fewness of my days; thy years are throughout all generations." Immediately follows the passage quoted by the writer as containing a reference to the Messiah: and my opinion is, that as the Messiah had been previously introduced as demanding to know the number of his days, the Jews who used this version were probably accustomed to regard some part of the following passage *as an answer of God to this demand.* I say, that as it is a fact that the writer has referred the passage to the Messiah, I see no more probable way of accounting for his having done so than that just now suggested. According, then, to this view, the whole passage is to be explained thus: the Messiah is introduced addressing God, "He answered him in the way of his strength, Declare unto me the fewness of my days. Take me

not away in the middle of my days; thy years are throughout all generations. In the beginning, thou LORD, hast founded the earth, and the heavens are the work of thine hands." *Then God answers the Messiah, declaring to him his immortal nature and high destiny,* "They shall perish, but thou remainest; they all shall grow old as doth a garment, and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail." All this might truly be said of the Messiah, as the great destined agent under God in establishing the new heavens and new earth, wherein dwelleth righteousness.—Having thus propounded this explanation of the passage, which has not, as far as I am aware, been given before, I request for it a candid consideration. My limits forbid my saying more at present.

T. F. B.

MR. POLLOK'S "COURSE OF TIME."

To the Editor.

SIR,

I AM glad to see the recent notices of poetry in the Repository, and trust you will allow me a little space for a few remarks on a poem entitled, "The Course of Time," by the Rev. Robert Pollok, which is much read in Calvinistic circles, and which I do not hesitate to pronounce to be a poem which defies forgetfulness. It is elevated, grand, and terrific in its imagery; the most hacknied themes are touched in such a manner as to give them the appearance of novelties, and it is not too much to say that the author never appears so great as in the management of the most appalling difficulties. Such a description of the destruction of the world and the resurrection of the dead, no poet has, perhaps, ever yet penned. There are even touches in his description of the regions of the wicked, revolting as is the subject, in which I doubt whether Dante himself has not been surpassed. For instance, the horrible description of "the worm that never dies," p. 11; and, in a more affecting, and, if I mistake not, more original way, the beautiful picture of the form of virtue, which is represented as still an object of admiration to the beholders:

> "No being, once created rational, ...
> Can banish Virtue from its sight, nor once
> Forget that she is fair. Hides it in night,
> In central night; takes it the lightning's wing,
> Flying for ever on, beyond the bounds
> Of all:—drinks it the maddest cup of sin;
> Dives it beneath the ocean of despair;
> It dives and drinks, it flies, it hides in vain.
> For still the eternal beauty, image fair,
> Once stamp'd upon the soul, before the eye
> All lovely stands, nor will depart. So God
> Ordains, and lovely to the worst she seems,
> And ever seems; and as they look, and still
> Must ever look upon her loveliness,
> Remembrance dire of what they were, of what
> They might have been, and bitter sense of what
> They are, polluted, ruined, hopeless, lost,
> With most repenting torment rends their hearts."

The best outline which could be given of the poem would be dry and uninviting. It is a history of the world from the beginning to the end of time, supposed to be delivered by an "ancient bard of earth," who, ages after the adjustment of all belonging to our planet, is requested by two young immortals to record its birth, progress, and final destruction. In the course of this narrative many characters are introduced—many beautiful descriptions. The grand religious scheme is that of Calvinism, and Calvinism of the most revolting kind. This, indeed, must unavoidably go far to condemn the book with Unitarians, in spite of its high merits and beauties. It is painful to think a youth of such promise as the lamented author's, should have been turned so frequently, and by choice, to the contemplation of the doctrine of eternal punishment. Uncharitable he might not have originally been; but no mind can come unvitiated from the frequent contemplation of horrors such as these. A man may believe the doctrine in question, doubtless, and yet bear so firm a previous conviction in his mind of Divine goodness, that the doctrine makes no practical impression upon him; but to dwell upon it, to analyze, to extend, to add imagination to Scripture, must, and cannot but be injurious. There are, however, many pages of such extreme beauty, so calculated to lead the spirit to religious contemplation, and to invigorate the mind with wholesome aliment, that it were pity if even our deep and serious grounds of objection should keep us away from it. Brief extracts give but little idea of its merits, which are widely diffused, and not concentrated. I have already spoken of the description of the resurrection and judgment: these occupy two books out of the ten, and cannot be broken into detached passages without great injustice. The character of Lord Byron, in the fourth canto, is sketched with a powerful hand; the few following lines are taken from this part of the poem:

> "Others, though great,
> Beneath their argument seemed struggling whiles;
> *He* from above descending stooped to touch
> The loftiest thought; and proudly stoop'd, as though
> It scarce deserv'd his verse. With Nature's self
> He seem'd an old acquaintance, free to jest
> At will with all her glorious majesty.
> He laid his hand upon 'the Ocean's mane,'
> And play'd familiar with his hoary locks.
> Stood on the Alps, stood on the Appenines,
> And with the thunder talk'd, as friend to friend:
> And wove his garland of the light'ning's wing,
> Then turn'd, and with the grasshopper, who sung
> His evening song beneath his feet, convers'd.
> Suns, moons, and stars and clouds his sisters were;
> Rocks, mountains, meteors, seas, and winds and storms,
> His brothers, younger brothers, whom he scarce
> As equals deemed. All passions of all men
> The wild, the tame, the gentle and severe, ...
> He toss'd about, as tempest, wither'd leaves,
> Then, smiling, look'd upon the wreck he made."

In a different strain is the following touching domestic scene:

> "Fresh in our memory, as fresh
> As yesterday, is yet the day she died.

It was an April day: and blithely all
The youth of nature leap'd beneath the sun,
And promis'd glorious manhood; and our hearts
Were glad, and round them danced the lightsome blood,
In healthy merriment, when tidings came,
A child was born; and tidings came again,
That she who gave it birth was sick to death,
So swift trode sorrow on the heels of joy!
We gather'd round her bed, and bent our knees
In fervent supplication to the Throne
Of Mercy, and perfum'd our prayers with sighs
Sincere, and penitential tears, and looks
Of self-abasement: but we sought to stay
An angel on the earth, a spirit ripe
For heaven; and Mercy, in her love, refus'd,
Most merciful, as oft, when seeming least!
Most gracious when she seem'd the most to frown!
The room I well remember, and the bed
On which she lay, and all the faces too,
That crowded dark and mournfully around.
Her father there and mother, bending, stood,
And down their aged cheeks fell many drops
Of bitterness. Her husband, too, was there,
And brothers, and they wept: her sisters, too,
Did weep and sorrow, comfortless; and I,
Too, wept, though not to weeping given; and all
Within the house was dolorous and sad.
This I remember well: but better still
I do remember and will ne'er forget,
The dying eye! That eye alone was bright,
And brighter grew, as nearer death approach'd.
— She made a sign
To bring her babe—'twas brought, and near her placed.
She looked upon its face, that neither smiled
Nor wept, nor knew who gaz'd upon't: and laid
Her hand upon its little breast, and sought
For it, with look that seem'd to penetrate
The heavens, unutterable blessings; such
As God to dying parents only granted,
For infants left behind them in the world.
'God, keep my child!' we heard her say, and heard
No more. The Angel of the Covenant
Was come, and, faithful to his promise, stood
Prepar'd to walk with her through death's dark vale."

Pp. 178, 179.

I cannot forbear adding to the above, the beautiful lines on Happiness:

"True happiness had no localities,
No tones provincial, no peculiar garb;
Where Duty went, she went; with Justice went,
And went with Meekness, Charity, and Love.
Where'er a tear was dried, a wounded heart
Bound up, a bruised spirit with the dew
Of sympathy anointed, or a pang
Of honest suffering sooth'd, or injury
Repeated oft, as oft by Love forgiven;
Where'er an evil passion was subdued,

Or Virtue's feeble embers fanned; where'er
A sin was heartily abjured and left;
Where'er a pious act was done, or breathed
A pious prayer, or wish'd a pious wish,—
There was a high and holy place, a spot
Of sacred light, a most religious fane,
Where Happiness, descending, sat and smiled."

P. 154.

May I take the liberty of remarking, that the Reviewer of Mrs. Hemans' Poems, in bringing that lady for a moment into comparison with Mrs. Barbauld, has not adverted to one of the most marked distinctions between them? I should think the warmest admirer of the late Mrs. B. would not hesitate in allowing to Mrs. H. the superiority in mere imagination. But in harmonious and flowing diction, in exquisite and even elaborate finish, in the perfectly good choice of words, and in the classical purity of her taste, Mrs. B. again is surely the superior. It is often quite necessary to glance over Mrs. Hemans' lines before we can venture to read them aloud, lest the accent should not fall in the right place; with Mrs. Barbauld this is never required. It is to be regretted that the most impressive, beautiful and engaging of our living poets should not bestow rather more time on the needful labour of correction.

T.

---

2 SAMUEL vii. 12.

"THOU shalt sleep with thy fathers," as they
Are sleeping in silence with theirs;
And the dark grave where moulders thine ancestors' clay
Shall soon be the home of thine heirs.

"Thou shalt sleep with thy fathers. Thy doom,
Like theirs, is to moulder beneath;
The only thing permanent here is the tomb,
The only thing certain is—death.

"Thou shalt sleep with thy fathers." Repose
Which flies from the wretched one's bed;
When prayed for by weariness, courted by woes—
Repose is the lot of the dead.

"Thou shalt sleep with thy fathers." They *were*
And they *are* not; thou *art*, but ere long
Thou shalt *not* be: we vibrate 'twixt pleasure and care,
And fall 'midst the sepulchred throng.

"Thou shalt sleep with thy fathers." They sleep
With their fathers; and wave after wave
Whelms the centuries of men to the grass-covered heap
Which affection hath raised for the grave.

"Thou shalt sleep with thy fathers." Thy sons
Shall sleep in due season with thee;
Till the last drop of time from its cistern which runs
Falls into eternity's sea.

A.

April 7, 1828.

REVIEW.

ART. I.—*Diary of Thomas Burton, Esq., Member in the Parliaments of Oliver and Richard Cromwell, from* 1656 *to* 1659: *now first published from the Original Autograph Manuscript. With an Introduction, containing an Account of the Parliament of* 1654; *from the Journal of Guibon Goddard, Esq., M. P., also now first printed. Edited and Illustrated with Notes Historical and Biographical,* by John Towill Rutt. 4 Vols. 8vo. London. 1828.

REGARDING the value of this work as chiefly consisting in the mass of materials which it affords for the historian in estimating the views and characters of the men who were associated, though in no very cordial relations, with Cromwell in the government of the Commonwealth, our object will be to make some selections which will shew the tone and mode of thinking of some of the principal actors. The work of editing the Journal must have been one of great labour, and it has fallen into the hands of a person whose pursuits and acquirements well fitted him for the task. The notes have added a great variety of biographical and historical particulars, and they breathe throughout that spirit of liberty and religious independence which has always characterized their esteemed compiler.

The first great topic attracting attention is the report of the lengthened debates on Nayler's case, which are not very creditable either to the understandings or the Christian spirit of the majority of the House.

Cromwell in his speech at the opening of the Parliament, now first published by Mr. Rutt, had thus expressed himself, in his usual strain of oratory, on the subject of religious liberty:

"As to those lesser distempers of people that pretend religion, yet from the whole consideration of religion, which would fall under one of the heads of reformation, I had rather put it under this head, and I shall the less speak to it, because you have been so well spoken to this day already. I will tell you the truth, that, that which hath been our practice since the last Parliament, hath been, to let all this nation see, that whatever pretensions be to religion, if quiet peaceable, if enjoyed conscience, and liberty to themselves, and not to make religion a pretence for arms and blood; truly, we have suffered them, and that cheerfully, so to enjoy their own liberties. Whatsoever is contrary, let the pretence be never so specious, if it tend to combination, to interests, and factions, we shall not care, by the grace of God, whom we meet withall, though never so specious, though never so quiet. And truly, I am against all liberty of conscience repugnant to this. If men will profess, be they those under baptism, be they those of the Independent judgment simply, and of the Presbyterian judgment, in the name of God, encourage them, countenance them, while they do plainly hold forth to be thankful to God, and to make use of the liberty given them, to enjoy their own consciences; for, as it was said to-day, undoubtedly, this is the peculiar interest all this while contested for.

"Men that believe in Jesus Christ, (that is the form that gives the being to true religion, faith in Christ, and walking in a profession answerable to that faith,) men that believe the remission of sins, through the blood of Christ, and free justification by the blood of Christ, and live upon the grace of God; those men that are certain they are so, are members of Jesus Christ, and are to him as the apple of his eye; whosoever hath this faith, let his form be what

that profess faith in Christ, so I will not indure any to reproach
t God give us hearts and spirits to keep things equal; which, truly,
ofess to you hath been my temper.
: had boxes and rebukes on one hand; and on the other, some envy-
· Presbytery; others, as an inletter to all the sects and heresies in
. I have born my reproach; but I have, through God's mercy, not
ıppy in preventing any one religion to impose upon another; and,
ıt needs say, I speak it experimentally."—Pp. clxvi—clxviii.

'er indulgence, however, the more established Christian sects might
ıd to concur with the Protector in affording to each other, few were
to extend any sort of mercy to those whom they considered as in-
and Quakers, Ranters, Blasphemers, &c., were driven in one herd
ims of relentless persecution.

5th of Dec., 1656, a report having been made by a committee of
agances of Nayler, the question arose what was the House to do
; the general inclination being obviously to declare his offence
blasphemy," and then to vote a sentence either of death or the
re castigation for the crime. We shall commence with the report
eech of the first mover on this occasion, and then extract some
ost interesting of the other speeches made during the discussion,
ed many days.

-General Skippon. I do not marvel at this silence. Every man is
l to hear this report. I am glad it is come hither; I hope it will
to look about you now. It is now come to your doors, to know
hat bear witness of Christ, do relish such things. God's displeasure
on you if you do not lay out your especial endeavours in the things
ıot to postpone them. You are cumbered about many things, but I
ıay this, *unum necessarium*.
ı been always my opinion, that the growth of these things is more
ı than the most intestine or foreign enemies. I have often been
n my thoughts to think of this toleration; I think I may call it so.
eat growth and increase is too notorious, both in England and Ire-
ir principles strike both at ministry and magistracy."—Pp. 24, 25.
Downing. This man, in short, makes himself God: only distin-

what the Parliament has done against corrupt judges. If ever there was a business for a Parliament, this is it. To supplant your God, oh, horrid! If such a thing as zeal is to be allowed, certainly in this. And we cannot show too great a detestation of it."—P. 27.

"*Mr. Solicitor-General* [Ellis]. It were fit you should have the party before you at this bar, to hear what he will say to the report when it is read to him, which is the most orderly in point of law. It is the course of proceedings in all criminal cases. This done, I shall freely give my consent for his punishment, it being as high an offence as can be committed."

"*Lord Strickland.* This seems not reasonable, that a man should first be condemned, and then heard. I would have him called to the bar, to hear what he will say to the report."—P. 28.

"*Major-General Disbrowe.*—I know no reason for this speed; for we may offend as well in proceeding and sudden stepping into judgments; especially in matters that concern life, which, when taken, we cannot restore. It is a weighty matter, and you may err on both hands. This is the first occasion that ever we had of this nature, here. I would have us to do things so as to justify us, before both the face of God and the nation too."—P. 31.

"*Lord Whitlock.* This case is new, and ought to be seriously considered; for though this wicked fellow deserves all punishment that can be inflicted upon him, that which I fear is the consequence as to future, in the manner of proceedings which may hereafter concern any man's life or fortune. It is a case of blood, and you ought to proceed solemnly, by calling the party hither, and witnesses, if need be. I would have it referred to the Committee, to consider of the manner of proceeding against James Nayler.

"To send it back to any inferior jurisdiction, is below the honour of a Parliament. I would have the Committee to resolve you how you will proceed, whether upon your judicatory or legislative power."—P. 32.

"*Lord Lambert.* It is matter of sadness to many men's hearts, and sadness also to mine, especially in regard of his relation sometime to me. He was two years my quarter-master, and a very useful person. We parted with him with great regret.

"He was a man of a very unblameable life and conversation, a member of *a very sweet society of an independent church.* How he comes (by pride or otherwise) to be puffed up to this opinion I cannot determine. But this may be a warning to us all, to work out our salvation with fear and trembling.

"I shall be as ready to give my testimony against him as any body, if it appear to be blasphemy. You are jurors, judges, and all, in this case. I would have you careful in your manner of proceeding. It deserves consideration: witnesses, *viva voce*, must be heard here. You ought not to tie your judgments upon any man's eyes or ears; but to come to a solemn and serious debate of it. I would have it referred to a Committee. I hope your time will be longer, that you need not scant yourselves in this matter.

"I confess I did not think the business to be of this nature, though I heard much rumour of it abroad. It is very much sorrow of my heart, and I hope nothing shall quench my zeal against it; but I would have it regular."—P. 33.

"*Sir Gilbert Pickering.* I am against keeping him private, but would have him rather to know the danger he is in—that it concerns his life. Who can tell but the terror of death may so work upon him as that he may retract his errors? I hope there is none here but desire his repentance rather than his ruin. I speak my heart in this thing, though none second me."—P. 36.

"*Colonel Cox.* This is a matter of great moment. If there had been a law to this purpose, you had not had this trouble.

"The eyes of all the nation are upon you for this issue. The world abroad says it is liberty of conscience has brought this fellow before you. I am of the same opinion. I am as much for liberty of conscience as any man, but when one runs into these extravagancies I think he exceeds that liberty.

to other persons, whose lot it may be, in other cases."—P. 44.

having been at last called in, and having admitted the greater part
rge, the debate proceeded as to whether he should be heard further,
what should be done.

r-*General Skippon* was against calling him in, or asking any more
saying, He hath confessed enough to vindicate the Committee, who
anks, for they have been very faithful and painful in the business.
s with us, (being fully possessed of the matter of fact,) not to suffer
r of God and the truths of the Gospel to be thus trampled upon.
see what judgments will come upon us. God now looks what you
Indeed, my heart trembles at those things remarkable, which will
ur remissness herein. I am afraid there will nothing come of this
and then sin and judgment lie at your doors. These Quakers, Ran-
llers, Socinians, and all sorts, bolster themselves under thirty-seven
-eight of Government,* which, at one breath, repeals all the acts and
s against them.
d the supreme magistrate say, 'It was never his intention to indulge
s;" yet we see the issue of this liberty of conscience. It sits hard
conscience; and I choose rather to venture my discretion, than be-
ience by my silence. If this be liberty, God deliver me from such
it is to evil, not to good, that this liberty extends. Good Sir; dis-
ur duty to God in this thing, and put the question to agree with the
e."—Pp. 49, 50.
-*General Disbrowe.* We must not proceed without rules; though
e be heinous enough. We must either take the law of God, or of
gulate our judgment herein.
. the common sense of scripture, there are few but do commit blas-
i our Saviour puts it in *Mark*, 'Sins, blasphemies; if so, then none
lasphemy.' It was charged upon David, and Eli's son, Thou hast
d, or caused others to blaspheme.
he law of God is more particularly set forth in *Leviticus*, 'He cursed

---

e Instrument of Government,' promulgated December 16th, 1653. It
he following articles,—uncommonly liberal, excepting the injustice of to-

and blasphemed,' and was brought before Moses, who instituted the law, that 'he should be stoned.' The Jews, when they come to charge Christ, say, 'He is a blasphemer, makes himself equal with God, and will destroy this temple:' the like charge against Stephen.

"I speak not to extenuate Nayler's offence, but, if we judge by Christian rule, the other persons are more guilty of blasphemy in that sense, than he. They gave him the honour. Yet I will not say but, in the other sense, he is guilty of blasphemy. He is a greater sinner, a vile sinful man; but, to call him a horrid blasphemer, I shall not give my vote. The wretched Jews came to particulars before they went to judgment. It is either by the rule of the Scripture, or the law of the land; else how can you judge what is blasphemy? I know no such words as 'horrid blasphemy' in scripture."—Pp. 54, 55.

"*Lord Strickland.* Send him to Biddle in the Isle of Scilly."—P. 57.

"*Mr. Downing.* As to the *Instrument of Government*, I hope it shall never be made use of as an argument to let this wretch escape. I am as much for tender consciences as any man; but I deny that this has any share in such liberty. Does this man profess faith in Jesus Christ? Nothing! He destroys and disannuls the power of Christ, and sets up himself only with a distinction of the invisibles. God could have made him a pillar of salt immediately, if he had pleased; or have struck him dead; but he has left it to you to vindicate his honour and glory. Now see what you will do. This is the day of temptation, and trial of your zeal. I can call this offence no less than blasphemy. I desire you would vote it so, and then to speak of a bill for his punishment."—P. 61.

"*Lord President* [Lawrence]. This gentleman (Mr. Downing) has spoken very zealously, yet they were honest men, too, that called for fire from heaven, and we know how they were reproved.

"I have lived some time in the world, and seen what is abroad, and how careful wise men have been in proceeding in this kind.

"It is hard to define what is blasphemy. I believe you think Arianism is blasphemy; and so it is, to deny the divinity of Christ; but this is to themselves, about the notion of God. This is not to us."—Pp. 62, 63.

"*Sir Gilbert Pickering.* If this gentleman thinks it is blasphemy, and thinks it ought to be punished with death, he must give others leave to dissent, if their judgments will not agree to it. Some haply have the same zeal for God, yet haply they may not have the same appetite to give sentence in these things, without special tenderness respecting the sad consequence.

"My present apprehension, in short, is this, that the person is both a flat idolater, and idolatry itself. I am ready to give my sense in it, as to the punishment of this, but to give my vote for blood I shall be very tender in it. Haply, some will say I am fallen from the faith. I speak my conscience, the will of God be done in it."—Pp. 64, 65.

"*Mr. Highland.* We have a saying in our country, 'Give the devil his due.' The poor man is bad enough, we had not need to add. Does he deny either God, or Christ, or the Spirit? Lay no more stress upon it than it deserves. It differs from Paul's case. He is much filled with spiritual pride, that he has more of Christ in him than another. The women said they did not honour James Nayler, but the Lord.

"I hope you are not of opinion that he should suffer death for this, though it be a heinous offence. Labour, if it be possible, in a peaceable way, to reclaim those that are misled by his delusions; for, I suppose, we all agree it to be a great and horrid crime. Yet, from the whole, to judge it blasphemy, I conceive it is not proper, nor can I give my *yea* to it."—P. 67.

"*Major-General Howard.* I thought not to have troubled you in this business; but you are launching into a matter of great consequence. Whatever you do in this, it may be of ill consequence to posterity.

"I could freely give my vote, that he is a grand impostor and seducer, and that his opinions are heretical and blasphemous. His confession will justify me thus far; but then, to vote it horrid blasphemy, I cannot consent.

"This vote of yours will be very conclusive; so that I desire to declare ay conscience in it, that I am not satisfied from what I heard at the bar, that ayler is guilty of blasphemy. Were it not that such a punishment is to nsue, I could be freer in it; but I know this is but in order to a greater ote, &c."—Pp. 77, 78.

"*Mr. Waller.* I would not have the offence made greater than it is, lest he punishment prove also greater. These two rubs must be removed before can give my consent:—

"1. What blasphemy is.

"2. What shall be the punishment.

"I am for the moderater title, that he is a great impostor, and a seducer. his will fully bear your witness against it. I incline to the moderate way, st you open such a vein of blood as you will scarcely close."—P. 78.

"*Colonel Holland.* I hope he may speak now that has spoken nothing in his business. Consider the state of this nation, what the price of our blood . Liberty of conscience, the *Instrument* gives it us. We remember how any Christians were formerly martyred under this notion of blasphemy; nd who can define what it is? I am wholly against the question. I may ransgress your orders, it being the first day I sate here.

"A greater punishment do they deserve that are thus deluded, than he hat suffers such things."

"Resolved, That the word 'horrid' be added to the question.

"Resolved, That the main question shall be put.

"Resolved, That James Nayler, upon the whole matter, in fact, is guilty f horrid blasphemy."

"*Major-General Goffe* and *Captain Hatsel.* That you would also add this o the question, that James Nayler is a grand impostor, and a great seducer f the people."

"*The Master of the Rolls* [Lenthall]. Add the word, likewise.

"Resolved, That the said James Nayler is also a grand impostor, and a reat seducer of the people."—Pp. 78, 79.

The question then to be debated was, as to the punishment.

"*Colonel Sydenham.* If Nayler be a blasphemer, all the generation of hem are so, and he and all the rest must undergo the same punishment. he opinions they hold, do border so near a glorious truth, that I cannot ass my judgment that it is blasphemy. I shall choose rather to live in nother nation, than where a man shall be condemned for an offence done, y a subsequent law. I am against the Bill of Attainder."—P. 86.

"*Lord Strickland.* I cannot say but we have laws enough to reach this ffender, if the gentlemen of the long robe would direct us. Where most ower of the gospel, most prodigies of heresies and opinions; which will ppen always, unless you restrain the reading of the Scriptures.

"Heresies are like leaden pipes under ground. They run on still, though e do not see them, in a commonwealth where they are restrained. Where berty is, they will discover themselves, and come to punishment. There is o such need of drawing you out to such punishment as death. Restrain im, rather, to some country or place; banish him, &c. This House is a ving law, but make as little use of the legislative power as you can. It is a ngerous precedent to posterity. It is against the *Instrument of Govern-ent* to proceed to further punishment upon this business. Confine him, anish him, or do what you will."—P. 88.

"*Mr. Bampfield* made a very large and handsome speech in answer to hat Lord President, Lord Fiennes, and Lord Chief Justice [Glynn], and e rest of the merciful men had said; such as they were scarce able to reply . He proved it, that it was the mind of God to punish this offence with eath, and he could not pass his judgmment otherwise."—P. 91.

"*Colonel Cooper.* I cannot but say it is blasphemy. But admit it were orrid blasphemy, as my judgment is now involved in your vote, yet I cannot

be satisfied that the House are any way led to pass such a heinous punishment as death. I understand no such obligation upon us. That is something extreme, and it is hard to lead this House into such a judgment, as to pass sentence of death against such a person as fears God, by what we have heard.

"I know some part of the land mourns for the innocent blood already shed upon this account. I cannot say this person is innocent; yet if we take his life where God does not require it, that is a shedding of innocent blood. I fear as much a judgment upon us, if we take his blood, as they fear if we go less.

"This House may proceed to fine, imprisonment, and corporal punishment, and this in a judicial way, without preparing a Bill. In my opinion there needs no Bill. His fine will signify nothing; but he has a body. I would have you use some endeavour to suppress the growth of them in general. If you take this man's blood, you do certainly lay a foundation for them. Instead of taking away Quakerism, you establish it.

"For my part, I think, next to life, you cannot pass a greater punishment than perpetual imprisonment, where he may not spread his leprosy. If you cut out his tongue, he may write, for he writes all their books. If you cut off his right hand, he may write with his left. The other punishments will certainly answer your ends more than if you take his life, and be a better expedient to suppress that generation of them."—Pp. 97, 98.

"*Major-General Goffe.* This is a very great and weighty business, and I am much troubled to speak any thing in this business. I am sorry to see this division amongst us, but I hope it will end in amity, love, and charity. For my part, I cannot be satisfied in myself to give my consent to less than the death of this man.

"Is it not written upon every man's heart, that a blasphemer should die? No nation in the world, that have any laws, but they have a law to put a blasphemer to death. But it is said, we have no law to punish blasphemy, because the bishops are taken away. It was just to deliver us from them and their tyrannical proceedings, but I hope the law remains still. That ecclesiastical power is devolved upon you, and you have justly assumed it, and passed your vote upon it."—P. 108.

"*Major-General Kelsey.* It may be any man's case here. He knows not how to walk securely; if a man shall be punished by a law *ex post facto*. To make a law in any case to this purpose is dangerous, much more in a matter of this nature, which is so dark and difficult to know what the mind of God is in this thing. The Christians in New England, I had it from a good hand, do much wonder at the zeal of this Parliament in this case. I grant this is no argument to us, what they do; yet it may serve as well as that precedent which was urged to us from the Parliament of Burgos [*Bourdeaux*]."—P. 123.

"*Lord Whitlock.* I agree with the gentleman that spoke last, that if it be the will of God that this person should die, we ought not to spare him; but the question is, whether it is the will of God or no; whether there be a law of God. For my part, I think there is no such law.

"For us to pass sentence of death upon this person, I know neither law nor precedent for it.

"It will be of a dangerous consequence for you to make a law for punishing of an offence by death, which was not so punishable before. One Parliament may count one thing horrid blasphemy, another Parliament another thing. The word blasphemy is very comprehensive. There may a time when the word blasphemy may be as far extended as was heresy, in the case, as in Hen. VII., where a man was condemned for a heretic, because he said he did not know whether by the law of God tithes were payable or no. We ought to look for our posterity, and the danger to leave such a precedent upon your records. I am very well satisfied that the lesser punishment will be adequate enough, and save the honour of your vote and your time too; or, to satisfy those gentlemen that are for his death, you may add to your

question, that the person shall stand committed till he recant, or till the Parliament take further course for his more exemplary punishment, and this may happily give more satisfaction, as well within doors as without."—Pp. 128—131.

The numbers being 96 to 82 against the greater or capital punishment, a great deal of discussion follows as to the various merits of whipping, pillory, tongue-slitting, ear-boring, &c., which ends in a happy combination of pillory, whipping, pillory again, tongue-boring, branding, riding on a horse bare ridged, whipping again, solitary imprisonment and hard labour. It was only by compounding in this manner that the merciful party in the House succeeded in saving the poor man's life.

A debate ensues as to whether the prisoner should be allowed to speak before hearing this sentence.

The Lord Chief Justice as a lawyer thought this by no means prudent.

"If you proceed as a Judicatory, (as it seems you have implicitly voted it,) you must ask him what he can say why judgment ought not to be passed against him. It is so in all courts of judicature. Admit that he, or the devil within him should say, by what authority do you pass this judgment? What can you say then? Though you have the authority of the House of Lords united to you, yet they would never proceed in a judicial way, but according to the law. I never knew them do otherwise. This is a new case before you, and it will be a precedent."—P. 163.

"*Major-General Boteler.* If it had been in the case of death, I confess I should have given him all the liberty that might be to speak for himself. But in the lesser punishment, you need not put an excuse in his mouth."—P. 164.

"*Judge-Advocate Whalley.* I hope, if this person should come and recant, you would accept it, more than all your judgments upon him; and it will answer more your ends. His reformation, I suppose, is the end of punishment. If you be satisfied in that, you need not sentence him. I desire he may be heard."—P. 166.

The prisoner being called, what took place is thus reported:

"*Mr. Speaker* [Widdrington]. Now ten or eleven days have been spent in the debating your crimes, which are heinous. You have troubled the countries up and down, and now you have troubled the Parliament. Yet, in your sentence, mercy is mixed with judgment. It is a sentence, not of death. They desire your reformation rather than destruction.

"Nayler offered two or three times to speak, and to say he desired to know what his crimes were. He knew none. But the Speaker proceeded to pronounce the sentence, and Nayler said, as he went out—'God has given me a body; I shall willingly endure it;' or, 'I hope I shall endure it;' or, 'that God will, I hope, give me a spirit to endure it:' I did not well hear: and said further, 'The Lord lay not these things to your charge. I shall pray heartily that he may not;' or, 'I shall pray for you.'"

"*Sir John Reynolds* and others said afterwards, it was hard he should not be heard out, and he doubted some were afraid that he should recant. He doubted that was not so charitable."—Pp. 166, 167.

The House, however, had not done with the business. Repeated discussions took place as to the remission of parts of the sentence. On the 23d of December a petition being tendered, the petitioners were, by a majority of 91 to 90, ordered to be called.

"The petitioners were called in, to the number of thirty. One of them made a short speech: 'They are but a few in number that signed the petition; but such persons as have done very faithful service, and have honest

hearts for you. They are not any countenancers of wicked persons, or desirous to indulge any offences that you declare to be so; no partakers of the crime: but upon the common account of liberty found it upon our spirits to become petitioners to you in this thing, leaving it to God to direct you in it.'

"The Petition of divers peaceable and well-affected persons in and about the City of London, in the behalf of themselves and others."

"The contents were to remit the remainder of punishment to be inflicted upon James Nayler, and leave him to Gospel remedies, as the proper way to reclaim.

"*Colonel Holland.* The way to make the blessing of God upon a nation is to leave every man to the liberty of his conscience. The king sometimes published declarations to this purpose, that he would give liberty to tender consciences. If he had been ingenuous in it (as I believe he was not), I am confident we could not have stood two months before him. I say it again, it is the only means to make a nation blessed, to let every one have the free exercise of his conscience. I understand not any power the civil magistrate has to inflict censures, &c."—Pp. 216, 217.

"*Lord Lambert.* It is not the number of petitioners that should work with you. I speak not of the person before you; but of the petitioners. I know few of them, but I understand them to be very honest, godly persons, who, I am confident, disown the crime; yet think themselves obliged to bear their testimony for their liberty, &c."—P. 218.

The affair ended on this occasion by the House letting it drop, and "rising without a question."

On the 26th of December arose fresh trouble in the following letter from the Protector, who seems to have had little relish for the zeal of the Commons:

"Having taken notice of a sentence by you, given against one James Nayler, albeit we do abhor such wicked opinions and practices, we, being interested in the Government, desire to know the grounds and reasons how you proceeded herein without our consent."—P. 246.

This raised the spirit of the merciful party.

"*Major Audley.* You ought not to have denied this person to have spoken when he desired it at the bar. Were he never so wicked, you ought to give him the liberty of an Englishman. I am satisfied, that though you have passed this sentence upon him, there may be much said against it. If he had been left to the law, it had been better. I fear the danger of such a precedent. A very fierce speech he made on Nayler's behalf against the judgment, &c."—Ib.

"*Colonel Holland.* A merchant's wife told me that there was no skin left between his shoulders and his hips. It was no mock punishment. I could wish the business were ended amongst you, that the remainder of the punishment might be remitted, and that would give his Highness satisfaction."

"*Sir Christopher Pack.* I shall acquaint you with what the gaoler told me. There were but three places where the skin was any way hurt or broken, and it was no bigger than a pin's head. This gentleman is surely misinformed."—P. 247.

"*Mr. Attorney-General.* We are bound up by our own judgment. We cannot now speak against it, nor against the fact. You have asserted your judicatory power. This is the first case. It is good it were now settled. I hear his Highness plead nothing for the fellow. I think it were best first to whip him and then bring in a Bill to hang him."*—P. 249.

"*Mr. Rouse.* We should return this short answer to his Highness's letter,

* "This speaker can scarcely be serious. Perhaps he is here covertly sarcastic on this whole grave parliamentary proceeding against a not ill-designing visionary."

'We had power so to do.' I doubt not you will satisfy my Lord Protector with it. I think it altogether improper to admit any debate upon your jurisdiction."

"*Sir William Strickland.* If you arraign the jurisdiction of your Parliament, I shall desire to go home. I cannot stay to serve my country with freedom of my conscience. What can the Cavaliers say, but to deny our jurisdiction, or the sectaries abroad? I hope we shall be able to dispute and assert our jurisdiction. This is the essence and being of a Parliament. If we have such a power, let us assert it. I desire a Committee may attend his Highness, to satisfy him of the reasons of our proceedings, and that we have done nothing but what former precedents do warrant."—P. 253.

"*Lord Lambert.* I would not have you rise without a question, or adjourn this debate. I doubt this cannot so easily be laid aside as the petition was. I wish it could be laid aside with satisfaction to all parties. I desire you would adjourn this debate till to-morrow."—P. 258.

"*Colonel Markham.* If this should pass in the affirmative, you will do my Lord Protector the greatest dishonour that ever was. He does abhor the crime. I am confident he does not desire a reprieve. If he did not abhor it, for my part, I would never serve him. It will be ill news through all the three nations, to say that a letter came to us on the behalf of a blasphemer. It is an abominable thing to hear such unjust things informed to this House, as that of his whipping so hard, or his being sick. I would have the merchant's wife that reported it sent for, and whipped. I am informed it was quite otherwise. I tremble to consider it. I am confident the letter is mistaken. I desire you would be so tender of your honour as to put that question."

"*Lord Lambert.* Calmness better becomes this House. I like not these reflections. I desire the gentleman may explain himself, if any of this House have informed it."

"*Colonel Markham* stood up to justify himself, and said he reflected upon no member, but only upon the merchant's wife. He believed he that told the House of it was so informed. He honoured the Parliament and every member, &c.

"The question being put, to suspend the punishment, the House was divided by Mr. Highland: in the mean time the Speaker retired, being very sick

"*Yeas,* 59, went out; *Noes,* 113, sate."—P. 264.

The House persevered in executing its sentence, and the affair of privilege with the Protector, after much discussion, seems to have dropped; probably from the ministerial party finding the impolicy of pushing matters too far. Nayler's business, however, is repeatedly brought on by attempts at relaxation.

"*Mr. Highland* (on Dec. 30) stood up and made a long speech, how much the lives, and liberties, and estates of the people of England were concerned in our late judgment against Nayler. Better we had never been born than have taken that liberty to ourselves, to exercise such a power over the liberties of the people. We had better deny ourselves, than let such a thing pass."—P. 269.

"*Colonel Sydenham.* We live as Parliament men but for a time, but we live as Englishmen always. I would not have us be so tender of the privilege of Parliament, as to forget the liberties of Englishmen. We ought to walk *legibus, non exemplis.* Precedents are not to be followed at all times. The Long Parliament had more need to resume their power than I hope we have. Then was war, but we are now at peace I humbly lay it to the heart of every gentleman here, if the case do not much differ. I appeal to every man here.

"We have not a power here to do what we please. There is something in

the people which they always reserve to themselves, as that of their trial *per pares*, &c. I speak of a judgment beginning and ending here.

"I offer not this to the end that the judgment might be receded from, but that the good and tender people of this nation may be provided for, for the future; that it may not be drawn into precedent, to the prejudice of the good people of the nation."—Pp. 274, 275.

We have quoted rather largely from the debate on this subject, as the one most indicative of the religious zeal and temper of the times. In a future number we shall probably resume our review of this book, and be more miscellaneous in our selections.

ART. II.—*The Pelican Island and other Poems.* By James Montgomery. Longman and Co. 1827. Pp. 264.

THIS is a Poem which we fear will not be generally popular, and yet it will probably meet with some warm admirers. All whose love of choice poetry is really deep-seated, who can be content to consider a subject over and over, who delight to recur hundreds of times to an exquisite piece of description, who never forget the impression which detached beauties have made upon them, and are more grateful to an author for bright ideas than for impassioned and exciting incident or language, will prize "the Pelican Island." It is, however, much too long, and too hazardous a trial of strength. The formation of a coral reef, and the birth and death of a series of pelicans are subjects which none but a most imaginative mind would have thought of expatiating upon at all; but yet all this is by far the finest and most interesting part of the poem. When human beings are at last introduced, we look back with regret to the lovely island, its capillary architects, and the maternal birds that wage no warfare with the instincts of nature, and are tempted to wish the song had begun and closed with them. Indeed, we cannot help suspecting that Mr. Montgomery's original intention was to do no more than to sketch a picture; and that the three last cantos have been superadded for the sake of a moral. There is at least a want of force and distinctness in the impression left by the whole, which seems to infer no very determinate plan in the mind of the author. Still, in rising through the varieties of being, from the coral worm to the sage ardently seeking the blessing of acquaintance with his Creator, he has pursued a track which could not fail to lead him through scenes physically and morally interesting.

The *subject* of "the Pelican Island" was suggested by a passage in Captain Flinder's Voyage to Terra Australis, descriptive of two islands near the coast of New Holland, which appear to have been selected for ages as the breeding place of numerous flights of pelicans, and, from the number of skeletons and bones scattered about, it would seem, for the closing scene of their existence also. Upon this slight foundation Mr. Montgomery has constructed his poem; first, however, describing the creation of the island itself originally thrown up by the labours of the coral worm. The account of the progress of the reef is highly beautiful:

"Every one,
By instinct taught, performed its little task:
—To build its dwelling and its sepulchre,

From its own essence exquisitely modelled.
There breed, and die, and leave a progeny,
Still multiplied beyond the reach of numbers,
To frame new cells and tombs; then breed and die,
As all their ancestors had done; and rest,
Hermetically seal'd, each in its shrine
A statue in this temple of oblivion!
Millions of millions thus, from age to age,
With simplest skill and toil unweariable,
No moment and no movement unimprov'd,
Laid line on line, on terrace terrace spread,
To swell the heightening, brightening, gradual mound,
By marvellous structure climbing towards the day.
Each wrought alone, yet all together wrought,
Unconscious, not unworthy, instruments,
By which a hand invisible was rearing
A new creation in the silent deep.
Omnipotence wrought in them, with them, by them;
Hence what Omnipotence alone could do,
Worms did. I saw the living pile ascend,
The mausoleum of its architects,
Still dying upwards as their labours clos'd:
Slime the material, but the slime was turn'd
To adamant by their petrific touch;
Frail were their frames, ephemeral their lives,
Their masonry imperishable. All
Life's needful functions, food, exertion, rest,
By nice economy of Providence,
Were overruled to carry on the process,
Which out of water brought forth solid rock.
—Atom by atom, thus the burthen grew," &c.

his is but a brief specimen of one of the finest pieces of description we ever met with. More interesting, however, is the arrival of the first of pelicans at the island, and the beautiful picture of maternal instinct ch follows:

" There, in sweet thraldom, yet unweening why,
The patient dam, who ne'er, till now, had known
Parental instinct, brooded o'er her eggs,
Long ere she found the curious secret out
That life was hatching in their brittle shells.
Then, from a wild, rapacious bird of prey,
Tamed by the kindly process, she became
That gentlest of all living things—a mother:
Gentlest while yearning o'er her naked young,
Fiercest when stirr'd by anger to defend them.
Her mate himself, the softening pow'r confess'd,
Forgot his sloth, restrain'd his appetite,
And ranged the sky and fish'd the stream for her;
Or, when o'erwearied Nature forced her off
To shake her torpid feathers in the breeze,
Or bathe her bosom in the cooling flood,
He took her place, and felt thro' every nerve,
While the plump nestlings throbb'd against his heart,
The tenderness which makes the vulture mild.
Yea, half unwillingly his post resign'd
When, home-sick with the absence of an hour,
She hurried back, and drove him from her seat

With pecking bill and cry of fond distress,
Answer'd by him with murmurs of delight,
Whose gutturals harsh to her were love's own music.
Then, settling down, like foam upon the wave,
White, fleckering, effervescent, soon subsiding,
Her ruffled pinions smoothly she compos'd:
And while beneath the comfort of her wings
Her crowded progeny quite fill'd the nest,
The halcyon sleeps not sounder, when the wind
Is breathless, and the sea without a curl.
—Nor dreams the halcyon of serener days,
Or nights more beautiful with silent stars,
Than, in that hour, the mother pelican,
When the warm tumults of affection sunk
Into calm sleep, and dreams of what they were,
—Dreams more delicious than reality."—P. 63.

Nearly a third part of the present volume is occupied by short pieces, and these, for the most part, are both original and beautiful. Want of room alone obliges us to omit the stanzas (p. 219) beginning,

"Night is the time for rest."

The following piece is shorter:

"THE FALLING LEAF.

"Were I a trembling leaf
On yonder stately tree,
After a season, gay and brief,
Condemned to fade and flee;
I should be loth to fall
Beside the common way,
Weltering in mire, and spurn'd by all,
Till trodden down to clay.

"Nor would I choose to die
All on a bed of grass;
Where thousands of my kindred lie
And idly rot in mass.
Nor would I like to spread
My thin and wither'd face,
In *hortus siccus*, pale and dead,
A mummy of my race.

"No! on the wings of air
Might I be left to fly,
I know not and I heed not where;
A waif of earth and sky!
Or flung upon the stream,
Curl'd like a fairy-boat;
As through the changes of a dream,
To the world's end to float.

"Who that hath ever been,
Could bear to be no more?
Yet who would tread again the scene
He trod through life before?
On, with intense desire,
Man's spirit will move on:
It seems to die, yet, like Heav'n's fire,
It is not quench'd, but gone."

We hope Mr. Montgomery may be mistaken in the somewhat boding nclusion of "the Pelican island," and that this song is far from being his t. To his highly cultivated, pure and devotional mind, we are already gely indebted. He has, without the slightest symptom of wavering or :line, consecrated his high powers, from first to last, to the cause of reli-n, liberty, and virtue. He has never in any degree condescended to itate what is unworthy, either in matter or manner, in the most popular :ts of the time; but has preserved a dignified simplicity of which we ve few examples. His faults are at least *his own*, and are not con-ıptible affectations of the faults of others. If, in his religious compo-ons, we sometimes trace sentiments with which we cannot accord, enough the Moravian spirit of love is mixed with them to mitigate the sense of s difference. It is refreshing to think of such poets as James Montgo-ry, and delightful to know that neither for themselves nor others have :y laboured in vain.

RT. III.—*A Visit to the Seven Churches of Asia, with an Excursion into Pisidia, containing Remarks on the Geography and Antiquities of those Countries, a Map of the Author's Routes, and numerous Inscriptions.* By the Rev. F. V. J. Arundell, British Chaplain at Smyrna. 1828.

THE publisher informs us that Mr. Arundell, when he transmitted the anuscript of his work to England, did not feel confident that the friends to hose care he committed it, would think it fit for the public eye, and con-quently did not bestow that careful revision upon it which he would have one had he been certain that it would be published. This may serve soften the rigour of severe criticism, and we are not disposed to be over stidious in our remarks upon the appearance of a child which has been nt abroad without that minute attention to its dress which its parent might ave been inclined to bestow upon it; but without incurring the risk of eing thought too censorious, we presume we may take the liberty to hint a general way, that many MS. journals and accounts of voyages and avels, which are delightfully pleasing to the fire-side circles of the imme-iate friends of the travellers, are not calculated to afford much information r amusement to the public.

When a traveller gives the world an account of his peregrinations, we aturally conclude that he has something to tell us that we did not know efore; that he has seen and noticed things which former travellers had ither not seen or disregarded; that he has settled some disputed or uncer-in points in the geography of the places through which he has passed; ade some discoveries, or illustrated what was before known of their anti-uities; enlarged the boundaries of natural science, or at least added some-ing to our old stock: or, if none of these, that he has been a close ob-erver of the manners and habits of the people; can tell us whether any or hat improvements have been made in the state of society, and illustrate his bservations by pleasing anecdotes. We cannot say that we find Mr. Arun-ell's book abounding in any of these requisites.

During the last and the preceding centuries, it appears that it has been e custom for the consuls and chaplains of the Levant Company at Smyrna

and Constantinople to visit the country which formerly contained the Seven Churches mentioned in the Apocalypse. Almost every thing interesting in that part of the world has been described by former travellers. Smith, Ricaut, Pococke, Chandler, Tournefort, Maundrell, &c., have given very ample details, and we cannot find much information in the volume before us that may not be found in the several works of those travellers. Doubt still hangs over some subjects of importance to the geography of the western part of Asia Minor; for instance, the precise sites of Colossæ, of Apameia, Antioch of Pisidia, and Sagalassus. To these subjects the author's attention was roused by the publication of Colonel Leake's journal, but in prosecuting his journey we cannot find that he has settled any of those undecided points.

The party, consisting of the author, Mr. Hartley, a Church Missionary, a Janissary, an Armenian, (proprietor of the horses, who, by the bye, annoyed them a little on their road by frequent demands of money,) and a Greek servant of Mr. Hartley, left Smyrna, March 28, 1826. One instance is given us of improvement in the state of society in this part of the world. In 1671, Dr. Smith had been dreadfully alarmed by repeated accounts that the country was infested with bands of robbers, "who took all advantages of assaulting passengers, killing first and robbing afterwards;" he therefore thought it necessary to go with a strong guard, well armed. Our present travellers "were assured that they might travel every where free from apprehension; they therefore took with them only one double-barrelled gun and a *medicine box well filled*, as well in case of need themselves as for medical practice where the aid of the hakim might be solicited."

Their route was nearly southwards towards Ephesus, through Sedikeny and Metropolis. Nothing very remarkable attracted their attention on the first stage of their journey, except that they passed some antique remains, and crossed an open plain used not long since as a race course. When the Marquis of Sligo and other travellers were at Smyrna, this plain, two years ago, "was covered two inches deep with locusts; even the olive-trees were not spared—a most unusual occurrence, as the locust very rarely attacks the olive-leaf."

Our traveller, while at Sedikeny, heard a story, which, if true, is indeed a remarkable instance of the special interference of Providence. We do not doubt his veracity, but we may suspect that his informers were not quite accurate; and as he has already anticipated that many of his readers will be incredulous, probably he will not be disappointed.

"In the summer of 1824, when nearly 100,000 Turks encamped at Chanylee, Sedikeny was a principal thoroughfare. Several companies of soldiers had entered the village one afternoon, many of them composed of notoriously bad characters. Their chief, called the beyractar or bearer of the colours, fired by wine or rackee, sallied out in the evening, and pursuing a young woman who sought shelter in a house, knocked at the door and tried to force admittance. The owner of the house, a respectable Greek widow, opening the door, attempted mildly to dissuade him from further pursuit. The man, enraged at the escape of the girl, drew his sabre, and made, or attempted to make, a violent blow at the widow. The hand of Providence arrested the stroke; the blade snapped in two pieces before it fell on its victim. The villain paused, as if conscious of a controuling power; but presently drawing a pistol, he pointed it, pulled the trigger, but it missed fire. He drew a second pistol, and was in the act of taking aim again, when another fellow, who had accompanied him, pulled him away forcibly, saying, 'Let her alone; don't you see her time is not yet come?' Resolved upon some revenge, the

villain, though he returned the pistol to his belt, snatched up an infant child, and carried it off. Providence again interfered in behalf of innocence, and while the fellow was asleep, it was taken out of his arms by one of his own men, and restored to its parent."

Mr. Arundell appears to draw his geographical conclusions very frequently from insufficient premises. From an inscription on a pillar found at Sedikeny, which was a dedication by the city of Hyrcania to the Emperors Gallus and Volusianus, he considered that this was the site of the ancient Hyrcania, not reflecting "that this marble might be brought, like many others, from Smyrna, and that Smyrna was the head and place of assembly of the conventers, to which the city of Hyrcania belonged." *(Note by Col. Leake.)* But we shall see some other conclusions of the same nature equally unfounded.

Nothing occurred to our travellers that seems deserving of much notice on their road to Aiasaluk, the ancient Ephesus.

"A few unintelligible heaps of stones, with some mud cottages untenanted, are all the remains of the great city of the Ephesians. The busy hum of a mighty population is silent in death; even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought up the ships laden with merchandise from every country."

A detailed account of Ephesus is here given from Chandler, and a history of the city and its celebrated temple from Herodotus and other writers. The very site of this magnificent building is undetermined, after all the ingenious conjectures of modern travellers. Mr. A. cuts the gordian knot, and supposes that the entire ruins of the temple are buried beneath the soil:

"The desolation at Ephesus," our author says, "was complete. A Turk, whose shed we occupied, and a single Greek, composed the whole population, some Turcomans excepted, whose black tents were pitched among the ruins."

From Ephesus they travelled through a beautiful, picturesque country, and explored on their way the ruins of Magnesia, which Col. Leake, on strong grounds, supposes to have been what is now called Inekbazar, though Chandler and D'Anville have placed Magnesia more to the east, at Guzel Hissar. Our author, however, determines that Guzel Hissar was the ancient Tralles, with which information he greatly surprised the Bishop of Heliopolis, who resides here. This same Bishop did not impress the travellers very favourably, for "he threw down before them a large bag full of worthless copper coins of the lower empire, unsolicited; and, though the Sabbath-day, would readily have entered into a treaty for their purchase." They were, however, better pleased afterwards with the Bishop of Philadelphia, whom they found at Sairikeny, on a visitation of his diocese; for he sent one of his priests with a polite request that they would call on him. They were present at evening prayers, which, like prayers in some other places, were unintelligible from the rapidity with which they were uttered. Departing from this village, they passed in their way a Turcoman encampment, and found the people unlike those "murderous villains" who caused so much alarm to Chandler. They are described as proverbially simple, industrious, and hospitable, and rich in flocks and herds.

Passing through a bog, without any other adventure than "killing a duck

of beautiful plumage," and that too "by one of the party not particularly distinguished as a sportsman," they arrived at the ruins of Hierapolis, now called Pambouk Kaleri. The sarcophagi, of which there are great numbers, the theatre, the gymnasium, said by Col. Leake to be one of the only three gymnasia which are in a state of preservation sufficient to give any useful information on the subject of these buildings, are well described. So are the petrifying waters. Descending from these ruins, they passed into Laodicea, now called Eski Hissar, and sometimes, according to D'Anville, by a name more resembling its ancient appellation, Ladic. It is now nothing but a heap of ruins, and many of the most beautiful remains lie buried under ground, in consequence of frequent earthquakes. We have here a good account of Laodicea from Smith and Chandler, which Mr. Arundell has not enriched by any new information.

Passing on towards Khonas, they came to a small clear stream, which suddenly disappeared, "or rather appeared to issue by a subterraneous "course, from under a low hill." This our author was convinced must be the Lycus. At a village near this place they prescribed to a young woman in an advanced stage of dropsy, and did not forget to *eat the duck which they had killed.* The next morning they found their patient not *worse* for their prescription, a consolation not granted to every physician; and this circumstance extended their practice.

Some interruption which they experienced from the Aga, had almost induced them to think of leaving Khonas, and thus abandon one principal object of their journey, the search for the real site of Colossæ; but a present of a few piastres made every thing easy. They stayed and pursued their researches, found many vestiges of an ancient city, but not sufficient to satisfy them with respect to the site either of Colossæ or the Lycus. Mr. Arundell, however, felt disposed to call Khonas the Cadmus of Strabo.

With an intention of tracing the Meander to its source, the party travelled eastward along the foot of Mount Cadmus, passing by a lake called Hagee Ghioul, which Mr. Arundell felt assured could be no other than the lake Anava, mentioned by Herodotus, as lying between Colossæ and Celænæ. From this he concluded that they should find Apameia at Deenare, and pursuing his journey over a plain of desolate appearance, which reminded him of Salisbury Plain, they arrived at Deenare, which they at first decided to be the site of the ancient Apameia, situated at the confluence of the Marsyas and the Meander, and not far from the sources of the latter. But, alas the uncertainty of all human conclusions! going to a house where there were several inscriptions, the very first he saw convinced him that D'Anville, Pococke, Chandler, &c. &c., had been all mistaken; and that, instead of Apameia, this was the site of Apollonia. Second thoughts in this case did not appear to answer to the old proverb. Col. Leake has shewn that the inscription warranted no such conclusion, and Mr. Arundell afterwards acknowledges that he was mistaken. Col. Leake's observations seem to fix the site of Apameia at Deenare, on the summit of a mountain, near the sources of the Marsyas and the Meander.

Arriving at Isbarta, our author again gave way to hasty impressions, and concluded (we can hardly see on what grounds), that Isbarta was the ancient Antioch of Pisidia; but as his conjecture apparently rested solely on the supposed identity of Apollonia with Deenare, it must fall to the ground. His Frank dress and his hat had gained him the character of physician, but from necessity he was compelled to confine his prescriptions to leeches and

r. We are afraid this did not contribute to raise the character of
dical profession, which it appears has already fallen into disrepute
he time of Lucas.

n Isbarta, through a road particularly interesting, they proceeded to
n, which Mr. A. was firmly persuaded stood on the site of the ancient
ısus, situated on the indefinite limits of Phrygia and Pisidia. In this
ion we believe he was more fortunate than in some former ones,
we do not see the strength of that reasoning which appears to have
nost forcibly on his mind. Searching the various remains of antiquity
hich this place abounds, he found at length, on a pedestal sunk deep
e ground, the following letters, in the highest state of preservation:

ΗΣΑΓΑΛΑΣΣΕΩΝ
ΠΟΛΙΣ ΠΙΣ (ΙΔΙΑΣ)

ıuse the name of a town is found in an inscription, how does it
that the town itself must have been situated where that inscription is
By this reasoning, some centuries hence, London may be proved
e been at Plymouth, because an epitaph at Plymouth, recording the
of an inhabitant of London, may be all obliterated except the name of
ropolis.

n Sagalassus, the party turned back again towards the west, passing
ı a desolate country, without even a vestige of vegetation, on the bare
ous hills, "and the half moon appearing over them, just at the
ıt seemed a type of the withering and blasting influence of the Turkish
ıt over these once Christian countries." They arrived at a handsome
ı town called Bourdour, surrounded by beautiful gardens and rich
ds. Here they met with a slave proprietor conducting about a
nales and females to Constantinople. Mr. Arundell remarks, that

traffic in human flesh is in any shape so revolting to the feelings of
lishman, that he can scarcely think of it without indignation, and yet,
l, the slave of a Turk has many advantages of situation above that of a
ın. I must be understood to mean slaves, such as those we saw at
ur, professing the same faith. Like the year of jubilee among the
he seventh year releases the captive, and the purchase is always made
ıat express condition—a condition also enforced by the Koran."

ıout being able to determine satisfactorily either the site of Colossæ
sources of the Meander, or without meeting with any thing that
s notice, they returned through Khonas, took a north-westerly direc-
nd passed through Denzli and Balladan till they came to Philadelphia,
ılled Allah Sher. Here they called upon the Bishop whom they had
seen at Sairikeny, accompanied him to the church, and "could not
edding tears at contrasting this unmeaning mummery with the pure
ı of primitive times, which probably had been offered on the very
the present church." Nothing more is noticed here worthy of
, except that the Philadelphians are a civil people, that they "saw
ıer of turtle doves on the roofs of the houses, and that the storks
l possession of the walls of the city;" that the number of Turks and
in the city is nearly equal, and that the Greek population is increasing,
ıe other is declining.

arriving at Sardis, the ancient capital of Lydia, they found it con-
ınly of a few mud huts, inhabited by Turkish herdsmen; and the
ımbers of the Christian church, two Greek servants, one of whom
plains of, as not having shewn a very Christian spirit in refusing to

take charge of a letter for him. Some remains of antiquity, some columns of the temple of Cybele, of the church of the Panagia, the theatre, and the supposed house of Crœsus, are described, and an account of Sardis is given from Chandler.

From Sardis they passed through Marmora to Thyatira, which they found a large place abounding with shops. An account of the town is copied from Smith. They proceeded then to Magnesia, having been amused on their road by the horsemanship of some Turks, and the fall of a poor black, whose horse threw him into a deep ditch; *but he did not mind it.* From thence they returned to Smyrna on the 28th of April. Thus ends our author's first journey, in which we confess we have not been able to find many things which can either excite interest or give information.

We shall not follow our author with equal minuteness through his second journey, which he commenced on the 5th of September. He pursued a somewhat different route through Baindir, Tripolis, Deenare, and so home again by Pergamus. He was as easily convinced of his mistake, with respect to the site of Apameia, on this second journey, as he had fallen hastily into it on his first. Still the main objects of his travels, the precise sites of Colossæ, Antioch of Pisidia, and Sagalassus, remain in as much obsurity as if Mr. Arundell had kept himself quiet at Smyrna. The book is, however, written in a pleasant, easy style. This commendation we can justly afford him, though we cannot say that science is indebted to him for many new discoveries.

ART. IV.—*Illustrations of Anglo-Saxon Poetry.* By John Josias Conybeare, M. A., &c. Edited, together with additional Notes, Introductory Notices, &c., by his Brother, William Daniel Conybeare, M. A., &c. London.

(Continued from p. 316.)

THE religious works are not now extant which the decrees of the councils of Tours, Rheims, Mayence, &c., directed to be compiled in the Romance,—a dialect formed obviously from the Latin, and in different degrees of purity, but in the end divided into two principal sections;—the Southern French or Provençal;—and the North or Norman French, which has in the end swallowed up its rival.

The remains of the Provençal or Troubadour dialect have not till lately been cultivated as they deserve, but the earliest specimens of note are religious. One of the most curious preserves the remembrance of a very ancient practice in the Gallican Church. Its ritual formerly enjoined the reading of the lives of the saints during mass on their respective days. This practice was in later times suspended, and the lives were only read at evening prayers. But it appears that, for a long time, the lives and acts of such as are mentioned in the New Testament continued to be delivered in the chancel. The piece to which we allude is probably of the eleventh century, and is entitled the "Planch de Sant Esteve." In it the passages from the Acts of the Apostles referring to St. Stephen are introduced in the Vulgate Latin, and placed between passages of metrical translation or paraphrase in the popular tongue, for the scriptural instruction of the hearers.

The principal religious pieces in this language which have hitherto been published, are those of the Vaudois, which we may, perhaps, hereafter no-

tice more particularly, eminently curious as they are, as evincing the high antiquity of the separation in discipline and doctrine from the Papal Church, maintained by these religious professors. The principal piece, "La Nobla Leyczon," contains an abridged history of the New Testament; and there is, it appears, in existence, at Grenoble, a MS. translation of the whole New Testament in this dialect.

The language of Provence was not merely connected with disaffection to the Church of Rome by its adaptation to the purposes of heretical poetry, but the gayer effusions of its rhymers were equally prone to offend by irreverent freedoms and keen satires. The animosity occasioned by these earliest attempts, on the part of vernacular literature, to direct popular opinion freely and openly against priestly usurpation, no doubt animated the zeal with which the crafty policy of the church was combined with the interests of the temporal authorities, to subjugate or destroy the unfortunate population of those countries in the South of France, where the opinions of the Albigenses were said to have become most prevalent.

In the Norman French, the remains of religious works, and their influence in fixing and forming the language to literary purposes, are numerous and unquestionable. Before William the Conqueror, Thibaud de Vernon had formed many metrical histories or chronicles of the Saints, and in King Stephen's reign we may particularly notice a version of the Proverbs of Solomon, made at the instance of a lady. From the earliest period of the language, French versions of the rituals from the Latin, and of the historical parts of the Bible, were universal. The latter were selected with the usual motive of attracting the multitude, and often assumed a garb like that of the tales of chivalry; such, for instance, as a collection in MS. now in the British Museum, called "Plusieurs Battailes des Roys d' Israel encontre les Philistiennes," in which the compiler seems to have run into a predicament specially avoided, it is said, by another translator for warlike hearers, who left out this part of the scriptural history, lest it should inflame the already too strong propensity of his readers or auditors to combativeness.

It would be endless to enumerate the sermons, versified portions of scripture, of the ritual, of devotional hymns, and more especially of the lives and principal actions of the Saints, written in the earliest periods of the Northern French language. These are obviously intended (and often expressly so mentioned) to form the Sunday reading or instruction of the people, in opposition to lighter subjects for week days. But their authors are frequent in their complaints, that the old tales had still a charm superior for the populace; owing, perhaps these worthy ecclesiastics might have been told, in some measure to their own over-exertion to please. As, for instance, the author of the metrical life of St. Josaphat, after labouring through 2900 verses of laudatory matter, expresses himself mortified and surprised at the reflection, that after all, perhaps, his audience would have liked better their own tale of Roland; nay, that perhaps the battles of the twelve peers would sound more pleasantly than his laborious exposition of the Passion of Christ.

In 1210, Peter Comestor's Historia Scholastica, a breviary of the Old and New Testament, with expositions from Josephus and Pagan writers, compiled about 1175, was translated into French; the same book being also translated soon after into German. Manuscripts of this work are so numerous, as to afford the most ample proof of its popular diffusion, and to a late period; there being a most splendid MS. in existence, written for the use of our Edward IV.

The older legends and hymns which had been composed in the rudest state of the language were continually retouched. A version of the Old Testament from Genesis to Hezekiah, by being written in rhyme and easy to be sung, became extremely popular, and produced the desired effect. These versions were placed in every situation likely to suit popular convenience. Among the royal MSS. of France is one of the compilations of religious tracts, &c., which was formed by the confessors of Philip in 1279, and was ordered by the Queen Isabel to be placed in the church of St. Innocents at Paris, for the use of its frequenters.

In fact, almost all that was executed in these ages of a literary character, was the work of ecclesiastics; and even many of those subjects which would be thought the furthest removed from their immediate pursuits, equally owed their extension and preservation to the same sources. In every convent of importance, particular provision was made for the multiplication of books; a part of the building, under the name of the scriptorium, being set apart for the purpose. Thither alone could he who wanted a book resort, as to the only bookmaking and bookselling establishments. Many foundations were expressly established for the purpose; as at Bury St. Edmunds the scriptorium was endowed with two mills. St. Swithin, at Winchester, had the tithes of a rectory appropriated "ad libros transcribendos." Nigel, in 1180, gave the monks of Ely two churches "ad libros faciendos." Some of the compilations obviously made in these establishments for popular use, are curious illustrations of the policy by which sacred things and pieces of useful information were blended with matter of mere amusement; it being an obvious policy to maintain a command of the feelings of the people, even in their gay moments, with a view to using it on more serious topics. One of these was lately by our side—a folio volume combining poetical versions and paraphrases of scriptural history, hymns, political and moral exhortations, fabliaux or tales, legends of saints, a bestiarius, short romances, &c. &c.

Situated as Spain was, it is not to be expected that we should find similar effects of the endeavours to reclaim a heathenish or frivolous population. Her contest with unbelievers was one of the sword and not of the pen, and her position gave an exalted and warlike character to her early school of poetry. But here, too, the next poet in antiquity to the author of the Cid is Berceo, whose poetry is all religious or devotional, and it is obvious from the usual commencement of his pieces that they were intended for popular recitation.

Alphonso the Wise (who died in 1284) devoted great pains to fixing and refining the Spanish tongue, and by his orders the Bible was translated into it, and a paraphrase of the scriptural history was made for popular use.

We find among the Anglo-Saxons the same influence on the extension and adaptation of the language, arising from religious motives; and history has preserved at least one striking instance of the zeal and piety of an ecclesiastic, in adapting himself and his instruction to the habits and capacity of the populace whom he wished to instruct. Aldhelm (a bishop at the commencement of the eighth century) was the author of many works of a theological character. His *Canciones Saxonicæ* were very popular, and Alfred mentions one of them as continuing to be sung two hundred years after. To attract attention from a semi-barbarous people, the good bishop would station himself on a bridge, or by the public highway, and by his skill in singing draw the crowd around him; and having thus cultivated their favour, would embrace the favourable opportunity to improve their

nd tastes. Kindred arts were also resorted to for the same purpose. the teachers of Wolstan, Bishop of Worcester, in the tenth century, ourse to a more simple device to entice his pupils by means of their y into literary pursuits; making use for this purpose of a Psalter ramentary, whose capital letters he had most richly *gilt and illumi-*

great Alfred, who commemorates the policy and zeal of Aldhelm, applauded the diligent cultivation and improvement of the vernacular as the only sure road to enlighten, instruct, and ameliorate the con- of his people. His endeavours towards this end are well known. rtions could be accomplished only through the ecclesiastical institu- He accordingly required the establishment of a school in every con- d bishop's seat, to which every freeholder of two hides was required his children. He himself translated a laborious and (according to nion of the times) useful work of religious edification—Gregory's es, in 116 folio pages, containing the lives and miraculous doings of nts; and he was engaged at his death in a more useful work, that of ing part of the Scriptures, in which he was followed by Œlfric the hop, who translated and adapted to the use of his contemporaries arts of the Holy Scriptures, and was also the author of several ho-

slations of portions of the Scriptures into the Anglo-Saxon are indeed us; and the earliest remains (for we have seen no sufficient reason bting that all the pieces which bear the name of Cœdmon belong to t of that name, commemorated by Bede as a monk of Whitby, who 680) are hymns and poetical paraphrases of biblical history. Bede ns Cœdmon as a sort of founder of a school of devotional and reli- oetry, and one who had many imitators. He himself, among other igable labours, was engaged at his death (in 735) in translating the of St. John, and in the same century all the four Gospels were com- in an interlineary version by Aldred, a priest. When it is considered, at almost all the other remains of the literature of the Anglo-Saxon ch as the Saxon Chronicle and the works of Bede, belong entirely, e their origin, formation, and preservation, to ecclesiastical institu- we shall not be thought to overrate the obligations which we ought to rledge to the piety and (if it must be so) the superstitions of the ve- confessors of the Christian Church.

later age too, when the modern English language was in the progress ioning itself out of an intermixture of the ancient Saxon with the ashionable Norman French, the same assistance was derived from the ty of adapting scriptural and religious instruction to the capacity of er orders. Many of the French popular works were for this purpose ted; such as paraphrases of the gospel history, lives of the saints, es, hymns, psalters, and metrical histories of the festivals throughout ir; in which appear all sorts of progression in the formation of the and the alphabetic characters. In some, however, the language g due allowance for uncertain orthography) assumes a character not oved from perfect English, as in a piece (of the twelfth century) en- he "Visions of St. Paul, won [when] he was rapt into Paradys," is one of the works avowedly composed for *Sunday use* in the churches. may, perhaps, be allowed to quote a few lines as a specimen of the ge:

" Lusteneth Lordynges leof and dere,
Ye that wolen *of the Sonday* here:
The Sonday a day hit is
That angels and archangels joyn I wis
More in that ilke day
Than any odur [other]."

We have often felt surprise that the Anglo-Saxon tongue, so venerable and so dear as it ought to be to all the lovers of ancient English literature, should be so little cultivated; should in fact, perhaps, be less cultivated in the present age of inquiry and thirst after antiquarian pursuits, than it was in the last century. We have, to be sure, magnificent collections mouldering in our university libraries, and we have Anglo-Saxon professors, but they do marvellously little, and leave the elucidation of what ought to be their special office to the private investigations of such laborious writers as Sharon Turner, who, unfortunately, by the inelegance of his style and the narrowness of his views (common to most self-taught scholars) has not contributed much to entice the student into the depths of Anglo-Saxon literature. We have not, we are ashamed to say, even a dictionary of the language within the reach and suited to the purposes of a general student.

If this want, and that of a better grammar than those which are now accessible, were supplied, the difficulty would be very trifling in the way of any Englishman's acquiring a general acquaintance with the native tongue of his forefathers, which still forms the basis of his own.

The volume before us owes its origin to the preparations made by Mr. Conybeare, the late professor of Anglo-Saxon at Oxford, for publication of some of the results of his studies. However characteristic of the pious and amiable mind of the author we may consider the immediate design of the publication, which was that of providing funds for erecting a school in the village where his clerical duties lay, we cannot but think it a reproach to the university that the result of the studies for which its professor was so peculiarly qualified, and of the eminent advantages which her libraries and endowments placed within his reach, should only find their way or be known to the public by fugitive papers in the British Bibliographer, the transactions of the Society of Antiquaries, or by fragments arranged after retirement to other pursuits, and at last left to the accident of finding in the kindred taste and brotherly affection of Mr. W. D. Conybeare an appropriate editor and collector. The volume, however, before us (cramped as it is in its arrangement and design by the anxiety of its Editor not to interfere with the textual integrity of any of his brother's papers) is highly interesting, and very useful as a guide to the study of Anglo-Saxon poetry. With it, the Saxon Chronicle, and two or three other works not difficult of access, the student will have sufficient materials to prosecute his pursuits to a very considerable extent—perhaps far enough to answer all practical purposes.

The contents of the volume are introductory essays on the poetry, and particularly the metres, of the Anglo-Saxons, with remarks on those of the other Teutonic, the Icelandic, and Celtic, nations; after which follows an arranged catalogue of all the extant remains of Anglo-Saxon poetry, with some specimens not noticed in the body of the work. Then follow extracts, specimens, and translations, designed for illustrations of Anglo-Saxon poetry, which were completed for the press by the late Professor, comprising the hymns of Cædmon and Bede, the noble heroic poem of Beowulf, and

the curious lay now first published from the Exeter MS. called "the Song of the Traveller." The remainder of the volume is occupied by an Appendix, which owes its arrangement and compilation to the Editor, and consists of materials not arranged by the Professor, but intended for the work, and in part published by him in other forms. This portion of the volume contains, 1. The Battle of Finsborough. 2. Specimens from pieces to which we have before alluded as bearing the name of Cœdmon, and by some supposed (we think without foundation) to be the work of a different person of that name from the Cœdmon of Bede. These consist of the speech of Satan, a description of the deluge, and another of the overthrow of the Egyptians in the Red Sea. The translations given have considerable poetic merit, but would perhaps be both more interesting and useful if given with more close adherence both to the words and measure of the original. The speech of Satan is curious from its resemblance in many parts, and in its general scope, to the parallel passage in Milton. The probability is, that a species of drama or mystery on the subject has been current from the earliest age, and has had its influence upon, and been more or less varied or paraphrased by, many successive writers, who thus preserve a degree of similarity not to be distinctly accounted for by reference to any one immediate common original. 3. We have next a series of specimens, chiefly on religious subjects, from the highly curious MS. given by Bishop Leofric to the Cathedral of Exeter, about the time of the Norman conquest, and still preserved. 4. The volume proceeds with selections from King Alfred's metrical paraphrase of the poetical portion of Boethius, "De Consolatione Philosophiæ;" and, 5, concludes with extracts from a Norman Saxon poem on death, presenting a specimen of our language and poetry at the latest period at which they could be fairly called Saxon.

CRITICAL NOTICES.

ART. V.— *Simon de Nantua, ou le Marchand Forain. Par M. L. P. de Jussieu. Ouvrage qui a obtenu le prix fondé par un Anonyme, en faveur du meilleur livre destiné à servir de lecture aux habitans des villes et des compagnes.* Paris.

AT the instigation of an unknown benefactor, the "Société pour l' Instruction élémentaire," some time ago offered a reward of a thousand francs to the writer of the best elementary book, "wherein should be developed with simplicity, precision, and judgment, the principles of the Christian religion, of morality, and of social conduct: which should furnish a directory for the conduct of men in all conditions of life, and give instruction respecting the relative duties of parents, children, husbands, citizens, subjects, masters, and servants—which should demonstrate the happiness resulting from the fulfilment of these duties—should farther shew the advantages to France of upholding the *sacred principle of legitimacy*, and the blessings of the constitutional charter; and imbue the people's minds with a sense of the necessity of submission to the laws, in order that the blessings of liberty and property might be universally enjoyed."

To fulfil this brief, simple, and laudable object, (which it was farther stipulated must be accomplished, if at all, in the compass of two hundred and fifty pages,) Simon de Nantua was written and approved. Its author obtained the Society's prize, and dedicated his book to the Duke de Rochefoucauld. Thus ushered into the world, under the auspices of some of the greatest men in France, especially bearing the official testimony to its merits of the Abbé Gaul-

tier and the Baron de Gerando, this tale has passed through four or five editions.

We venerate so much the benevolent aims of those excellent characters who, as members of society at large, and as associated in supporting many good institutions, have, it is hoped, done much for the benefit of France, that it is in no unfriendly spirit we would presume to find fault with one of their productions. We are inclined to think, however, that haste, vagueness, and a spirit of ostentatious liberality, are likely in more cases than one to rob them of the proper fruits of benevolent exertion; and that they rely too confidently upon their abstract intentions and the power of doing good which money and station in life have conferred upon them; while they take too little pains to ascertain the real nature, the real wants, and the most effectual means of relieving the beings they wish to serve. The very terms of the invitation we have transcribed, demonstrate this. What man, or what set of men, ever before dreamt of including so many and such different objects, and expected to have them satisfactorily and popularly treated in a book of the dimensions prescribed? Again, when it comes to execution, what penetrating intellect could look forward to the time when the shallow and common-place morality of Simon de Nantua should be thoroughly investigated, without some trembling? These are dangerous subjects for superficial handling, and our "Library of Useful Knowledge" is teaching the wholesome lesson of present abstinence, while it prepares the mind to receive strong aliment hereafter. This, always supposing the previous blessing of a sound education, an education based on the foundation which God has laid, and proceeding at every step with an honest faithfulness towards the nature and revelation he has given us, is the likely way to do good; but because it is so, one is sorry to see a society of philanthropists closing their minds to what experience has so often taught, and calculating on the good effect of sending among the people a book which, if it serves any purpose at all, can only do so while childish and superficial argument is tolerated. "Have the people received it?" is a question we should like to have answered. Our English grown children, we are persuaded, would reject the morsel with disgust. *They* are, indeed, too credulous, too ready to believe, all that is told them for Scripture; but we honour that ready acknowledgment of what is divine, that unquestioning self-condemnation which they are generally ready to bestow on themselves, when conscience is appealed to, and a scriptural command produced. On the other hand, clever, conceited individuals, who have made their way in the world, and therefore profess to have discovered the only way of wisdom; whose instruction and charity wound their best feelings, and whose morality is all of the selfish and interested kind, will make no converts among them, and will be repulsed with an indignation in which we cannot but participate. On this account, Pestalozzi's Tale of Leonard and Gertrude, were it a little abridged and altered on points foreign to our national habits, would be, we think, eminently popular in this country. It would have been well had M. Jussieu enabled himself, like Pestalozzi, to say, "I have been careful never to set down my own opinions, instead of what I have seen and heard *the people themselves* feel, judge, say, and attempt." Whether, so experienced, he would have procured himself the approbation of his learned and refined judges, however, is doubtful; and we greatly fear the abounding love of the artificial, which has taken place of true mental simplicity in France, might have presented obstacles to his success in a popular point of view; but he would have earned himself much honour from an attempt to put morality and religion upon a more hopeful footing. Nothing can present to our minds a more complete contrast than the wordy exhortations of Simon de Nantua and the simple, striking lessons of Leonard and Gertrude. In the latter, inward peace and happiness are *inferred* from perseverance in well-doing. In the former, every virtue has its price. Instead of a generous, lofty morality, which has its foundation in love, we are brought down to the level of selfish calculation.

Simon de Nantua himself, the hero of the French piece, is a character perfectly well adapted to the part he has to play. He is a travelling merchant, a *knowing* man, one who has picked up a great deal of worldly wisdom, and thinks himself privileged to harangue the whole country on folly and superstition, on vaccination and education, on paying the taxes and on believing in ghosts, on loyalty and economy, industry and slothfulness, drunkenness, gaming, and cruelty to animals. Nothing comes amiss to M. Simon; and so successful is he, that, contrary to the experience of all preachers, whatever he tells the people ought

ɔne, *is* done directly. His audi so surprised too, so touched by eals, that it is quite affecting; :m never to have known what ı sense meant till he kindly in- them: he deals about his tru- ith irresistible power, and the ronder, turn pale, and are con- Thus "Simon de Nantua dé- que la propreté ne coûte rien," arangue le peuple, sur la néces- ɔayer exactement les impôts"— : de corps et d' âme à la Fête du ' trouve l' occasion de dire de choses au sujet de la garde na- '&c.,&c.—he does, in short, won- he book, in truth, is very poor point of view, and we cannot ent the Society on its disposal housand livres. A second part we believe, appeared, though ed. It is painful to speak dis- gly of benevolent endeavours to , but the individuals who put mon de Nantua as a pattern- ave laid themselves open to re- r teaching the people a selfish ested morality, which it is but rent is wanting in almost every hat could recommend it to a lover of the human race. It is actured with that spirit of os- s protection and patronage of ally ignorant, which, while it y be mingled with a desire to happiness, does not keep dis- view a common origin, a com- , and a common destiny; which the poor *as* poor, and not as irs of immortality. Many En- ters have fallen into this error; wonder; for too many write giving themselves opportunity the people for whom they la- ithout a fair attempt to investi- best ways of making instruction ; perhaps it ought to be said, regarding what they have to her in the light of *help* than teaching; without, in short, to remember that there can be like mutual advantage in their se, or that what the rich may n the poor is a consideration to at of. And yet these are very matters, and should be seri- l to heart.

is deeply interested in the pre- ent of mind of those who pro- her ministers. She requires a n of humility, a submission to taught by nature and written in of God; she is at war with d invidious comparisons, the result of a corrupted state of society; she would have us "ready to distribute, willing to communicate;" but we must also remember, that we have nothing to give but what we have received.

ART. VI.—*Oriental Fragments.* By Maria Hack. Harvey and Darton. Pp. 140.

THIS is an interesting little volume, and is to be valued, as all publications are which either throw light on scripture difficulties or add to our pleasurable associations with scripture beauties. It may have the effect of awakening the attention of some indolent readers, both young and old, and of making them feel the force and meaning of some of those scripture expressions, familiar as "household words," which are often read without even an attempt to comprehend them. The Fragments are only twenty-four in number, but the passages explained and illustrated are many; and we doubt not that even upon this small volume much research and diligence have been bestowed. It is a specimen of what may be done with perfect safety by those who seek with watchful interest for whatever facts or observations may in the course of reading be gathered in for the elucidation of *minor* scripture difficulties, and will be a valuable addition to our juvenile libraries.

ART. VII.—*A Letter to a Clergyman, on the peculiar Tenets of the present Day.* By R. Bransby Cooper, Esq., M. P.

A Vindication of the Sentiments contained in "A Letter to a Clergyman," &c., in Answer to the Letters of the Rev. Mr. Whish, which were intended as a Reply to that Publication; comprising a more ample Discussion of various important Subjects which have given rise to Controversy in the Church. By the Same.

THESE are farther parts of the interminable controversy which has so long raged in the bosom of the English Establishment. The intelligent and observant Dissenter cannot avoid remarking how completely futile have been the efforts of the Fathers of that church to produce uniformity in religious opinion. Every such controversy proves that, however desirous the combatants may be to discover and disseminate the truth, they are in no respect privileged above

the Dissenter from that church, in the means which they possess of arriving at it.

We have examined with attention the two works placed at the head of this article, and though not inclined to occupy much space with a controversy in which our readers are likely to take only a secondary interest, we are disposed to attach no mean importance to such discussions, and confidently to expect that they will hasten the approach of reformation, that "consummation devoutly to be wished."

The fact is undeniably this, that a majority of the cultivated classes who frequent the Established Churches, have out-grown the *Creeds*, *Articles*, and *Homilies* which were drawn up at the Reformation. Let the ecclesiastical heads agree upon a revision of the articles to-morrow, and the influential part of the laity, as well as the more cultivated of the clergy, would most cordially sympathize in such amendment. If our memory do not betray us, it was said by a senator himself, the son of a Bishop, no long time since, in his place in Parliament, "The time is come when the Church of England should revise her Articles." We would suggest, that the time is come when Christians should disdain to refer to any standards but the Scriptures. And till that time come, they who would fight under the church's banner, must very often be reduced to the sad necessity of defending the words of man's wisdom against their own better judgment, and to clog the inquiry into the substance of Christian truth by the additional and irrelevant question, What did Cranmer, what did Jewel, or some other great light, determine and write upon the subject? We mean not to undervalue such men. We would defend their principles and character as *Protestant Reformers*, who never *dreamt* that their remote posterity would consider their words of authority scarcely, if at all, inferior to that of the apostles and evangelists, and place them as gods in the temple of religious truth.

Mr. Cooper is in his theological opinions attached to the *Arminian* party. His antagonists teach a doctrine very similar to *Calvinism*, although they agree in reprobating the application of the name Calvinists to them. As we deem the former system nearer to pure and undefiled religion, more consonant with the Divine benevolence, and with the uncorrupted dictates of the human heart, we may be expected to sympathize in a great degree with Mr. Cooper; but we cannot approve of the spirit which, perhaps unconsciously, he occasionally displays towards Calvin and his followers. On the contrary, we regard the sentiment which occupies a place in the margin of the Vindication,* as altogether discreditable to his judgment, and as too close an imitation of the worst methods that have ever been employed in theological warfare: "For my own part, I will not scruple to express my belief that Calvin was under the influence of the arch enemy of mankind, instead of the Spirit of God; who, taking advantage of his vanity and presumption as the founder of a sect, led him step by step into a maze of error and delusion, that he might counteract the good effects of a Reformation which would have been otherwise fatal to his kingdom on earth."

The *hindrance* which prevents an amicable adjustment of the disputes which have been so long carried on by Churchmen, is clearly owing to the introduction of a foreign source of religious truth. The Unitarian Christian is anxious only to know the doctrine of the Bible, interpreted by enlightened reason; but the member of Cranmer's church has the additional inquiry, What say the Articles, what say the Homilies? The latter of these are indeed liberally disposed of in the *Vindication*, p. 71: "To suppose that the Homilies are to be put on the same footing with the Scriptures, and that every passage and expression in them is to require our assent and belief, would be to place the members of the Church of England in a state of Jewish thraldom, rather than of Christian freedom." Now change the word *Homilies* for the Thirty-nine Articles, as may in fairness be done, and we are presented with a proposition no less correct and valuable, which will, however, scarcely receive our author's approbation; for he thus writes, in the "Letter to a Clergyman:"† "So far as the Articles of our church can be proved to be consistent with the Word of God, *I am bound by their authority*; but whenever they contain expressions of dubious import, I am compelled to interpret them to the best of my judgment on a comparison with that holy standard, and it is *my invariable rule* to explain the article by scripture, and not scripture by the article." Our author will admit that many do not follow this excellent rule; and besides, how much more easy and simple would be the interpretation of

* Page 328. † Page 29.

cripture without reference to any *mere uman formulary!* And till this obvious nd only just mode of interpretation be dopted, the Calvinistic and Arminian arties in the church may continue to rangle about the opinions of the English Reformers, while no additional ight is thrown by them on the far more mportant question, What did *our Saviour* and his *holy apostles* inculcate?

Mr. Cooper seems quite satisfied with he church's doctrine respecting "A TRIUNE GOD,"* a notion which he may ave been brought up from early life to elieve.† We know that he *will* find a tatement of this doctrine in the *Articles*, and "*he holds himself bound by their uthority;*" but of that doctrine in the writings of evangelists and apostles, he an find no trace. We doubt not that his earliest and truly religious feelings re associated with those *invocations*, to which he will find no parallel in the Bible. Would that he may reconsider the proper sources of religious truth, discard from his mind the prejudices of his education, and experience the full force of his own admission, "There is one foundation only which can be laid for faith and practice, and *that is in Christ Jesus*"! Then he may come to see that the mischief which has already resulted, would be only continued in another form by the formation of a new standard for uniformity of doctrine;‡ and his proposal may be rendered unnecessary, for "*the church to be restored to her ancient rights, allowed to meet again in convocation, and to consult for her own interests in particular, and for those of the Christian religion in general*"!

ART. VIII.—*A Letter to the Right Hon. Robert Peel, on the Subject of the London University.* By Christianus. London, 1828.

WE should not be surprised if the project here proposed of setting up a rival London University in the church interest should be adopted. So the instruction of the poor was opposed and reviled, till it was found that it could not be stemmed, and then our ecclesiastics became very eager about "National Schools." A similar process may be observed in other institutions. We can only rejoice in the promotion of knowledge, from whatever motives it proceeds. We really cannot see how moral or religious discipline or instruction for any important practical purpose could be enforced in such a voluntary institution as the London University. Without a charter giving any legal power of enforcing discipline, and without residence within the walls, (which it is obvious would in a metropolis be only creating mischief,) how can reliance be placed on any other than personal character and parental guardianship? Christianus (if he succeeds in persuading Government and the Church to embark in the attempt to place instruction within the reach of London residents) may get advantages and powers for *his* institution, which it is useless to upbraid the present London University (we wish it called itself a *College* instead of this high-sounding name of misdescription) with not possessing. But we would ask Christianus what this outcry really means: whether it is meant seriously to be asserted that Cambridge and Oxford exercise any active influence over the religious habits and discipline of the minds assembled within their walls; and whether all which can be done is not to furnish the means of knowledge to those whose interests or right principles lead them to desire it? In this view, the only objection to the London University is, that those who want to study *divinity* will not find it *there*. The consequence will be, that the University will be resorted to for what it *does* teach, and other sources will be visited for what it does *not* furnish.

ART. IX.—*Narrative of an Attempt to reach the North Pole, by means of Travelling over the Ice in Sledge-boats, in* 1827. By Captain Parry. 4to. 2*l.* 2*s.*

IF the object of sending out Captain Parry on such errands as his last book commemorates, be to make big books about nothing, for his and Mr. Murray's profit, it had better be so announced at once; and it would be worth while for the public to compound in some way for exemption from these predatory quartos. If journeys over the ice (which end in findlug out that moving on is moving backward, and that the ships could have got without trouble further than the boats could get with a great deal) are to go on at public expense, we ought to be told the result, as we might be, in a column of a newspaper or in a twopenny pamphlet; instead of a monopoly being established by authority in favour of the

* Vindication, p. 183.
† Letter, p. 7.
‡ Vindication, p. 416.

Captain and his booksellers, for selling the commodity for which the public money has paid, at a price and in a form which make all parties appear not only ridiculous, but somewhat too sharp in the promotion of their pecuniary interests.

ART. X.—*The Country Minister; a Poem, in Seven Cantos: containing the First and Second Parts of the Original Work: with additional Poems and Notes.* By J. Brettell. 2d Edit. 1827.

WE have before noticed the first portions of this work. The two parts of "The Country Minister," are now reprinted in one volume, with the addition of several minor pieces, chiefly translations. We are glad to mark the proof of public approbation which the demand for this Second Edition implies. The smaller pieces will be read with pleasure.

ART. XI.—*The Character and Office of Melchizedek, as a Type of Christ, considered, in a Discourse, delivered before the Sussex Unitarian Association.* By Russell Scott. London. 1827.

WE can with pleasure recommend this discourse as a judicious commentary on passages of scripture, the figurative form of which has been much abused to the purposes of religious mystification.

ART. XII.—*The Unity and Placability of God: a Sermon, preached at the Chapel in Hanover Square, Newcastle-upon-Tyne, March* 16, 1828, *previous to a Collection for the British and Foreign Unitarian Association.* By William Turner. 1828.

SELECTING for his text Isaiah viii. 20, "To the law and to the testimony; if they speak not according to this word, it is because there is no truth in them;" the highly respected preacher takes the opportunity, in advocating the interests of the Association, to invite his hearers "to a more particular recollection of those views of the Christian doctrine by which we are as yet distinguished from the generality of our fellow-christians." That the review is temperately and ably executed, our readers are too conversant with Mr. Turner's opinions and writings to doubt; and we can only refer them for fresh gratification to this new proof of his well-directed zeal for the promotion of Christian truth.

ART. XIII.—*Protestant Securities suggested, in an Appeal to the Clerical Members of the University of Oxford.* By the Right Hon. R. Wilmot Horton, M. P. London. 1828.

MR. HORTON is a zealous advocate for concession to the Catholic Claims. Carefully bringing together in an appendix the leading argument in the speeches of all the great Statesmen who have lately debated the question, and their professions of desire to relieve the claimants, if secure in the important particular, he directs his attention to that precise point. This assumes, of course, that the orators in question are honest on the subject, and that the popular arguments which they put forward are those which really actuate their minds. Finding that the grand objection has always been directed against the policy of allowing Catholics to legislate in an assembly where the rights and interests of a Protestant establishment are almost inviolable principles, he proposes "the enactment of a legal disqualification in the statute intended to relieve the Roman Catholic from his disabilities, such disqualification to prevent him from voting on any measure affecting the interests either of the united Church of England and Ireland, or of the Church of Scotland." The detail of the plan would be, to form two lists of the members, that of the Catholics and that of the Protestants, and to refer every measure, in any way connected with religious matters, to a committee of religion, which should decide whether it was one in which, in future stages, the Catholic members could take any part.

We fear Mr. Horton attributes more virtues to his remedy than it will be admitted by any one else to possess. The Catholic demagogue, who only wants an access to power, might care very little about any disqualification of the sort; but the friends of religious liberty would grieve to see a still more marked and permanent character given to religious peculiarities which the State alone creates and perpetuates; and the steady Anti-Catholic will soon shew Mr. Horton, that, if beaten from one position, he has another to take up, and that the reasons which a man chooses to avow and place in the fore ground, are not always those which are most influential on his actions.

OCCASIONAL CORRESPONDENCE.

On the Want of Juvenile Publications.

To the Editor.

SIR,

I AM struck by the inquiries which M. S. has made through the Repository respecting Unitarian religious stories for children. It seems to me that the difficulty experienced must chiefly originate from the circumstance of few writers of these stories having broadly avowed themselves Unitarians, or put their pieces under the special protection of the Unitarian Tract Society; else surely there seems no want of rational and religious tales for children. In every quarter Unitarians are putting them forth; but they do it quietly, and in many cases they are obliged to do it anonymously in order to accomplish their object at all, it being well known that Calvinistic booksellers had rather not insert the names of notorious Unitarians in their title-pages. That they freely purchase and print the works of many Unitarians, and that through their means the works themselves obtain considerable circulation, I have had ample opportunities of knowing; and I regard it as a far more promising opening for those who wish to do good, than confining themselves to the narrow sphere of an Unitarian publisher, unless Unitarians possessed one of remarkable energy and enterprize. Were the latter the case, year after year would not be suffered to elapse without an attempt at reprinting the numerous and superior religious tales which are continually coming from the American Unitarian press, and of which we frequently see notices in the Christian Examiner. Two of these have indeed been reprinted in England, but it has been by means of the Wellington Press. With the exception of "James Talbot," no American tale has been adopted by a Unitarian society.

I beg leave to subjoin a list of those which have principally struck me in looking over American periodicals from the specimens therein given.

American Juvenile Publications.

The Factory Girl; Charles Ashton; The Lottery Ticket; The Suspected Boy (both the last reprinted by Houlston, 25, Paternoster Row); The Advantage of a Good Resolution; The Four Apples; The Confession; The Child who took what did not belong to her; The Botanical Garden; John Williams, or The Sailor Boy; Self-conquest, or the Sixteenth Birthday; The Prize (Boston, Bowles and Dearborn); Evening Hours (Munroe and Francis, Boston); Fruit and Flowers (Cotton and Barnard, Boston).

Messrs. Bowles and Dearborn have announced their intention of publishing a series of original books for children of all ages. Surely it would be desirable to import and reprint some of these.

A.

On the Want of Juvenile Publications.

To the Editor.

SIR,

I MOST heartily join in the regret expressed by your amiable correspondent, M. S., (p. 193,) relative to the paucity of religious publications fitted for the use of the younger members of Unitarian families. At the same time, I think we are not so completely destitute as he seems to imagine. In a bookseller's shop, indeed, you may perhaps find twenty juvenile books with the doctrines of Trinitarianism emblazoned on every leaf for one that presents on its title-page the frightful word "Unitarian," or the obnoxious name of any well-known Unitarian author. But still the Christian public possesses many excellent works of a religious and devotional character for juvenile readers, in which, though there is no such profession of Unitarianism, yet there is nothing of orthodoxy, nothing of sectarianism, nothing of controverted theology, nothing, in short, but simple and what we deem pure Christian principles, invested with their genuine power to regulate the conduct, to enlighten the mind, to warm the heart, and inspire

it with the purest sentiments and the most deeply operative piety. Such books as these we may call *Unitarian books* if we choose, for they *may*, any of them, have been written by Unitarians, and *many* are known (though not *generally* known) to have come, in fact, from writers whom that class of Christians are justly proud to claim. It is desirable, however, on many accounts, that the origin of such books should not be *generally* known, at least that their title-pages should not seem to limit them to the range of one small sect of the Christian world; for it must be confessed and lamented, (such is the mischief of a party name employed where no party purpose is contemplated,) that in the minds of many among our fellow-christians, the discovery of *Unitarian* authorship would stain with deep pollution many a book which they can now commend to their children's perusal, in the full persuasion that it is admirably calculated to promote all the most fervent wishes of Christian parents for the true welfare of their offspring. I would not wish that those books (or such of them as may be the production of Unitarian authors) should carry with them the name of a party, as they would thus preclude themselves from many an opportunity of instilling into the hearts of Christian children that rational piety and that high moral feeling which characterize the religion of Jesus *as such*, and are alike the object of diligent culture with the best Christians of *every* differing sect.

Nor do I now presume, Sir, to claim as the property of a party, those juvenile publications, of which I have here collected together the titles, so far as my limited knowledge of such books extends, with a view to shew your correspondent that there are *some* at least of the kind after which he is inquiring. Some of the books in the promiscuous list which I am sending with this view, bear the names of well-known Unitarian authors, though their design is, I think, without exception, either of a practical nature, or such as belongs to the evidences of religion without reference to sectarian principles. Of those which have been given us by anonymous writers, of course I cannot presume to say what the opinions of their authors may have been. I can only vouch for thus much; that as far as I have been able to ascertain the nature of their contents, they are such as M. S. and any other Unitarians may with safety, and with great advantage, place in the hands of the young persons, on whose behalf they have sought for unexceptionable books of a religious character. If any of these books be (as we have no reason to doubt that some may be) the work of Trinitarian writers, their moderation and their zeal are alike praiseworthy in suppressing all allusion to what they consider *essential and fundamental truths* in speculative religion, while they have lent their powerful aid to the diffusion of the *essential and peculiar spirit* of vital and practical Christianity.

To the brief list which follows, I hope some other correspondent may find he can add the names of many books of a similar kind.

Barbauld's (Mrs.) Hymns in Prose.
Bowring's Matins and Vespers.
Cappe's (Mrs.) Reflections on the Public Ministry of Christ.
Carpenter's Introductory Catechism.
——— Hymns, altered from Watts's Hymns and Moral Songs.
"Christian Tract Society's" 5 Vols. of Tracts.
Christmas-day, a Tale. Part I. and II.
Devotional Exercises. By a Lady.
Gospel Examples. Part I. (Part II. is promised).
Grand Papa's Drawer Opened.
Poems for Youth. By a Family Circle. Parts I. and II.
Poems. By one of the Authors of ditto.
Practical Instruction for Youth (a Catechism).
Priestley's Catechism for Children and Young Persons.
——— Institutes of Natural and Revealed Religion.
Principle and Practice.
Rioters (The). A Tale of Bad Times.
Wellbeloved's Devotional Exercises, for two weeks.
West Indian. A Tale.
Wright's (Richard) Instruction for Youth.

To this list I may venture in anticipation to add the promised "Lectures to Young Persons, by the late Rev. J. Horsey, of Northampton." They are now in the press.

Your correspondent's wish for a *periodical* publication for the use of the children of Unitarians, was fulfilled before expressed, so far, at least, as the establishment of a penny monthly publication. For the first announcement of this unassuming little work I refer him to the Monthly Repository Advertiser for January. Four numbers have already appeared, and the

attempt being once made, I trust, with your correspondent, that "sufficient zeal and enough talent" will be found ably to support it. The object of the promoters is precisely that which M. S. suggests, without being aware of the existence of "the Christian Child's Faithful Friend." If sufficient encouragement be given, it is intended to increase it in size and embellish it with occasional wood-cuts. This little work is probably not so well known as it deserves to be; and I shall be truly glad if my mention of it here should gain any support and co-operation for the laudable attempt of its conductors, who solicit contributions to their pages, if they can be sent free of postage, to Mr. J. Philp, of Falmouth, or Mr. R. Hunter, St. Paul's Churchyard, the publishers.

In conclusion, Sir, I have only to say, that I hope I have correctly understood your correspondent's object, in supposing him to inquire for *religious* rather than for *doctrinal* books for children. Of doctrinal publications the Unitarians have no want, though my own impression is, that such books neither are nor can be fit for young children. Unitarian Christianity is better taught to children by those religious books which are simply free from the peculiarities of orthodoxy. But whenever the proper time may be thought to have arrived for directing the attention of young persons to the consideration of doctrinal questions, and to the formation of their own mature and independent opinions on such subjects, Mr. Richard Wright's plain and convincing pamphlets, and many others by equally able authors, will be found to contain defences of Unitarian Christianity such as are well adapted both for unlearned and for young readers. Joining most sincerely in your correspondent's wish for a greater abundance of such books as I am convinced he is at present in search of,

I am, Sir,

A YOUNG UNITARIAN CHRISTIAN.

On Juvenile Publications.

To the Editor.

SIR,

A CORRESPONDENT in a late number complains of the want of cheap works for children among Unitarian publications. Allow me to call his attention, and that of others of your readers who may have felt the same want, to a publication which has been advertised on your cover, namely, "The Christian Child's Faithful Friend." This publication, which was begun this year, and costs a penny a month, is very well conducted. The article "Sunday," in the last two numbers, is particularly beautiful. I hope the Unitarians will be careful to encourage this little work, and not suffer it to be discontinued for want of sufficient support. Permit me to recommend to their imitation the conduct of a member of my congregation, who is the manager of a manufactory about four miles from this place, where many young persons are employed, and who has, by shewing it to them, and procuring it for them, got twenty-seven subscribers to it. If all Unitarian proprietors and managers of manufactories and conductors of Sunday-schools would follow this example, the continuance of this useful little work would be ensured, and its conductors would be enabled to improve it by engaging and paying regular contributors.

T. C. HOLLAND.

On Juvenile Publications.

To the Editor.

SIR,

THE same want which has been expressed by one of your correspondents has, it appears, been felt in America. In a late number of the Christian Examiner I see announced a series of works expressly for the use of the younger members of Unitarians, and in the same number there is a short article on the subject which I will quote (with the titles of the works) to shew the progress already made.

"*Books for Children.*

"1. The Advantage of a Good Resolution. 2. The Four Apples. 3. The Confession. 4. The Child who took what did not belong to her. 5. The Botanical Garden. 6. John Williams, or the Sailor Boy. Boston, Bowles and Dearborn, 1827, pp. 92.

"The first six little books, whose titles we have given, are the beginning of a series of books for children, which thus far entitle the publishers to the thanks of parents. The number of stories and religious fictions designed for very young readers, in which the sentiments of the popular theology are more or less clearly inculcated, is almost incredible. This, like every other branch of orthodox influence, is systematized, and the country is likely to be overspread by little books, that will instil theologi-

cal prejudices into the mind long before it is capable of detecting the art or the purpose. It will be a worse plague than that mentioned in the Old Testament: 'There came a grievous swarm into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupt by reason of the swarm.' We are glad, therefore, that the attention of writers and publishers, who entertain more rational views of religion, is beginning to be directed to the wants of childhood. Our wish is, not that children should be kept from reading, but that proper books should be prepared, in which simple and practical truths only shall be exhibited in interesting relations. The stories published by Messrs. Bowles and Dearborn have this object, and are unexceptionable in character. Printed on a good paper, with a large type, and ornamented with a neat wood-cut, they are suited to attract those for whom they are written. The six we have mentioned belong to a series which, though composed of distinct narratives, is so paged as to constitute a volume. John Williams is an excellent story, and was read by us with peculiar interest from our knowledge that it was in almost every incident true, or, as children say, real."—Pp. 180, 181. No. XX.

On 1 *John* v. 7.

To the Editor.

SIR, *May* 5, 1828.

IT appears that, previously to the perusal of the *Vindication of Porson*, noticed in your last number, the Reviewer of that work did not know that several tracts had been published by Bishop Burgess in defence of 1 John v. 7. Many readers of the Monthly Repository may not be aware that those tracts had been much read by the Trinitarians; and that, in consequence, the turn of opinion was certainly in favour of text. Such, however, is the fact; nor is it in the least surprising. The generality of mankind rely upon the accuracy of an author who has any character for learning and respectability. Few persons have the means, and perhaps still fewer like the trouble, of examining references. Now, allow Bishop Burgess his premises, and his conclusions are sufficiently plausible to secure many adherents. The thing to be marvelled at is, that *scholars*, of whom better hopes might have been entertained, should have been misled by his statements and reasonings. Your Reviewer has given (from the *Vindication of Porson*) the names of Bishop Tomline, a very sensible man; Bishop Huntingford, a very learned man; and Dr. Tatham, a very acute man; as persons who have been satisfied with Bishop Burgess's exertions in this cause. To the list he might have added the name of the late, and indeed that of the present, Bishop of Durham. The late Dr. John Jones, a valuable contributor to the Old Series of the Monthly Repository, contrived to persuade himself that the text 1 John v. 7, when rightly interpreted, was most decidedly hostile to Trinitarian sentiments; and it is amusing to observe the facility with which he availed himself of the most wretched of Bishop Burgess's arguments in defence of the verse. In short, you would be surprised if I were to mention the names of persons within my own knowledge who have lately shewn a disposition to maintain that the text is a genuine portion of Holy Writ.

Let me here state, although the circumstance is unconnected with Bishop Burgess's labours, that even Dr. Blomfield, the present Bishop of Chester, a scholar of the first order, a professed critic, and a man of great talents, has manifested a leaning to the disputed verse. In a sermon, entitled, "A Reference to Jewish Tradition necessary to an Interpreter of the New Testament," which was published in 1817, this learned person, describing the importance of *the Ancient Targums* and *the Talmud*, thus writes (p. 16.): "An argument of no inconsiderable force has been deduced from the same sources, for the authenticity of the celebrated passage of the three witnesses in the first Epistle of St. John."

It is admitted by the Reviewer of the *Vindication of Porson*, that the work was well-timed; but when circumstances of the kind above described are taken into account, you will, I think, be of opinion that the work is of much greater importance than he imagined. The Reviewer seems to think that Bishop Burgess has been treated with undue leniency. Perhaps it is so. The style of writing, however, adopted by Crito Cantabrigiensis, has its advantages. I happen to know that the Vindication has completely satisfied many persons that the verse is spurious; and this effect is, I believe, in a great measure, to be attributed to the perfect fairness with which the argument is conducted, and

the total absence of all polemical violence from the mind of the writer.

In my own judgment, if what I have written will warrant my stating it, the work derives its main value from the great principles of biblical criticism which it enforces, and the elucidations of obscure points, with regard both to ancient and modern times, which it contains. These things are of consequence, independently of the disputed text, and will always remain of consequence.

Some time or other I may communicate to you my remarks upon various subjects; at least, the insertion of this letter will be taken as an indication that you have no objection to receive a few observations now and then from your constant reader,

CLEMENS.

Liverpool Cathedral.

To the Editor.

SIR,

I OBSERVE in a late number of the Repository, under the head of Intelligence, an article entitled "Liverpool Cathedral," introductory of some remarks from Blackwood's Magazine, on the supposed design of erecting such a building here, and on Cathedrals in general. With the general remarks I have no fault to find; but in what the writer says about the erection of a Cathedral here, he is beating the air. Nothing is known in this place of any such design.

When I first saw the story, it appeared to me unworthy of notice, as I conceived that so extravagant a project was not likely to gain any credit; but as you have given currency to the report, I consider a contradiction necessary.

We are going to have *a new Custom House* erected, on a magnificent scale—a thing more in character with the pursuits of this busy, commercial place, than a Cathedral.

AN INHABITANT OF LIVERPOOL.

The Rev. E. Irving.

To the Editor.

SIR,

THE late attempt of the Rev. Edward Irving to induce the King to withhold his assent from the Repeal of the Test and Corporation Acts, has called forth the regret of some, the indignation of others, the surprise of all: and yet, perhaps, I should not say *all*, for I am free to confess myself of those in whom neither the eccentricity nor the intolerance of the Reverend Orator has excited or will excite much wonder. The celebrated Scotch Pastoral Letter, of which Mr. Irving was the reputed author, is of itself sufficient to justify this opinion. It was, in my mind, the *avant courier* of every thing absurd and affected; but it achieved its object; its author was talked of, marvelled at, laughed at. Just so the late Letter to the King; with this difference, indeed, that in the one case, however great the nonsense, it injured nobody and amused many; but in the other, the writer steps out of his way to do mischief, to inflict a positive evil on his Dissenting brethren, and, moreover, is not amusing at all. But Mr. Irving and Majesty appear in the same newspaper paragraph, and Mr. Irving's zeal, piety, and self-esteem, are forthwith matters of common parlance. So *this* object is also achieved; any other, with all his vanity, I can hardly persuade myself that Mr. Irving had the least hope of accomplishing; if he had, he is fortunately disappointed; for the point is settled, the Bill has passed.

In sober sadness, can any one but grieve to see a man of some talent and influence thus misapplying both, by basely endeavouring to undermine that glorious structure of religious liberty which he of all men should be the last to lay a finger on; and attempting the revival of principles not less antiquated than pernicious to the best interests of mankind? Were he even able to accomplish his purpose, what is the character of the glory he would gain?—That of being the champion, the successful champion, of bigotry and intolerance. A worthy distinction, truly!

Fortunately for us, as Christians and as men, we live in an age in which we have nothing to fear from impotent attempts like this. The days of Bonner are gone by. Mr. Irving may sigh for their restoration, but he will sigh in vain; the voice of reason and of justice is against him; truth must prevail; the shout of intelligence is raised throughout the land, nor is it to be silenced by mere declamation, uttered in words (however elegant)

> ——"full of sound and fury,
> Signifying nothing."

S.

Sir J. E. Smith.

To the Editor.

Sir,

The biographical memoir of my highly-respected friend Sir James Smith, which appeared in your last number, by some inadvertence leaves its readers in the dark as to what were his religious opinions. The *present* readers of the Repository will probably remember his name among the subscribers to "the British and Foreign Unitarian Association;" and to them it may be generally known that "the temple" mentioned in the memoir is the Octagon Chapel at Norwich, and that the minister and members of the congregation who therein assemble are Unitarians. But it should be remembered that the future biographers of Sir James Smith will refer to your pages; and they will be wholly unable thence to learn the facts above mentioned.

Not only as a man of science, but as an Unitarian Christian, the name of Smith should be associated with those of Newton and Priestley. But I should hardly have thought it necessary to authenticate a fact so well known, had it not been denied in a pretended memoir of Sir James Smith, dated from Chelmsford, and inserted in the Morning Chronicle of March 30. I say "pretended," for with regard to his political and religious opinions there was not one word of truth in it. A letter, of which I subjoin a copy, was written by an old and intimate friend and correspondent of Sir James, and was printed on the following day in that paper; but by some contrivance or other this pretended memoir has been copied into the Gentleman's Magazine. Silence would, therefore, be injustice to the memory of my deceased friend. For thirty years I was in the habit of frequent intercourse with him; for nearly twenty years I acted with him as one of the Deacons of the Octagon Chapel, and during that period I had abundant means of knowing his opinions on the greater and lesser points which have divided the Christian world. Hence I am able to confirm, with the most unhesitating confidence, the assertions contained in the letter of Philalethes.

I am, Sir, &c.,

EDWARD TAYLOR.

"*To the Editor of the Morning Chronicle.*

"Sir,

"I regret that you have copied from a Chelmsford paper an article professing to be an obituary of the late President of the Linnean Society, Sir James Edward Smith, but which, in fact, is merely a vehicle for the fancies and prejudices of the writer.

"Fearing that this tissue of absurd misrepresentations should go the round of the press, I am anxious your readers should be immediately informed that the statements respecting changes in the religious and political views of this enlightened man are *totally false*. The communion to which he had always belonged was that of the Presbyterian Dissenters, and he was one of the Deacons of the congregation of that persuasion, in Norwich, at the time of his decease, regularly attended its worship, and, to the last, took the greatest interest in its prosperity. In doctrine he was ever an Unitarian Christian, and in this he considered that he adhered to 'Apostolical Christianity.' So far from joining the Established Church when he had in prospect the Botanical Chair at Cambridge, he became a candidate expressly and avowedly *as a Dissenter*, to put to the proof the disposition of the University as to exclusion on religious grounds. With regard to politics, so entirely false is it that he became a convert to what are called monarchical principles, and an admirer of the career followed by Charles the Second on his 'happy Restoration,' that he was to the last an ardent lover of liberty; and, though of the gentlest and most retiring disposition, he always gave his public countenance and support to Whig principles in his native city and county. Placed in a scientific station of eminence, he did not obtrude his own religious and political sentiments where they would have been out of place; but all his fellow-citizens, fellow-worshipers, and private friends (and I have long had the honour to be of that number), can bear witness that, through life, no honours or distinctions, or fear of unpopularity, or devotion to scientific pursuits, could deter him from the most unreserved and steady avowal and support of his principles, both religious and political.

"I remain, &c.,

PHILALETHES."

OBITUARY.

REV. DAVID EVANS.

Feb. 14, at *Plymouth*, the Rev. ANS, at the age of 69, for many minister of the Unitarian con- at Plymouth Dock, or Devon- . Evans was a native of Gla- ire, and received the first part sical education under the truly nd estimable Mr. Solomon of Swansea. From hence he to Carmarthen, and in 1778, tted a student at the academy wn, then under the care of Dr. After the death of Dr. Jen- on the settlement of the aca- thyd-y-gorse House, near Car- under the Rev. Robert Gentle- o was assisted by the Rev. Davis, afterwards of Evesham, s removed thither. In 1781, permission of the Presbyterian quitted the academy to under- office of Classical and Mathe- assistant to the late Rev. Josiah Jellyion, of whose congregation y were members. After re- year in this situation, he was nitted to the academy to finish e of studies, which he com- 1783. Early in 1785, he set- Derbyshire as the minister of rth, to which were joined, e same pastoral care, Stoney n, Great Hucklow, and Bradall. officiated with great usefulness five years, when he accepted tion to settle as the minister of byterian congregation at Pres- Lancashire. From Preston he to Broomsgrove, and thence, on the recommendation of the rable Theophilus Lindsey, to Dock, to succeed, in the the Unitarian congregation at e, the late Dr. John Jones. continued to officiate till within ars of his death. On his first it as a minister he was an Arian chool of Ben Mordecai; but r his establishment in Derby- e became an Unitarian. Mr. as a man of strong natural of mind, and of considerable quirements; he possessed great f character and inflexibility of nciple. His pulpit discourses tinguished by the excellence of their matter. He was what may be called an *useful* preacher; a little more attention to the graces and ornaments of composition and delivery, which he thought it beneath him to cultivate, might have made him more acceptable and popular.

MR. JOHN MASON.

March 13, at *Cawood*, near *York*, JOHN MASON, an humble but effective labourer in the cause of Christian truth in and near that city. He enjoyed no advantages of education; he read with facility and energy, but could not write. He became connected with the sect of Christians called Methodists, and for a long time remained united with that body; but he possessed an inquiring disposition and a keenness of observation which would not suffer him to rest when he thought he had discovered error. There was, however, in the mind of this excellent man, a degree of attachment to opinions once imbibed which he found it extremely difficult to shake off, and in all the stages of his inquiry into what the Scriptures teach, he was ever loth to abandon what he had received as true. This led to a thorough examination of every opinion by the text of Scripture, both before he embraced and before he resigned it. From a Methodist he became a Calvinist, and thence successively an Arian and a Unitarian Baptist. During all these changes he had no other guide but the word of truth, aided by a retentive memory, great sagacity, and coolness of judgment. Jealous as he ever was of changing his belief, and incessantly and impartially as he examined it by the Bible only, it was a cause of sincere rejoicing to him that he arrived at a knowledge of Unitarian Christianity. It may here be interesting to mention, that he was one of a small body of inquirers in this city, who many years ago separated themselves from amongst their orthodox dissenting brethren to search the Scriptures and examine for themselves whether these things were so. Unenlightened by the aids of learning, they proceeded diligently in their sacred labours, meeting together for divine worship, mutual edification, and discussing the

various topics which at the present day divide the church of Christ. The issue of this laudable undertaking was a firm belief of the simple unity of the Divine Being, the humanity of our Saviour, and the necessity of Baptism. From this creed they have never deviated. At the time when they first professed it they were ignorant that any other body of believers maintained the same or similar opinions. Let this fact receive its proper force with those who ascribe Unitarianism to the haughtiness of philosophy and the pride of human reason.

But to return to the subject of this obituary. Having once become convinced that he was at length in possession of the truth as it is in Jesus, he used his utmost exertions to disseminate the glad-tidings wherever he was able. He visited several villages in the neighbourhood of York for the purpose of explaining the Bible in the sense in which he believed that it was once delivered. At Welburn in particular we have reason to remember him with gratitude. He here acted the part of a Christian pioneer. When he first went thither he found a number of poor ignorant creatures spending their week-days in severe labour and their sabbath in idleness. But he was not disheartened by the appearance of the soil; he broke up this rough, unpolished ground, and sowing the seed of Christian truth, commended his labours to the blessing of God. He taught them to read their Bibles before they formed their creed, and lived to see a harvest which exceeded his warmest hopes. Better educated expounders of our belief might have preached and talked to them for years without success; but here was a missionary who recommended it in the way most intelligible to the lower classes. He spoke their own dialect, was of the same rank and habits of life, had an answer ready for every inquiry, and what appeared to him a refutation for every opponent. Thus armed, his success was almost beyond a doubt.* He not only did not avoid, but eagerly sought controversy; embraced all times and opportunities for spreading opinions which he considered intimately connected with the real happiness of mankind. But his zeal did not carry him beyond the bounds of charity. Having himself experienced the force of habit and prejudice in religious matters, he made proper allowance for their influence on others. To sum up his character in a word; he made the Scriptures his rule both of faith and of practice; he was in every sense a Bible Christian. This good man died as he had lived, in peace with his God, his neighbour, and his own conscience. His life had been a striking commentary on his principles, and his death was a confirmation of their strength and purity. He exceeded the usual term of man's existence, and was brought down to the grave by the infirmities which wait on life when it passes threescore years and ten. Shortly before he expired he conversed with calmness and confidence on his condition with respect to futurity, expressing his conviction that his endeavours to serve God would be mercifully accepted by the Judge of all. His peaceful end is a refutation (if any be needed) of the calumny that the creed of a Unitarian lends him no support in the last struggle of nature. He was buried by his own desire in the chapel at Welburn, which he had been so eminently instrumental in raising. His funeral sermon was preached by an old friend and fellow-labourer in the same cause, and heard by a large and sorrowing assembly. He will be remembered by all who knew him as an intrepid assertor of truth, as a man ready to give an answer to every one of the hope that was in him, and as an example in private life of the virtues which most dignify humanity. O.

* When he first went among them he was in the habit of walking from York, a distance of thirteen miles; and when increasing age compelled him to relinquish this, he bought and kept a horse for the purpose from the small savings of his industry.

A. N. Davis.

March 25, A. N. Davis, aged 12 years and 5 months, eldest son of the Rev. Timothy Davis, Evesham, Worcestershire. This amiable and promising boy was endeared to his numerous friends by the uncommon sweetness of his disposition. The recollection of his mild countenance, pleasant voice, and engaging manners, will ever be retained by his relatives with fond affection, and with grateful delight will they think on the extraordinary fortitude, resignation, and composure, with which he looked forward to the termination of the distressing illness (though he was spared much pain) which thus cut him down "as a flower of the field," and blasted all the fond hopes of his parents from

in this life. Seldom has so much
eat been excited, or general sympa-
manifested, at the death of one so
g.
rewell, dear departed child! Thy
owing parents will shed over thy
the tears of ardent affection. Chris-
resignation forbids them not, for
wept at the grave of Lazarus.
e who knew thy mild virtues, and
ssed the serenity with which thy
day closed, will think of them
pleasure and profit, and regret thy
ingly premature death; but, cheered
e hopes of the gospel, they look
rd to a state where that intellec-
nd moral process which commenced
omisingly here, will, under better
ces, be carried on to perfection;
all that affection loved or friend-
prized will be restored to their em-
s.

MRS. ARMSTRONG.

ril 8, at *Manchester*, in the 34th
of her age, (shortly after she had
birth to twins, one of whom sur-
her,) MARY ANN, wife of Mr.
ARMSTRONG, late of Taunton.
s. A. was a native of Hinckley, in
stershire, and was very early in
serted by her father, who left his
and settled in America. She was
ht up, however, by an aunt, in a
er the most judicious. Above all,
as taken to instil into her youthful
those principles of rectitude and
al piety which shone conspicuous
er life. Gifted with a superior
and a discriminating judgment,
were adorned with an amiable
r and agreeable manners, her so-
was always acceptable to her inti-
friends and acquaintance; but she
not pleasure *abroad*; she was
, and succeeded in diffusing happi-
at home. In industry, economy,
e management of household af-
she was an example worthy of
ion. Her ambition, if ambition
d any, was to fulfil to the best of
owers all the duties of conjugal
aternal affection. To the instruc-
nd comfort of her children, she
ost particularly devoted; for them
e "early, late took rest, and ate
read of carefulness." May they
ontinue the living monuments of
wearied care and kindness!
s the earnest prayer of him who
is tribute to departed worth, that
igious and moral conduct may be
mplary as hers whose loss he now
deplores, and that in his deepest affliction he may feel that

"The same Being who wisely sends
Life's fiercest ills—indulgent lends
Religion's golden shield, to meet
th' embattled foe."

J. A.

MISS BENTLEY.

April 11, sincerely and deeply lamented, after a short illness of two days, HARRIET, daughter of John BENTLEY, Esq., of Highbury Grange, aged 21 years.

MR. HIPPIUS.

April 15, at his house, *Upper Homerton*, JACOB GODFREY HIPPIUS, Esq., aged 75 years. He was respected both by rich and poor, on account of the kindness and benevolence which accompanied his actions. He has soothed the sorrows of many a widowed mother when she has almost sunk in despair, and the fatherless, the sick, and indigent, rarely sought relief of him in vain; in a word, he was always ready to promote what he considered to be the best interest of mankind to the full extent of his power.

MRS. SCOTT.

April 24, at *Portsmouth*, where she had resided during a period of thirty-eight years, SOPHIA, wife of the Rev. RUSSELL SCOTT.

Mrs. Scott was the eldest daughter of the late Dr. Hawes, of Spital Square, one of the founders of the Royal Humane Society, and was born in the year 1761. Few women have possessed a greater share of unpretending good sense, fewer still have so anxiously endeavoured to employ the means and opportunities afforded them by Providence in promoting the welfare and happiness of others. To do this in various ways, may be said to have been the occupation of her life; and with respect to those more especially with whom she was most closely connected, it was the result of an intensity of interest rarely indeed entertained, and certainly never exceeded; while oblivion of self, or rather a complete exemption from selfish feeling, was her yet more remarkable characteristic.

Mrs. Scott was a firm believer in the strict and simple unity of God, and in those views of the Divine government which teach that he will pardon and accept all those "who diligently seek him;" but her attachment to her reli-

gious principles was not founded on any narrow or exclusive feelings. She was herself possessed of too much genuine piety not to value all whom she found acting under its guidance, whatever the form of their religious creed; nor did she withhold the expression of her disapproval of whatever appeared to her to result from the absence of this principle. She considered the essence of religion to consist in the attainment of the spirit and temper of the gospel, and deemed purity of faith no justification of a love of disputation and controversy.

Her death was preceded by a very long illness, which she bore not merely with composure and resignation, but with a cheerfulness undisturbed by the consciousness which she fully entertained of the approaching termination of her earthly career. On Sunday, the 4th of May, a very impressive discourse was preached on the occasion of her decease, by the Rev. Michael Maurice, of Southampton, from Rom. xiv. 8, "For whether we live, we live to the Lord; or whether we die, we die to the Lord: whether we live, therefore, or die, we are the Lord's." In compliance with her own particular request, all mention of herself was omitted; but the attendance of a numerous congregation attired in mourning, was one among many proofs most gratifying to the feelings of the surviving members of her family, that the sterling, though unobtrusive, excellencies of their departed relative had not been unappreciated.

JOHN CHATFEILD, ESQ.

April 25, at his house at *Stockwell*, at the advanced age of 78, JOHN CHATFEILD, Esq., who had been known and highly respected throughout a long life as the constant, firm friend of liberty, civil and religious, the unyielding foe of every species of usurpation or restriction on the rights of conscience.

INTELLIGENCE.

Unitarian Marriage Bill.

ON Saturday, May 10, a Deputation from the Unitarian Association had a second conference with his Grace the Duke of Wellington on the subject of their claims for relief, and were very graciously received. Mr. W. Smith took the opportunity of expressing to his Grace the feeling entertained by the body represented by the Deputation, of the candour and liberality with which his Majesty's Government had conducted themselves on the subject of the Test and Corporation Acts. With regard to the Marriage Bill, the Duke stated that he had consulted several of the bench of Bishops and other influential persons upon it, and the Deputation understood that any difficulties which existed arose rather from the consideration of the *mode* of relief than from any opposition to the *principle*. His Grace promised to continue his interference, but suggested whether, considering the period of the Session, and the degree to which the case of the Dissenters had already occupied Parliamentary attention, it would not be better to defer any public proceeding till the next Session of Parliament.

The Deputation expressed their desire to defer to this suggestion, and acquiesced in the postponement of their case; but they have every reason to be highly gratified and satisfied with their reception, and with the prospect which all that passed opened to them of a speedy arrangement on a fair and liberal basis.

The Catholic Question.

AFTER a debate, which lasted three nights, the House of Commons divided on Sir F. Burdett's motion for taking the laws affecting the Roman Catholics into consideration, when there were for the motion 272, against 266. About sixty members paired off, making a total of 600 members taking part in the decision of this important question.

The subject has been so often discussed, that we shall not be expected to report the debate, and there are few discussions on such a subject which we should feel less interest in recording. As little of sound and liberal feeling entered into the arguments of the speakers as can well be imagined. We particularly agree with some of our contemporaries in observing, that we cannot consider the Treaty of Limerick, or the conduct of

the Administration that effected the union with Ireland, as grounds upon which the claims ought to be presented. A broad demand on justice and policy cannot be rested with advantage or dignity on a convention open to all the paltry impeachments of quirks and quibble. Still less ought it to depend on the pledge of a servant of the crown. Political rights, as connected with the welfare of a State, have a higher origin and deeper foundation than federal stipulation or ministerial engagements. The *salus populi* is the object of social policy, and the only consideration that can justify the imposition of restraints or the creation of disabilities. Mr. Peel may have said, very consistently with the narrowness of his mind and the crookedness of his craft, that if he were convinced that this Treaty required the concession of the claims, his decision would be materially influenced by the persuasion—this he may have declared in the perfect security that he could at all times profess himself unconverted to the Catholic construction, and that the discussion of the question on such inferior grounds would derogate from the dignity, and impair the strength of the cause. In the declaration we have referred to, Mr. Peel only flings a tub to the whale; and when Sir Francis Burdett embarks the Catholic cause in this poor tub, as a fighting ship, he omits to observe, that the extent of the victory he proposes to himself is the conversion of Mr. Peel. And supposing this mighty object to be attained, what would be the value of it? The weakness of the grounds of Mr. Peel's surrender would completely neutralize the force of his opinion in the judgment of his party, and destroy his influence, while not one particle of strength would be added to the cause of the Catholics. On very different grounds has Mr. Perceval explained his departure from the opinions of his father. He founds his advocacy of the claims not on treaties which may be wise or unwise, distinct or doubtful, but on the policy of removing irritating restraints which are unnecessary to the safety of the state. To see men of this stamp and age renouncing the errors of their fathers, is one of the cheering indications of the times.

Corporation and Test Acts.

HOUSE OF LORDS.

THURSDAY, APRIL 24.

THE Earl of CARNARVON presented a petition from J. L. Goldsmid, stating that the words "on the true faith of a Christian," introduced into the declaration, would place the Jews in a worse situation than at present. The petitioner prayed their Lordships to modify the declaration.

On Lord HOLLAND's motion to receive the Report on the Bill to repeal the Corporation and Test Acts, the Earl of ELDON made an attempt to go back again to a part of the bill already passed, and proposed an amendment in the preamble, omitting all reference to the acts of union, as the House had not thought fit to make the recital of them a complete one.

Lord GREY opposed this proceeding as very irregular, the House having got to a part of the bill, advanced beyond the stage which Lord Eldon was attacking; and after some discussion Lord Eldon withdrew his motion.

He then proposed another amendment, to which the same objection applied.

Another amendment, having the effect of making the relief applicable only to Protestants, was then proposed by Lord Eldon. This gave rise to a rambling conversation. The Bishop of BATH and WELLS supported the amendment, which, however, was objected to by the Bishops of CHESTER and LANDAFF. The Duke of WELLINGTON also opposed it; and Lord HOLLAND remarked, that if the amendment were agreed to, the Catholics would be placed in a worse situation than at present; for now they might possibly get into corporations, and be protected by the Annual Indemnity Bill, but that protection would of course be taken away should the amendment be adopted. On a division, Lord Eldon's amendment was negatived by 71 to 31. The Learned Lord then proposed another amendment to introduce the word "Protestant" into the declaration. He asserted that the oath of supremacy would (when the Sacramental Test was repealed) be the only protection against Catholics, and that it had been often admitted that Catholics would take that oath. He contended also that the Test Act, which imposed the declaration against Transubstantiation, did not include corporate offices.

The Lord CHANCELLOR intimated a wish to consider this point.

The Duke of WELLINGTON moved an adjournment to next day, which, after another division, was agreed to.

Friday, April 25.

The debate was resumed, and carried to a great length. Lord Eldon made several speeches, and proposed an amend-

ment to insert the words "I am a Protestant," in the declaration.

The Lord CHANCELLOR stated that he had considered Lord Eldon's objections; that he found Catholics never did take the oath of supremacy, and, therefore, while it remained, no fresh barrier was necessary as to corporate offices; and moreover, after considering the Test Act he was of opinion that it included corporate offices. He characterized the course pursued by Lord Eldon as *mischievous*.

After a debate, in which many joined, a division took place.

For the amendment .....55.
Against it .....117.

Lord RODEN, in the course of the discussion in supporting the amendment, levelled a blow at the Bench of Bishops, by declaring his opinion that, as far as the bill had gone, Christianity had been altogether overlooked, while the riches, the temporalities, the rights, the privileges, and the immunities of the Established Church had been carefully attended to. This brought upon the luckless Earl such a castigation from the Right Reverend Prelates of Lincoln and Chester, that he eagerly ate his own words, and protested that he never meant to say the bishops regarded only the temporalities of the church.

The House divided a second time on an amendment moved by the Earl of Winchelsea, to insert the words—"I believe the doctrines of the Old and New Testament, as set forth by authority in this realm, to be the revealed word of God."—Negatived by 70 to 22.

The Earl of FALMOUTH afterwards proposed a clause for preventing any members of corporations from voting in the disposal of church patronage belonging to such corporations, without declaring their entire conformity with the book of Common Prayer. He rested his argument chiefly on the restraint at present imposed on Catholics on this head.

The Bishop of CHESTER was of opinion that the present restriction on the Catholics, in respect of church patronage, was an unjustifiable interference with the rights of property, which he would not carry further.

The amendment was negatived without a division.

Monday, April 28.

The bill was read a third time. Upon the second clause (containing the declaration)—

Lord HOLLAND (for the purpose of marking his individual opinion, and entering his protest on the Journals against any religious test) moved the omission of the words—"on the true faith of a Christian." His Lordship objected to them generally as needless in the way of security to the Establishment, and as tending to defeat the conciliating character of the bill; and more particularly as operating unjustly against the Jews, who at least ought not to be placed in a worse situation than they stood in at present, by a measure intended to relieve Dissenters.

The Bishop of LANDAFF and Lord BEXLEY deemed the words—"on the faith of a Christian"—an important testimony in behalf of the established faith, but were not unwilling to exempt the Jews from the necessity of adopting those words.

The Earl of ELDON said that if Parliament interfered in favour of the Jews, it would be reversing all that had been done at the Revolution and since. As the Jews were here, there, and everywhere, he believed that in law they were nowhere *(a laugh)*; the fact was, that the Jews were a body of persons who were not acknowledged. The Learned Lord, after pursuing this line of remark, declared before God, that though he had gone through many painful scenes in his life, never had he been previously placed in so painful a one as in the opposition which he had felt himself obliged to make to the progress of this bill.

The Earl of WINCHELSEA observed, that he was far from thinking the words "on the true faith of a Christian" sufficient, as he did not see why a Jew could not conscientiously say as much. For his own part, he should not feel the slightest objection to make a declaration on "the true faith of a Jew." *(A laugh.)* He looked upon this bill as an attempt to leave the country without any security for the rock of the Christian religion. The Reverend Bench had not thought proper to support the amendment he had moved last week; but he could assure them that their opposition to his measure had not given satisfaction either to the members of the Established Church or the majority of Dissenters themselves.

The Bishop of DURHAM vindicated the conduct of the prelates. He declared that he would have preferred that the question should have continued to slumber, which it might have done if the matter had rested entirely with the more respectable Dissenters, as he had reason to

they were pretty indifferent
sure. *(Hear !)* But when
ion was excited on the sub-
ame necessary to act deci-
as the Sacramental Test was
dmitted to be untenable, the
ishops had avowed their wil-
substitute another which
d adequate protection to the
; the same time, he looked
ncession as final, and trusted
nt Government that, in yield-
it, no other was to follow as
ce.

of ELDON merely rose to
nfort and consolation he had
m the sentiments declared by
ev. Prelate, which he did not
to value sufficiently. He did
retain the Sacramental Test,
ed something that would ex-
ffice not only all who did not
nselves Christians, but all
ot Protestants.

: of WELLINGTON was against
l omission of the words "on
th of a Christian," because
ivileges had never been con-
: Jews which had been grant-
ters. The declaration would
as any additional disqualifi-
e Jews, they being already
m civil offices.

tuis of LANSDOWN said, his
d had gained his point in
mitted that it was not meant
m the Jews any privileges
ent possessed.

LAND's amendment was then
and the Earl of ELDON moved
insert the words "I am a
in the declaration; which
usly opposed by the Earl of
as needless and irritating.

op of CHESTER said he was
isfied with the bill as it came
er place; and he earnestly
opportunity had been allowed
hips of passing it as it had
ted to them. In allusion to
made against the Bishops, of
to the security of the church,
everend Prelate referred to a
en by the late Lord Kenyon,
e says,—that "so long as
supremacy was upheld, and
ric of the establishment, to-
the doctrine, discipline, and
of the Church of England,
s a national church, no con-
the repeal of the Dissenters'
mpair its stability or affect the
y of the articles of union."

YON felt it his duty to rescue
the character of his revered parent from the imputation which seemed to be thrown upon it by the quotation. If the Right Reverend Prelate had read the whole letter, their Lordships would have seen that his venerated ancestor had given an opinion, in which, while he advised that every thing in consistency with the safety of the Established Church should be conceded for the ease of the tender consciences of the Dissenters, no concession of political power should be made to them. On the present occasion, the great majority of the bench of Bishops had shewn little or no attention or concern for the security of the Established Church or the support of the Constitution. The Right Reverend Prelates, he was sorry to say, had shewn much more regard for the temporalities of the church than for its spiritual welfare.

The Bishop of LANDAFF denied that the bench to which he belonged had shewn less attention to the spiritual welfare of the church than to their own private interests.

Lord KENYON disclaimed any such imputation on the Right Reverend Prelates.

The Duke of WELLINGTON declared himself decidedly hostile to the claims of the Catholics, but he was equally hostile to imposing any additional restriction on them through the medium of this bill.

Their Lordships divided——for the amendment, 52; against it, 154.

Some minor amendments were proposed and negatived or agreed to.

Lord BEXLEY moved an amendment, to exempt Jews from making the declaration.

The Earl of WINCHELSEA wished to know whether it was the intention of the Noble Lord to throw open the office of Lord Chancellor also to the Jews? *(A laugh)*.

Lord HOLLAND answered, that according to the Constitution of the country, he knew no reason why even a Jew might not be Lord Chancellor; but as the words protecting the Church and the Christian religion, "on the true faith of a Christian," were also in the oath of abjuration, the Noble Earl need not be under any alarm lest a Jew should become Speaker of the House of Lords.

The motion was negatived. Before the bill was finally disposed of,

The Duke of CUMBERLAND rose and said—On my return to this country, after a considerable absence from it, I deem it my duty to declare my conscientious opinion upon the measure now before

your Lordships, which is in opposition to it. It gives me great concern, that the first vote which I give on my return to England should be opposed to a measure approved of by my Noble Friend at the head of the Government. No person can feel a more sincere regard or a higher esteem for my Noble Friend than I do—but having pursued one course of conduct, on this measure, for thirty-one years, I cannot now consent to follow a different one. As this is the first, so I hope it may be the only occasion, on which I shall feel it my duty to be opposed to my Noble Friend. I have only to add, that I shall vote in opposition to the present measure.

Lord HOLLAND.—The period has now arrived when it becomes my pleasing duty to move that "the Bill do now pass," and in doing so, I cannot forbear from congratulating the House and the country on the great and glorious triumph in favour of religious freedom that has been achieved.

After Lords REDESDALE and MOUNT CASHEL had protested strongly against the Bill, it was passed.

House of Commons, Friday, May 2.

Lord JOHN RUSSELL moved the order of the day for taking into consideration the Lords' Amendments to the bill for repealing the Test and Corporation Acts. The question being put that the amendments be read a second time, Mr. H. GURNEY said, the bill passed through the Commons as a question between the Dissenters and the Church, but came back a question between the Church and State. In the bill, as it left that House, there was only a power given to his Majesty to point out suitable parties or offices to whom the declaration should apply. By the amendments, ministers of the crown and privy counsellors *must* take it. He thought this very improper, as the time had been, and might come again, when it was the *duty* of a minister to advise alterations in the church.

Mr. PEEL did not feel the force of the objection. The Church of England was established by law, which declared it permanent and inviolable, and he saw no objection to any one's recognizing this. As to the declaration, he liked it better as it stood before it left that House. But still he thought that the alteration in the declaration was of no importance, and so far from its being objectionable to any one, the fact was, the very words were in the oath of abjuration, which was unhesitatingly taken by every one.

Mr. CROKER said, he regretted the measure had not come back as it went up to the Lords. He thought the present bill would be most oppressive to the members of the Church of England, and that an Indemnity Bill would be still required.

Mr. W. SMITH thought the bill certainly not improved; but he did not feel the alterations very important, and he was willing to accept it as it stood.

Lord JOHN RUSSELL was of opinion, that though there were objections to the bill, they were not such as would justify its rejection.

Mr. PEEL coincided in opinion with the Noble Lord, and hoped that it would secure the peace of the country.

Lord EASTNOR was greatly dissatisfied that the most mischievous sect, the Unitarians, had not been kept out, and should have wished to have added a belief in "God the Father, God the Son, and God the Holy Ghost."

Mr. GOULBURN was much dissatisfied that the words "and Ireland" were left out in the declaration, after the words "established in England."

Mr. BROUGHAM could not let the bill pass without expressing his disapprobation of the additions, which he feared would exclude both Jews and Quakers. As a confession of faith, it would please no one. It was too much for those who disliked such things, and too little for those who were fond of them. However, he was glad to take it such as it was.

The amendments were agreed to, and on 9th May the Royal assent was given.

Meantime, the Rev. Edward Irving, as a faithful "ordained minister," with becoming solemnity and fidelity, apprised the King, "anointed by the church in behalf of Christ, and holding his kingdom directly from Christ," that "God will immediately withdraw himself from that nation which hath so dishonoured his Son," as to throw open offices of trust and magistracy to the "Dissenters from the Church of England;" a class of men "who do not exhibit any form of doctrine, either upon the subject of the Trinity, or of the Sacraments; or, indeed, upon any subject whatever, contenting themselves with *verbal professions of their belief in the Word of God*, and some declarations, *also verbal, concerning their views and experience of its truths.*" That "God would not fail to avenge himself upon the kingdom which should, from such a height, descend, of its own accord, into such impiety and infidelity." That for "a nation hitherto united for God, against nations confederate for ido-

latry and man-worship," thus profanely to "take into the fellowship of power," and admit to the exercising of "the high and holy function of law-giving," men who *only* make "a verbal profession of their belief in the Word of God, and verbal declarations of their views and experience of its truths," is without controversy to "break down her bulwarks," and expose herself to "the utmost indignation and the severest judgment of God; to constitute another monstrous form of power, *which is power derived from the people*, and not from Christ, and holden for the people, and not for Christ." Notwithstanding, however, even the impertinent interference of this Scotch quack, one of the most important measures which has for many years marked the history of our country, has passed into a law. It is doubly valuable as the concession of a Tory administration, whose testimony it bears to the necessity of meeting and conciliating an extended spirit of toleration and liberality. A contemporary well observes, that the pertinacious denial of the progress and power of opinion can no longer be maintained. "The long-denied power is making itself too obviously palpable to the grosser senses to allow of further delusion. The set of the wind may be disputed, even while the stoutest oaks bend to it; but when the vane at the church steeple points to liberality, the case hardly admits of doubt. When Bishops are seen arrayed on the side of toleration, the signs of the times are traced in characters too broad for misapprehension. It will no longer do for *Bulls* and *Blackwoods* and *Quarterlys* to tie the weathercock, and then endeavour to make their readers comfortable, by assuring them that the gale of opinion blows steadily and strong their way; those who are navigating the State vessel convincingly give the lie to the story by the trim of their sails and the slant of their course."

It is most gratifying that such a result should have been produced on the first attempt; that no exasperating controversies, no personal or party irritations should have been excited. The first division (unexpected as it was, no doubt, to both parties) was decisive, and it became the interest of the opponents of the measure to prevent irritation, to silence as much as possible all conflicting discussion, and to smooth its progress to maturity. In all this, it is a tribute of justice due to the administration to state, that their conduct was throughout candid, fair, open, and straight-forward; that they met the exigencies of the case with a sincere disposition to deal with it in good faith, and on a sound, healthy basis. They saw what must be done to give satisfaction; they promised their assistance; and kept their promise in a friendly, ungrudging spirit, which has gained them respect and confidence.

We shall not be expected to speak with unmixed approbation of an act which so far yields to remaining prejudice as to bear the marks, however indistinct or modified, of attachment to religious tests and distinctions; but we do say that the Dissenting body ought to receive it, and we have no doubt will do so, as a concession of infinite value to them, and one which the most sanguine expectation could, a few years or months ago, have hardly ventured to picture to itself as probable. We may express our disapprobation that a religious profession should still be required from the candidates for civil authority; yet who, but a few months ago, would have thought that the Dissenters would feel themselves much aggrieved at finding that the only profession required on that head was one implying that the party was "a Christian"?

In former numbers we have traced the progress of the bill from the time when it became manifest that the addition of some oath or declaration was necessary to ensure the success of the measure, and that such an addition *would* have that effect. The one proposed by Mr. Peel, which has passed unaltered, except as to its proem, pledges the subscriber not to use the power, authority, or influence *of his office*, to the prejudice of the church; and by the mode of its imposition, no distinction is produced between Churchmen and Dissenters, each class making the same profession.

Such a declaration was of course viewed with jealousy. Many think that it would have been wiser on the part of the church to waive it altogether, especially as it is clear that Acts of Indemnity must continue to pass, which will in a year or two make it a dead letter. The church, however, thought differently, and it was obviously difficult for its leaders to bear the brunt of the attacks levelled against them for surrendering "the bulwark," without being able to say that they had made *some* stipulation. It was, in short, necessary for them to ask, and politic for the Dissenters to concede, something to the point of honour, and to smooth the way by making the concession one of terms.

If there was to be a declaration, we

must say that we are satisfied that one less objectionable, imposed as it is on all classes of the community without distinction, could not easily be expected to emanate from the parties who proposed it. We are not sure that the course of conduct which (in the sense its proposers have affixed to it) it prescribes, is not one which Dissenters have been in the practice of adopting, and which a sense of propriety and of their duty as peaceable members of the community would of itself dictate. We have our opinions as to the right, the justice, and policy of some of our institutions, particularly religious; but we confess we do not see our way clear to the proposition that while those institutions are sanctioned and supported by the laws of the state, it is justifiable in any one intrusted with a portion of its authority, to exert it to its prejudice or in the furtherance of his particular views of religion or policy. The Dissenter may most safely and properly, in our judgment, give a pledge which reason and the interest of the community seem to justify; and it is obvious that the principle is one which, if fully acted upon by all religious denominations, would make religion what it ought to be, by abolishing the exertion of political authority or influence in favour of one sect against another.

But it has been feared that the declaration might be construed so as to fetter the ordinary modes of legal and constitutional discussion, investigation, and reform of religious or political institutions. To this it may be replied, 1st, that such a construction has been in the amplest manner disavowed; and, 2d, that the imposition of the declaration on *all* persons renders such a construction impossible. The Dissenter and the Churchman enter into no different engagement, and to consider it as a fetter on any lawful and legitimate discussion or constitutional mode of proceeding, would be to say, that henceforth the church must be "tabou,"—holy ground, on which the unhallowed foot of the inquirer or the reformer must never tread: it would be to say, that commutations of tithes, equalizations of livings, abolition of pluracies, &c., &c., must never more be considered, because Churchmen and Dissenters had forsworn the discussion. In a country like ours, the church, in common with every other institution, holds its rights and properties by a tenure which implies rights in others, and renders them subject to various modes of discussion, investigation, reform, and disposition. The rights and properties of the church are subject to and involve this liability. No person, no body of persons, is, or can be, exempt from its operation; and the exercise of it can never in a free state be held to be an infringement on the privileges of any one.

The alteration made by the Lords in the commencement of the declaration has excited more attention, though it has no practical operation on Dissenters. It arose in this manner. A strong party pressed for the conversion of the declaration into an oath, which they advocated on the specious principle, that the taking of an oath on the Evangelists would at least imply a persistence in the legal doctrine of the connexion between the State and Christianity, and would assume that the person taking it was a Christian. On the other hand, a great repugnance was felt by many to increase the number of political oaths; and to meet the views of each party, some one suggested adding to the declaration the words "on the true faith of a Christian," as words which would give the implication wished for by the advocates of the oath, and would impose nothing new, because the same words already stand in the oath of abjuration, which must in ordinary practice be taken immediately before the declaration. The declarant, therefore, will be asked to do nothing but what in fact he must have done only a few moments before. To be sure, his having so done was an equal reason against the necessity of making him do it again; but as the proposal seemed to please all, and to throw on one side a more obnoxious proposition which was gaining advocates, it was acceded to, and the words were added without a division, but under the protest of Lord Holland against so far recognizing and confirming one branch, however minute, of the principle of religious exclusion.

All that can be said, therefore, is, that a Dissenter will now use these words *twice* on taking office, instead of *once*; and the fact of their having been long the form in use, is an answer to the inquiry made by some, whether they do not imply a profession of "true faith" or doctrine in the sense of the establishment. Such a construction could never *fairly* be put on the words; but the fact of their formal prescription by law, for *all* classes of Christians, and even *expressly for Catholics*, shews that no such idea was ever conceived by the legislature. It does not appear to us, therefore, to have been in any way incumbent on Dissenters to make a resistance to the introduction of

these words; unless they were prepared to go much further, and to apply for their expulsion from the other oaths; and it is obvious, that, without much more extensive alterations in the law, the Jews would derive neither prejudice nor benefit from their insertion or omission.

It may be made matter of speculation what was the precise idea originally affixed to the words "on the true faith of a Christian;" which are to be found first, we believe, in the declaration or oath prescribed by the treaty of 1648, between the Duke of Ormond and the Catholics of Ireland. We believe that the words "true faith," were meant to have no reference to religious profession in the sense of dogma or creed, and that all which was intended was, that the particular proposition should be asserted on the veracity or fidelity, in a moral point of view, of a Christian professor. There is another construction which we have heard given, and which *may* have originally been the true one. It is said that the words are from a Latin form of *oath*, which conveyed a similar idea to our "So help me God," and that they properly mean "by the hopes of a Christian," or "by the ultimate object of a Christian's faith or hope." This *may* have been the original meaning; but our legislature, in *avoiding* an oath, cannot be *now* supposed to have intended to *adopt* one; and we must conclude, therefore, that the words are in common language to have, though in a higher sense, that sort of construction and implication which attach to our ordinary phrases, "on the word of a gentleman," or, "on the honour of a peer."

On the whole, we sincerely congratulate the Dissenters on the result of their application. The political distinction between Churchman and Dissenter, created by the Corporation and Test Acts, is for ever abolished. Whatever else may be left unaccomplished, an immense practical good has been effected. We are proud of it, and thankful for it, though not an atom the less disposed to hope and strive for the still further diffusion of the blessing of equal laws and liberty for all classes of the community.

The Dissenters intend to celebrate the event by a dinner at the Freemason's Tavern, on the 18th June, to which they propose to invite their most eminent friends in both Houses. The leading Dissenters in all parts of England will be requested to act as stewards. The Duke of Sussex takes the Chair.

Lancashire and Cheshire Unitarian Missionary Society.

We are glad to be able to extract the following information from the Committee's Annual Report to the Meeting of the 4th of April.

"The stations that have been supplied with preachers during the last year, are Oldham, Middleton, Astley, and Swinton; in addition to which, your Missionary, Mr. Buckland, has twice visited Padiham and the neighbouring district. From these visits Mr. B. returned highly gratified with the zeal and piety of the congregations with whom he had intercourse, and persuaded that the labours of an active missionary would meet amongst them with ample encouragement and reward. Your Committee, strengthened in their opinion by the authority of those who have the best means of information, participate in the conviction of Mr. B., and lament that they have not the means of entering upon so promising a field of exertion.

"Of the regular stations supported by the Society, the Committee can speak with unmingled pleasure only of Swinton and Astley. At Oldham all the exertions of Mr. B., seconded by the valuable services of your other preachers, have almost entirely failed of success.

"Mr. Buckland made an effort to establish, at a neighbouring village named Lees, a station which might prove useful to the inhabitants themselves, and serve as a means of reviving the congregation at Oldham. At first his hearers were numerous, and the prospects flattering; but, eventually, both almost entirely disappeared, chiefly under the influence of misrepresentation, which he tried in vain to counteract and remove.

"At Glodwick and other places, in the vicinity of Oldham, Mr. Buckland not only preached several times, but also distributed a considerable number of tracts, which he has reason to believe have been extensively read. Your Committee, therefore, are not without hope that the religious instruction which has been presented to the adult portion of the society at Oldham, and also to the inhabitants of Lees and the surrounding villages, may have excited a spirit of inquiry, encouraged devotional sentiment and correct living, and sowed the seed of further good.—They have, therefore, endeavoured to do their duty of casting their bread upon the waters, and trust that it will be found after many days.

"Still your Committee have not felt themselves authorized to continue the

exertions of the Association at the Oldham station. The state of the Society's funds, (to which more particular allusion will be made in the sequel,) have seemed to require that your patronage should be directed to places where your influence may be more immediate and considerable. Your Committee, however, are not without hope, that, by the exertions of some of the inhabitants, provision may be made for the recommencement of divine worship at Oldham. And although the services of the Missionary Society have been withdrawn from that station, the Committee for the ensuing year will undoubtedly be prompt to render any assistance which may lie within their power, towards the re-establishment of worship upon Unitarian principles.

"If your Committee had entertained any sanguine expectations of success at Middleton, in the extension of what they deem the truth, they would now have to record, at least to some extent, their disappointment. No pains, however, have been spared in order to establish the society on a permanent basis. The services of the Lord's-day were followed up for a considerable space of time by lectures on an evening in the week. Mr. Buckland met classes of the young people, with a view to expound to them the Scriptures, and to improve the teachers of the Sunday-school in general information. Considerable good has undoubtedly resulted from these exertions. In the Sunday-school one hundred children, upon an average, have been taught throughout the year. The young people of the congregation have derived advantage from the instructions of Mr. B.; but the number of hearers at the regular services on the Lord's-day has rather decreased than augmented since your last Annual Meeting. Your Committee rejoice at the good which has been effected, and hope that, at the next Anniversary of the Society, a more gratifying account of the state of the congregation will be laid before you; while they would call upon all those persons who deem themselves to belong to this and to the other stations—(by the punctuality of their attendance at divine service—by attention to the Sunday-schools, and devotedness to God)—to labour together with your Society for the furtherance of knowledge and piety.

"The exertions of Mr. Buckland and of your other preachers, have been attended with great success at Swinton. The number of hearers has been upon an average not less than seventy, and occasionally much larger audiences have assembled. Mr. B. has been accustomed, once a week, to preach in private houses also, wherever a convenient opportunity presented itself; and has found very considerable benefit to result from his labours. The Sunday-school, in which there are 120 children, is in a prosperous state, and effecting objects of the highest value.

"In terms at least equally gratifying your Committee may speak of Astley. Rarely does the congregation fall short of eighty persons, and occasionally it exceeds a hundred; while the Sunday-school affords the inestimable advantages of education to 150 poor children. Both at Astley and at Swinton, the people seem to be aware of the value of religious principles, and of opportunities for improvement in knowledge and piety; and it would give your Committee sincere gratification to know, that these societies were enjoying the services of a settled minister.

"From the preceding statements it will be found, that, during the past year, your Society has extended its influence to more than 200 adults, who have been *regular* attendants at the religious services of your preachers, and to more than 400 children, who have received instruction in the schools fostered by your Society. In addition to this, the beneficial influence which your Society has exerted on the population at large, by the extensive distribution of tracts of a practical, as well as a doctrinal tendency, ought not to be overlooked. For the future, however, there is reason to fear that the operations of the Association must be, in some degree, diminished. Although your Committee have taken every means which appeared to them eligible, in order to increase the funds of the Association, they regret to inform you, that their success has been very partial. Their best efforts have not enabled them to meet the demands of the current year. Under these circumstances, the Committee have been obliged to notify to Mr. Buckland their inability to continue their engagement with him beyond the present period. You will pardon your Committee, if they take the liberty to express the deep regret they feel at the deficiency of your resources; particularly as it obliges you to relinquish Mr. B.'s very ardent, judicious, and valuable services. Nor can they omit this opportunity of tendering to that gentleman the expression of their respect and gratitude—sentiments which he has amply merited by the piety, zeal, and discretion which he has evinced during his labours

in conjunction with the Society. Nor should they do justice to their sense of duty and to their own feelings, were they to pass, without respectful notice, the exertions of your other preachers, and the instructors of the Sunday-schools. Upon them mainly depends the realization of your wishes; and the Committee have great pleasure in acknowledging, that their exertions have in general been proportionate to the importance of the objects which you seek to promote. While, however, respectful mention is made of those who have already, as preachers and teachers, acted in conjunction with the Society, there is abundant reason to pray that the Lord of the harvest would send forth more labourers into his harvest."

Removals of Ministers, &c.

The Rev. Mr. Gaskell, from York, has been chosen co-pastor with Mr. Robberds.

The Rev. Mr. Stewart is settled with the Unitarian congregation at Todmorden.

The congregations at Macclesfield, Preston, and Gorton near Manchester, are at present unprovided with ministers.

Manchester College, York.

The next General Annual Examination of Students at Manchester College, York, will take place in the Common Hall, on Tuesday, the 24th of June, and the two following days.

The York Annual Meeting of Trustees will be held in the Common Hall, on Friday, the 27th June. The friends of the College will dine together at Etredge's Hotel, on the last two Examination days.

S. D. DARBISHIRE,
J. J. TAYLER,
Secretaries.

Kent and Sussex Unitarian Association.

The Anniversary of the Kent and Sussex Unitarian Association will be held at Tenterden, on Wednesday, June 25th. The Rev. G. Harris, of Glasgow, is expected to preach on the occasion.

Southern Unitarian Society.

The Annual Meeting of this Society will be held at Poole, on Wednesday, the 25th of June, when the Rev. Robert Kell, of Birmingham, is expected to preach. There will also be a religious service in the evening.

Eastern Unitarian Society.

The Yearly Meeting of the Eastern Unitarian Society will be held at Great Yarmouth, on Wednesday and Thursday, the 2d and 3rd of July. The Rev. W. J. Fox will preach on Wednesday evening, and the Rev. E. Bakewell on Thursday morning. After service, the members and friends of the Society will dine together.

FOREIGN.

GERMANY.

It is intended to publish at Halle a *Corpus Reformatorum*, or Complete Collection of the Works of the Reformers, commencing with Melancthon, and continuing with Luther, Calvin, Zwinglius, and the minor Reformers. The celebrated Dr. Bretschneider is to be the editor. The works of every Reformer will be accompanied with a portrait, a fac-simile of his hand-writing, and a short account of his life, together with a copious index.

NETHERLANDS.

The following is a summary of the number of works, as well original as translations, published in different languages in the kingdom of the Netherlands during the last year, exclusive of periodical journals, newspapers, &c., and reprints of works published in foreign countries:—

Theology	99
Jurisprudence, Medicine, Physics, &c.	146
History	96
Philology, Poetry, and the Drama	114
Miscellanies, Novels, and Romances	286
Total	741

POLAND.

The Jews scattered over the Polish provinces begin to cultivate the arts and literature. A *Jewish Gazette* has been published for some time at Warsaw; a Polish Grammar of the popular Jewish language has also been printed there. This language is a mixture of Polish, German, and Hebrew words. The author is a M. Lessebroth. Another Jewish writer, M. Tougenhold, is engaged in the composition of a Polish and Jewish Dictionary, to be followed by the Elements of the Polish Grammar.

NEW PUBLICATIONS.

THEOLOGICAL.

Religious Discourses. By a Layman. 8vo. 4*s*. 6*d*.

Farewell to Time; or, Last Views of Life, &c. By the Author of the Morning and Evening Sacrifice.

Thoughts on Prophecy. By the Rev. W. Marsh, M. A. 2d edit. 3*s*.

Sermons designed to Correct some of the Principal Doctrinal Errors of the Present Times. By the Rev. Stephen Hyde Cassan, A. M. 12*s*.

Reply to the Rev. H. J. Rose's Work on the State of Protestantism in Germany. By Dr. K. G. Bretschneider. 8vo. 2*s*. 6*d*.

Foreign and Domestic View of the Catholic Question. 3d edit. 3*s*.

Lectures on the History of Jesus Christ. By James Bennett, D. D. 2 Vols. 21*s*.

A Connexion of Sacred and Profane History. By the Rev. Michael Russel, LL.D. 2 Vols. 8vo. 28*s*.

Lectures, Expository and Practical, on select Portions of Scripture. By Andrew Thomson, D. D. 2d edit. 12mo. 8*s*.

A Monitor for Young Ministers of the Gospel. 12mo. 7*s*.

An Answer to Faber's Difficulties of Romanism. By the Bishop of Strasbourgh. Translated from the MS. by the Rev. F. C. Husenbeth. 12*s*.

The Life and Opinions of John de Wycliffe, D. D. Illustrated principally from his Unpublished Manuscripts. By Robert Vaughan. 2 Vols. 8vo. 21*s*.

Memoirs of the Life, Character, and Writings of the Rev. Matthew Henry. By J. B. Williams, Esq. 1 Vol. 8vo.

My Early Years, for those in Early Life. 12mo. 3*s*.

MISCELLANEOUS.

Origines, or Remarks on the Origin of several Empires, States, and Cities. By the Right Hon. Sir W. Drummond. 3 Vols. 8vo. 1*l*. 16*s*.

Public Opinion, its Rise, Progress, and Present State. By William Alexander Mackinnon, Esq., F.R.S. and G.S. 1 Vol. 8vo. 2d edit.

Floral Emblems. By Henry Phillips, F. L. and F. H. S. 1 Vol. 8vo. 21*s*.

A Letter to his Grace the Duke of Wellington, in Answer to Lord Grenville's "Essay on the supposed Advantages of the Sinking Fund." 3*s*.

Journal of a Mission from the Governor-General of India to the Courts of Siam and Cochin China. By J. Crawfurd, Esq., F. R. S., G. S., &c.

Dr. Harwood on the Curative Influence of the Southern Coast of England. 1 Vol. Small 8vo.

The Life and Reign of Charles I., King of England. By J. D'Israeli. 2 Vols. 18*s*.

A Help to Latin Composition, &c. By the Rev. C. P. Valentine. 2*s*.

The Philosophy of the Active and Moral Powers of Man. By Dugald Stewart, Esq., F. R. S., London and Edinburgh. 2 Vols. 24*s*.

Detraction Displayed. By Amelia Opie.

The Epistolary Correspondence of the Right Hon. Edmund Burke and Dr. French Lawrence. 8*s*. 6*d*.

India. Part II. By Robert Rickards, Esq.

An Apology for the System of Public and Classical Education. By Thomas Maude, Esq., M.A. 1*s*. 6*d*.

CORRESPONDENCE.

The Conductors do not feel justified in publishing any other statement of Missionary proceedings than the one authorized by the Society with which such proceedings are connected.

A communication on "Apostolic Unitarianism" cannot be inserted, as the highly respected author has made the Conductors' decision in postponing or rejecting a prior communication the subject of discussion in it. They have already announced that they invite no paper which they are not at liberty to reject, without rendering an account of their reasons, or without having their decision canvassed.

To A. H. F., and "An Admirer of Dr. C."—The Conductors cannot, unless on a very special case, break through the rule of not letting their Reviews be made the subject of controversy, and they see nothing which calls for their so doing on the occasion in question.

HE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XIX.

JULY, 1828.

DR. DRUMMOND'S LETTERS TO LORD MOUNTCASHELL.

To the Editor.

R, *Dublin, May* 9, 1828.

EW Society, calling itself a Reformation Society, has started up in One of its fundamental rules is, that its members must profess the doctrine of the Trinity. At one of its meetings, held at Fermoy rsday, January 24, 1828, the Earl of Mountcashell presided. The n Reporter informs us, that "on the following Tuesday, the last liscussion, a military guard was introduced. Those who defended nan Catholic cause expressed discontent at this measure. The red ere removed, and the debate recommenced amidst alarm and con- and in a short time the meeting dissolved." In consequence of this, testant inhabitants of Fermoy presented an address to Lord Mount- eulogizing his character and conduct. To this address Lord Mount- replied, and in his reply took occasion to introduce my name, to call ocinian, and class me with Infidels and Deists. I have therefore proper to remonstrate with his Lordship in some letters, the first h accompanies this; and if you think it suited to the pages of the Repository, I will send the rest in monthly succession.

W. H. DRUMMOND.

No. I.

r LORD,

our late address to the Protestant inhabitants of Fermoy, you have e the honour to introduce my name. The notice of a nobleman of rdship's character might well gratify an individual of much higher ation than he who now addresses you. But in me it has excited elings than those of gratified pride; for you have placed my name iation with that of Infidel and Deist, and spoken of me in a manner regard for my own character forbids me to overlook. You have, e, authorized me to remonstrate with your Lordship, and to make a ervations on some parts of your address which do not seem to be

in strict accordance with those principles of liberality and candour which every nobleman and every Christian ought to cultivate. I shall endeavour to perform the task imposed on me with the respect due to your Lordship's rank, and still more to the virtues which adorn your character; but at the same time, with the higher respect which is due to the cause of truth and the interests of religion.

Those parts of your Lordship's address which appear to be most at variance with Christian truth and charity, I attribute to the prejudices of education, and with the Protestants of Fermoy cheerfully subscribe to the declaration, that "none can question the purity of your Lordship's motives." I read with unqualified pleasure, that "your Lordship's exertions to ameliorate the state of the population have been indefatigable and useful." With them I join in the hope that "a better order of things may shortly supersede the present degradation of the moral character, and that the human mind, being expanded, through the genial influence of scriptural education, *will assert its independence*, and place itself in that scale of DIGNITY which is *characteristic of its nature.*"

You, my Lord, have approved these sentiments, and your approbation of them reflects a brighter lustre on your name than a riband and a star on their high-titled wearer. The land may be proud of the nobleman who approves the manly, Christian sentiments of the Protestant inhabitants of Fermoy. It may rejoice to hear them re-echoed in your Lordship's "pious wish," that "the great body of the people should become more happy, more comfortable, more moral, and better educated." Cheering and delightful sounds; independence of the mind—dignity of human nature—the people better educated, more moral and more happy! May the inhabitants of Fermoy, both Protestant and Roman Catholic, live to see these glorious visions realized! May the captive who groans in spiritual bondage be freed from his chains, and an age of servitude and darkness be followed by a millenium of liberty and light!

You seem to think, my Lord, that this "consummation, so devoutly to be wished," is to be effected by the "New Reformation Societies." Of those societies you approve, because at their meetings persons *of all descriptions* have an opportunity of hearing whatever can be said in favour of or *against doctrines* which are questioned, and it is written in the Bible, "Prove all things, and hold fast that which is good." 1 Thess. v. 21.

This, my Lord, is excellent; and as you have sneeringly observed that I "cordially concur" in an argument of the Rev. Mr. Maguire's, so do I now as cordially concur with your Lordship; for it is the glorious privilege of one who knows and dares to use the right of private judgment, to assent to every truth he hears, and not to be deterred from its use or application by any prejudice of sect or party. *Fas est et ab hoste doceri.* There is no divine prohibition against our being instructed by a foe as well as by a friend. I wish, without venturing to hope, that I were regarded by your Lordship as the latter; but though I should not be so fortunate, may I not trust that on this principle, or from a generous feeling of reciprocity, you will listen to a word in season, though issuing from the mouth of an Unitarian Christian? It is only by free and unrestricted discussion that doubtful questions can be determined. Controversy, when conducted by the "law of kindness," is productive of much good in quickening the intellectual powers, in detecting latent error, in stimulating inquiry, and leading to right conclusions. The truth is struck out by the conflict of adverse opinions; and by hearing, as

your Lordship expresses it, "whatever can be said in favour of or against doctrines which are questioned," we only obey the precept of Scripture which you have so judiciously and correctly quoted.

All the friends of that "independence of the human mind" which your Protestant eulogists of Fermoy extol, must rejoice to hear such a noble declaration from your Lordship. They would rejoice still more to hear, that your subsequent sentiments and conduct were in perfect unison with that declaration. But they cannot help perceiving a lamentable discrepancy; for, in the next paragraph but one, you contradict yourself, and so far from allowing *all* descriptions, or any description, of persons "an opportunity of hearing what could be said in favour of or against" only *one* doctrine which was questioned, you would not grant the questioners a single hearing. It appears that some gentlemen of the Roman Catholic persuasion advanced certain arguments against a favourite tenet of the New Reformation Meeting at which you presided, and that those arguments being stubborn and difficult to be answered, it was judged expedient to put them down, not by superior force of argument, which would have been the legitimate way, but by absolute prohibition of their farther utterance. This was an ungenerous mode of depriving an opponent of victory when he could not be fairly combated. It reduced him to silence; but so far from carrying conviction to his understanding, it only fixed more deeply a belief of his antagonist's impotency, and a consciousness of his own strength.

But you objected to their line of argument, because "it is wicked and blasphemous to seek to extract poison out of God's mouth." In this sentiment also, the Unitarian, if he rightly understands it, "cordially concurs;" though he objects to the expression as coarse, indelicate, containing a false metaphor, and bordering on the blasphemy which it condemns. It *is* wicked and blasphemous, my Lord, to pervert and torture the Scriptures for abstruse meanings which reason repudiates, while the plain and obvious sense is neglected or despised. But who is guilty of this impiety? The Unitarian, who adheres to the clear declaration of Scripture, that God is one; or the Athanasian, who sets up, as the standard of true faith, the unintelligible jargon of creeds composed in the dark ages, dooming us to perish everlastingly if we do not believe that He is three? The Unitarian, my Lord, extracts only honey, the honey dews of life, from the leaves and the flowers of holy writ. As for the poison which contaminates the affections and curdles all the milk of human kindness in the heart of man, seek for it where it is to be found abundant, even to overflowing, in the damnatory creeds and confessions of the orthodox hive!

You further object to the Roman Catholic adopting his line of argument, "because the Deist and Infidel laugh at his weakness and profit by his folly." What then? Has your Lordship, verily and indeed, so tender a regard for your Roman Catholic brethren, that it would grieve you to see the Deist and Infidel laughing at their weakness and profiting by their folly; or are you desirous that all the glory of victory, and all the "*profit*," whatever it may be, should belong to the New Reformation Society? It may be doubted whether the Roman Catholics will feel much obliged by your Lordship's compassionate regard for their weakness; and as for the Deist and Infidel, they do not seem to be giving themselves any concern about the matter. But if they do, why not answer the Deist and Infidel, and add them to the number of your proselytes? Deists and Infidels are human creatures. They are rational too, and if they require a reason for

the hope that is in the Christian, wherefore should they not be gratified? The gospel precept is to give an answer to *every man* that asketh a reason of the "hope that is in him, with meekness and fear," 1 Pet. iii. 15; not to reply with a volley of invectives. Trust me, my Lord, the conversion of an Infidel or Deist to the belief in the saving truths of Christianity, would be an achievement worthy of more praise than any of the boasted conversions from one erring creed to another, of which the age is said to be so prolific. Were not most of the converts made by the apostles from among Deists and Infidels, publicans and idolaters?

In illustration of your argument respecting the conduct of Deists and Infidels, you affirm, that "a Socinian named Drummond has thus made a tool of the Rev. Mr. Maguire." This Reverend advocate of the Roman Catholic cause and his friends will not be much flattered by your Lordship's declaration, that *I* have made "a tool" of him. The Rev. Mr. Pope, his eloquent antagonist, could assure your Lordship that Mr. Maguire is not a man who can be made a tool of, even by hands of far superior strength to mine. I must, therefore, understand the expression in a complimentary sense, and thank your Lordship for entertaining so lofty an opinion of my powers as to suppose that I have been able to make a tool of one by whom the most vaunted champion in the arena of modern polemics has been "cloven down."

I am desirous, however, of knowing in what mode I have made a tool of the Rev. Mr. Maguire. What have I done more than avail myself of an argument which Mr. Maguire did not invent, but only revive,* in support either of Unitarianism or the infallible church? It has often been stated by the advocates of the latter, that without the aid of tradition and church authority it is impossible to prove the doctrine of the Trinity; for that not only reason and common sense, but the plainest and strongest declarations of holy writ, are in direct hostility to that doctrine. All Unitarians are fully persuaded of the truth of this statement, and rejoice that it is not only admitted, but confidently advanced by the most powerful supporters of the Roman Catholic faith. They know its strength, and wield it with a dexterity which no orthodox Protestant can withstand. It is *prudent*, therefore, to proscribe the use of such a weapon. But will they who wield it forego their advantage? Will they lay aside their artillery, their lightning, and their thunderbolts, to combat on equal terms an enemy that comes against them with staves and reeds?

We have your Lordship's testimony, that "Liberty allows us to reason on religion." Why was this reasonable allowance not granted to the Roman Catholics who opposed the Reformers at Fermoy? Wherefore was a quarrel excited which had to be quelled by the introduction of an armed force? You say, you "regret that any thing disagreeable should have occurred at the meeting; it was improper to push the people out of the Court-house;

* The Jesuit Maimbourg, in his History of Arianism, says, that Socinus maintained the word of God to be the only judge of controversy, and that, admitting this principle, no Protestant can reasonably condemn the Socinian. "Et certes, il'y a point de Protestant, qui agissant sur son principe, puisse raisonnablement condamner un Socinien, puis que celui-ci agit toujours contre lui, soit en attaquant, soit en se defendant, par l'Ecriture interprétée comme il lui plait, de la même manière que le Protestant agit contre nous, quand il nous attaque, ou qu'il se defend par la même Ecriture expliquée selon le sens qu'il trouve bon de lui donner." —Maimbourg, Histoire de L'Arianisme. Paris, 1682. 12mo. Vol. III. p. 374.

it was equally so to force the ladies out of the galleries; but it was worse to horsewhip (horsewhip, *proh pudor!)* those who were desirous to listen to the speakers."

Yes, my Lord, that such proceedings should have taken place in your Lordship's presence is deeply to be regretted, not only by you, but by every friend of peace and good order. Is it thus that Ireland is to be reformed? A generous and high-minded people are invited to come to a Reformation Society to see the religion of their fathers stretched upon the rack, and when they stand up in its defence, and meet their opponents with irrefutable argument, instead of being answered in the spirit of meekness and holy fear by men of God, who should not strive nor brawl; instead of being proclaimed victors by unanimous acclamation, they are confronted by an armed force, and the assembly is dismissed amidst the shrieks of women and the cracking of horsewhips! *Pudet hæc opprobria dici.*

Your Lordship objected to your opponents' mode of discussion, because "they attempted to prove from the Holy Bible that Jesus Christ is not God." From what else should they attempt to prove that proposition? Its demonstration is written in the Bible in characters of light, and they would have justly incurred the imputation of fatuity, had they not adopted the very line of argument which they pursued. Their reasoning was legitimate, and if any satisfactory answer could be given, they should have been answered. You know, or ought to know, my Lord, that a numerous and most respectable denomination of Christians, respectable for their learning, their talents, and their virtues, are decidedly of opinion, that the supreme deity of Christ is nowhere taught in the sacred writings; that from beginning to end they teach the strict unity of the great Creator; and that the only basis of Tritheism is to be found in Heathen writers, in the creeds of theologians, and the decrees and councils of a church falsely deemed infallible. The supporters of Tritheism or Athanasianism are therefore reduced to the dilemma either of admitting the necessity of an infallible church, or surrendering their favourite orthodox tenet. You, my Lord, are of a creed badged with the name of orthodox; the Unitarian, of a creed which you are pleased to call heterodox, infidel, or Socinian. Who shall decide between you? If your Lordship says the Church, you grant the Roman Catholic all he asks; for among all claimants to decide in religious controversies, if any church be admitted, he will contend that none has any claim whatever that can be compared with the Church of Rome. He will plead her high antiquity, her right of primogeniture, her foundation on the rock Peter, the uninterrupted succession of her bishops, her great numbers, her catholicism or universality, her sublime mysteries, her *decent ceremonies*, her imposing ritual. He will tell you that *his* is the one only apostolic church, that "she cannot err in the delivery of faith and discipline of manners, seeing she is governed by the Holy Ghost; so it must needs be that all others, which falsely claim to themselves that name, and being also led by the spirit of the devil, are most dangerously out of the way, both in doctrine and practice." *

* The Church of Rome does not stand alone in claiming a right to decide in all disputed points. Bishop Sparrow, in his Preface to the Articles and Canons, &c., says, "If the sense of faith and holy Scripture is called in question, the Church (i. e. the Church of England) may and must declare what that sense is she has received from Christ and his apostles, commanding, under penaltys and censures, all her children to receive that sense, and to profess it in such expressive words and form as may directly determine the doubt. And in controversys about doctrines, where

If your Lordship withstand the monstrous pretensions and impious usurpations of a church called infallible, assert the right of private judgment, which is the true principle of the Reformation, and call out, in the language of an honest Bible-man, "The Bible, the Bible alone is the religion of Protestants," you grant the Unitarian all *he* asks. He takes the Bible to his breast, and consigns the creeds and confessions of all theological usurpers to their own place. He thanks your Lordship for advocating the sufficiency of the Bible, and looks upon you as his friend and ally in the sacred cause of truth; or, as your Lordship would express it, "the Socinian makes a tool of my Lord Mountcashell," to file off the chains by which the human mind is enthralled, and raise it to that scale of dignity which the Protestant inhabitants of Fermoy know to be "characteristic of its nature." Thus does the Unitarian employ the ascendancy which he derives from reason and common sense, from the Scriptures and the concessions of his adversaries. He crushes the irrational and unscriptural doctrines of orthodox Protestants by the weapons of Catholicism; and overthrows the mental tyranny which Catholicism would establish, by asserting the great Protestant right of private judgment. He is furnished with "tools" from the armouries of both, to pioneer the march of truth, to sap the foundations of long-established error, and discover that the only firm basis of religion is the pure and unadulterated word of God.

Pray, my Lord, what is the essential difference betwixt infallibility and orthodoxy? Are not both names characteristic of that pharisaical pride which the Saviour condemned? Are not the pretensions of both equally audacious, and equally hostile to the rights and liberties of man, to the interests of truth, to the dictates of reason, and to the doctrines of Christ and his apostles? They are twin-sisters, the offspring of priestcraft and superstition. They crawled into existence together, and their lives are suspended by the same thread. But Mr. Maguire has presented to the Unitarian one arm of the forceps, and thanks to your Lordship for presenting the other, which will help to clip it asunder and complete their destinies.

Some other subjects remain to be discussed, but to these your Lordship's attention shall be solicited in a future letter, by

Your Lordship's

Most obedient humble servant,

W. H. DRUMMOND.

P. S. It grieves me to find your Lordship's name in the intolerant minority against the repeal of the Test and Corporation Acts. You are a Vice-President of a new Reformation Society. But what reformation is to be expected where such reluctance is manifested to cancel so enormous and so disgraceful an abuse? Fie upon it, my Lord! But more of this, anon.

---

she has received no such clear determination from Christ and his apostles, she has power to declare her own sense in the controversy, and to determine which part shall be received and professed for truth for her members, and that under ecclesiastical censures and penaltys. The sentence shall bind to submission, though the superiors may err in the sentence. Better that inferiors be bound to stand to such fallible judgment, than that every man be suffered to interpret laws and determine controversys." Could the Pope, in all the pride of supremacy, claim more than this? Yet was the writer a bishop calling himself Protestant!

3 OF SCIPIO DE RICCI, BISHOP OF PISTOIA, AND REFORMER OF THE CATHOLIC CHURCH IN TUSCANY.

1 former number we gave a brief review of De Potter's life of this
t man. The present memoir has been transmitted to us from Italy,
: importance of the subject, together with the additional sources of
tion possessed by our correspondent on the spot, will, no doubt,
1 renewed notice of the eminent Bishop acceptable to our readers.]

[No. I.]

ounded charity, an ardent love of truth, indefatigable study in the search
d unconquerable firmness and perseverance in its defence and diffusion,—
re the chief features of that character which it pleased its Divine Founder
w on his church in the person of *Scipio de Ricci*, when he sent him forth to
e religion the vigour and beauty of her early youth, and to defend her as a
uardian from the attempts of her enemies. To fulfil this high destination
owers of his mind were bent, and he has thus deserved a distinguished
ongst the benefactors of his species. Yet the world, corrupted and deceived,
hitherto occupied in calumniating and opposing him, rather than in pro-
his enlightened views. In the revolutions of time, however, the period
allibly arrive when the light of truth shall break through the clouds which
it. If he has not been permitted to live to see the period when the incon-
truths he first proclaimed to Italy shall be universally acknowledged and
let a few flowers at least be scattered on his tomb which may bear testi-
our gratitude for his labours, and our admiration for his virtues." —
di Monsignore Scipione De Ricci, Bastia, 1827."

: CONTEST LONG HUNG DOUBTFUL BEWEEN PISTOIA AND ROME.—The Ultra-
proclaimed that the heresy of Luther had set its foot on the soil of Italy;
zans of Ricci, that a salutary barrier was placed against the overbearing
Rome."—" Carlo Botta, Storia D'Italia, dal 1789—1814." Vol. I. p. 37.

many of the pages of the Monthly Repository have been devoted to
le object of commemorating the actions and sacrifices, and embalm-
memory, of the illustrious champions of the *Protestant* Reformation,
perhaps be allowed to claim a place in behalf of one who, *in the*
f the Church of Rome itself, laboured hard and suffered much in the
s task of reforming abuses, and who, if he still continued to wear
y and fight behind her shield, did so, not from cowardice, but from
on; being enthusiastically attached to what he considered to be the
l original constitution and doctrine of the Catholic church. When
sidered that his well-meant but unsuccessful efforts cost him the loss
opric, which some men calling themselves members of a reformed
ave preferred to an approving conscience and an unsullied fame, he
be regarded as unworthy a memorial.—I allude to Scipio De Ricci,
f Pistoia and Prato, in Tuscany; and the idea of this communica-
suggested to me by my temporary residence in this country, where
e is revered and "*familiar in the mouths of men as household*

naterials employed in drawing up this memoir are, 1. The Eulogium
noted, written in Italian, and published anonymously, but well
in Florence to be the production of a distinguished ecclesiastic, the
orary and friend of Ricci. 2. The History of Italy, by C. Botta,
talian, but, I believe, translated into English, which, although com-

posed with great moderation, on account of the liberal and rational spirit it breathes, is included in the numerous and invaluable *catalogue of prohibited books* in Italy, a catalogue which, as it daily increases in size, bids fair to contain every thing that man has freely thought and nobly said, awaiting from just posterity the reversal of the sentence of interested contemporaries. 3. The Life of Scipio De Ricci, 3 vols. 8vo., by De Potter, Brussels, 1825, in French, and comprising, in the original Italian, nearly entire,—4. The MS. Life of the Prelate, written by himself, but which he did not think it prudent to publish in his lifetime; and, 5. Memoirs of Ricci, by one of his secretaries, designated by De Potter as the "Abbé X. now living in Florence."

The two last articles are of undoubted genuineness, the originals being to be seen in the Archives of the Ricci family in this city. The most jealous concealment of names is adopted by those who *publicly* speak well of Ricci even in the present day, and the copies of De Potter's work are most eagerly sought for by the government to be destroyed. It is printed at Brussels (though intended for circulation in Italy) in order to elude the censorship, which, by a fortunate inconsistency, permits the *importation* of books, the *printing* of which, in the Tuscan states, would be visited with the severest penalties.

Scipio De Ricci was born at Florence, January 9, 1741; he was the third son of P. F. Ricci, President of the Senate, and of one of the most ancient and distinguished families in Tuscany, so that the paths of preferment were open to him in any profession he might have adopted. Being destined for the church, he was, at the age of fifteen, sent to Rome to pursue his studies under the Jesuits, of which society some of his distinguished relatives (his father being dead) were warm partizans or eminent members. His father's cousin or near relation, Lorenzo De Ricci, and who treated the young Scipio as his nephew, was the last *General* of that order. At the expiration of two years of diligent study, being of a pious and even enthusiastic disposition, he became enamoured of the shades of the cloister, and expressed the wish to be admitted to spend his days in a monastery of that society, in what he deemed the service of the Deity. The reason assigned by himself in his posthumous memoirs, published by De Potter, furnishes a striking proof of the simplicity of his character and the sincerity of his attachment to the Romish superstitions: "I assured myself that by this means I should secure a place in Heaven, since this recompence had been promised, in a prophecy of St. Francis Borgia, to all the members without distinction of the Society of Jesus, for no other merit than that of being Jesuits." Another proof of the same simple-hearted credulity occurs in the same memoirs, where he relates, that while at Rome, "being afflicted with a tumour in the knee which resisted all the efforts of art, and for which the operation of amputation had already been decided on by the surgeons, he applied with fervour and confidence to the part affected an image of the *Venerable Hypolitus Galantini*, and the leg was immediately cured." The Protestant reader may well be surprised that a young man, a native of so enlightened and cultivated a city as Florence, and while pursuing his studies at college, at a period of life when the understanding first begins to pride itself in proving the strength of its pinions and the expansion of its wings in bolder flights, heedless of the warning voice of those who would restrain its impetuosity, should manifest such an extreme of credulousness. Yet the surprise will cease, as it respects Ricci in particular, when it is remembered that at the

same period, and still more strikingly at the close of the preceding century, while, in the departments of *literary* and *philosophical* inquiry, Florence boasted a list of names superior perhaps to those of any other capital of Europe, *theological* inquiry seemed not even to be dreamed of; and the purest taste and noblest powers of reasoning stooped, unconscious of degradation, to the task of adorning and spreading the fame of the waking dreams, and puerile fables, and preposterous dogmas of the Church. To afford a single specimen, Anton Maria Salvini,—a natural philosopher and critic, one of the most elegant scholars of his age, bound by no ties of professional attachment to the church,—a distinguished ornament of the *Accademia della Crusca*, whose name and motto might have suggested to him to "*sift the chaff from the wheat*,"—of the Accademia *del Cimento*, i. e. of *experiment* and *proof*,—and of that of the *Apatisti*, or *Apathists*, (dispassionate inquirers after truth,)—Anton Maria Salvini, as a member of one of those religious confraternities of laymen of which we shall presently have occasion to speak, having to pronounce an oration on the anniversary day of St. Nicolas, Bishop of Mira, "prostrating himself," as he expresses himself, "at the tomb of his admirable saint," implores of him "that he would pour a flood of eloquence on the lips of the orator, in like manner as his venerable bones annually distilled miraculous oil." Professing himself quite oppressed with the multiplicity of the miracles he had with too much presumption undertaken to commemorate, he goes on to remark, "and indeed the causing massive columns of stone to perform voyages *(viaggare)* on the waters, to recall to life the defunct, to reunite the minutest atoms of bodies torn in pieces, and infuse into them renewed existence and activity, to rule the elements and act the Lord over nature *(signioreggiare)*, are indeed convincing demonstrations of his being full of nature's Great Author." This saint, according to his eulogist, appears to have begun to perform prodigies betimes, for, "not being as yet able to stand on his feet, on hearing the gospel read, by an impulse of grace which had pre-elected him, he stood upon his feet;" and, as "a marvellous lesson to us, on stated days of the week on which the church intimates to us the duty of abstinence, while yet in his cradle, he voluntarily fasted"—that is to say, *he refused his mother's milk on Fridays and Saturdays!*

The reader will suppose Salvini meant to turn St. Nicolas and other saints of the same description into ridicule; yet the solemnity of the occasion and his amiable simplicity (which distinguished him no less than his learning and critical acuteness on subjects on which he allowed himself to employ this latter quality) forbid this supposition. If, in the literary history of Italy, we find Atheism laughing in purple sleeves and sneering under the triple crown, it abounds likewise in examples of cultivated minds bowing in dishonourable bondage beneath the sceptre of superstition.

The desire of Ricci to devote his days to religious retirement, being communicated to his relatives, met with a decided refusal; as their views of family aggrandizement through his means would thus have been entirely frustrated. He was recalled to Florence, and in order to divert him from forming an undue attachment to the Jesuits, and prosecuting his scheme of seclusion, he was sent to pursue his theological studies under the Benedictine Monks, whose principles, although veiled from their pupils, through prudential motives, partook much more of the Jansenian than of the Jesuitical school. After ten years of unremitted study, Ricci received ordination in 1766, and from his high connexions was immediately appointed a Canon of the cathedral of Florence, and Auditor of the Nunciature for the Tuscan

States. His application to his studies was not, however, at all relaxed by the prospect of ease, and rapid preferment opening before him. "He now freed himself from many of the prejudices," to use his own expression, "which his education had deeply rooted in his mind." In a word, he became a good Jansenist—the most tolerant form of popery, and the least repugnant to reason.

The *Jesuits* professed a blind reverence for the decrees of the popes, which not only served them for text-books of divinity, but might be said to constitute their Bible itself: the *Jansenists* drew their theological systems from the decisions of the early councils and the works of the Fathers, and received the authority of St. Augustine, in particular, as decisive in all matters of faith. The *Jesuits* maintained that the pope is the only fountain of spiritual authority on earth, and that the bishops receive their powers exclusively from him, to be exercised, suspended, or withdrawn, at his absolute pleasure: the *Jansenists* asserted that the bishops, in common with the pope, received their powers *directly from* Christ, and that the keys of St. Peter were the emblem of authority, pre-eminence and supremacy indeed, but not of despotic and unlimited power. The *Jesuits*, proclaiming the indefeasible right of the Holy See to dispose of all the kingdoms of the earth, as its organs and representatives, became, wherever they gained a footing, "a state within the state," occupying the ear of princes and ruling the affairs of states: the *Jansenists* contented themselves with taking charge of the spiritual interests of mankind, and limited the temporal dominion of the pope to his own states. But both parties were far enough from clearing the Christian temple of the emblems of idolatrous superstition, and opening wide its gates to the humble-minded, the conscientious, the sincere of every denomination.

The early and decided manner in which the subject of this memoir embraced the more liberal of the two parties which divided the church, is the more creditable to him from his near connexion with the Jesuitical party, particularly with Corsi and Lorenzo De Ricci, to the first of whom he was heir, and to the second of whom he was strongly attached, and whom he visited in the Castle of St. Angelo, the state prison of Rome, after the dissolution of the order of which he was the head. This connexion led Ricci to become perfectly acquainted with the circumstances attending the death of Pope Clement XIV. Ganganelli a few months after he had signed the bull, by virtue of which that celebrated association was dissolved. The cause of Ganganelli's death has been the subject of controversy, as the perpetrators of it could never be detected, or rather from motives of policy no efforts were made to bring them to light. Amongst Ricci's papers, as reported by De Potter, was a copy of a document received by him from the minister of Spain, by whom the original had been transmitted to Madrid, from which it appears that the pope was in the soundest health at the time of signing the bull; that dark prophecies were issued and an enigmatical medal struck, which was traced to the Jesuits; in which the year of his death was indicated, 1774; that about two months after the signature he was seized with coldness, shivering, &c., which continued at intervals for six months, until he died; that he had expressed his apprehension of poison, that antidotes against it were found on his person, and that the body, when opened, presented all those appearances which a Roman physician had previously described, in a work on the subject, as indications of SLOW POISON. But no notice is taken of the current report in Italy that the sacramental host was the infamous channel adopted for conveying it to the victim.

though Ricci was attached to the principles of the Jansenists, his mode- was so well known that he was judged a proper person to allay by his nce at Rome the animosity of the two parties, and on his visiting that n 1775, to congratulate the new Pope, Pius VI., on his accession to the See, he was offered a bishopric in the Roman states. But he steadily ed the tempting proposal, and it would be injustice to him to assign his n in any other words than his own: "I perceived the rocks I should to encounter in the perilous career of preferment in the Roman court, considering all its intrigues and cabals, I became convinced, that IN NO E IN THE WORLD IS THE ATTAINMENT OF HIGH POSTS OF DIS- TION SO INCOMPATIBLE WITH THE PRESERVATION OF INTEGRITY HONOUR AS AT ROME. If there be any man who has succeeded in ining them under this government, he deserves to be looked upon as *avis in terris*, an object of curiosity and wonder. Such horror and dis- were excited in my mind by the tricks and dissimulation practised by Roman bishops, that I could not refrain from reproving some with whom s acquainted."—De Potter, Vol. I. p. 22. On his return to Florence i was appointed his Vicar by the Archbishop of Florence, *Incontri*, a tion corresponding in precedence to that of Dean in the English rch, but having the higher functions attached to it of a judge in the siastical tribunals. From becoming more nearly acquainted with the es and corruptions of the hierarchy, in this situation Ricci first formed lesign of devoting himself to *ecclesiastical reform;* and considering the of the evil to lie in the prejudices and extravagant notions of their own er infused into the minds of the clergy in the course of their education, rmed a plan for a theological college, in which sound learning should and in hand with moderate principles.

n consequence of the death of *Ippoliti*, Bishop of Pistoia and Prato, in year 1779, that see being vacant, was offered to Ricci. Although he already declined more dazzling prospects of worldly greatness, yet, as court of the patriotic and enlightened Grand Duke Leopold did not pre- similar seductions to those of the court of Rome, nor require the sacri- of any honest principle, this preferment was accepted.* And we have

---

The author of the *Eloge*, a Catholic and ecclesiastic, enlarges much on R.'s illingness to accept this preferment. We should rather imagine that a post g now offered him in which dignity and affluence could be united with exten- usefulness, he *gladly accepted it*. In turning over the leaves of a dull book, the of one of R.'s predecessors at Pistoia, Mons. Visdomini Cortigiani, by Guadagni, hich, according to the custom of monkish biography, a separate chapter is n to every human virtue and duly ascribed to the subject, we met with the fol- ing trait of *naiveté*. On receiving from Cosmo III. the intelligence of his ap- tment, Cortigiani, who was in needy circumstances, replied, "May it please I. R. H. *the Lord* knows how unfit I am to fill so high a post in his church, *your Highness*, how unable I am to pay my consecration fees." The sum paid he pope on their consecration by the Tuscan bishops, amounts, in some in- ces, the writer has been informed, to a whole year's revenues, to be paid in ince. Cosmo handsomely replied, "With regard to your *first* objection, you allow *me* to judge of your qualifications; and with respect to your *second*, I given orders at Rome for the payment of your fees in ready cash."

ith respect to the "*Nolo Episcopari*" of bishops, the following anecdote is in ulation in Florence. In the course of last year, when the Grand Duke informed present Bishop of Leghorn of his nomination, he replied, "He was wholly orthy of so high a situation, but that he would consult the Madonna." "*The onna!*" observed the G. D., "*Non sono io che lo nomino?*" "What need of the onna to interfere? Is it not *I* who appoint?"

theran in disguise; and as if the majesty of Heaven itself we
concerned in the issue, the sisters affected to stand immovable
natural extacies before the shrine of their patroness Saint, and
were delivered of some undefined and terrible judgment about to
on the two cities of Pistoia and Prato, over which Ricci presided.
a Catholic and superstitious, however, Ricci was not to be diver
fears from an undertaking to persevere in which, at all hazar
prompted by duty and conscience. The prospect seemed less e
from the circumstance that two of Ricci's predecessors, *Alamam*
politi, had failed in a similar attempt. With respect to *Pistoia*,
the prudence and mild firmness of Ricci at length prevailed. T
religieuses, who were the most outrageous in their conduct, being
the rest submitted to the authority of the bishop, received a ch
confessor appointed by him, and the prospect seemed opened of
reformation. At *Prato*, where the disorders were greater, and th
of the Dominicans and Ex-Jesuits (who, though the bitterest foes
united to oppose innovation) being powerfully upheld by the nobi
daughters filled the convents of the former, and whose sons had
eated by the latter, the task which he had undertaken seeme
The Pope, who had only intended to make a show of yielding in
firmly to establish his power, and had trusted to his inferior ager
his real designs, rather than to effectuate the letter of his instructi
Ricci resolved to persevere, now changed his tone towards him
hitherto shewn him distinguished marks of his favour, as a prude
intimately connected by relationship and interest with the *Jesu*
any decided steps against them, while his known attachment t
ciples of the *Jansenists* made his advancement a seeming conce
influence of that powerful and increasing party. But now that
character began to develope itself, Pius VI. (who had assumed th
sceptre through that dark influence which had caused it to dro
riously from the hand of his predecessor) addressed an angry
Bishop of Pistoia, filled with swelling words respecting the unli

convenient reference for *inconvenient* plans of reform, corresponding to the "*ordered to lie on the table*," or "*adjourned to this day six months*," of the British House of Commons.

To the complete frustration of R.'s benevolent design, nothing seemed wanting but that he should be deserted by the government, and with this he was threatened through the influence of the ministers, particularly *Serrati*, the Premier, who represented to the Grand Duke that the dispute with the Pope was a personal matter with respect to Ricci alone, and that it would be prudent not uselessly to irritate the Holy See, but to abandon him to his fate. Thus calumniated and undermined by the monks, opposed by the nobility, regarded as a heretic by the vulgar, forsaken by the ministry, and fulminated against by the Pope, Ricci appealed to the protection of his Sovereign in person, and strongly represented to him that both the friends and the enemies of reform considered the affair of Prato as a trial of strength, and that a defeat here would be fatal to all ulterior schemes of amelioration.

Peter Leopold, brother of the unfortunate Marie Antoinette and of Joseph II., whom he afterwards succeeded on the throne of the Austrian empire, and who had assumed the government of the Tuscan States in the year 1765, was a wise and benevolent Prince, had introduced many salutary reforms in the political state of his dominions, and, had he been surrounded by such men as Ricci, would, ere this, have remedied the more deeply rooted disorders of the church. But, with the splendid exception of the Senator Ruccellai, now dead, he had the misfortune to be served by ministers who were too short-sighted to enter into his views, and, being tampered with by the Court of Rome, were perpetually thwarting his benevolent intentions, and undermining in his favour the friends of effectual reform, in which they were frequently but too successful. On this occasion, however, persuaded by the reasoning of Ricci, he acted with independence and energy. He wrote to Rome, complaining of the attempt made to elude the effect of the faculty already granted to Ricci, and demanded that it should not only be confirmed with respect to him, but extended to all the Tuscan bishops, that the convents in their respective dioceses might thenceforth be placed under their sole direction. He added, that if not conceded by the Court of Rome, he had a full right to execute this measure by virtue of his sovereign power. The Court of Rome hears reason when it is obliged to do so. Benedict XIV., according to Ricci, once said in confidence to one of his courtiers, "*Sovereigns, if they knew their own rights, would do many things of their own accord, which it is prudent to grant when they condescend to ask them.*" The spirited language of the Grand Duke had, for the present, its desired effect; and Ricci rejoiced to have been the means of extending to the whole of Tuscany those salutary reforms, of which he set the example in the diocese of Pistoia. His fame spread throughout Catholic Europe; the Neapolitans manifested a desire to imitate the example of Tuscany; and the minister of Spain procured from Ricci a detail of the proceedings with respect to the refractory convents, to serve as a model in the contemplated reforms in that country.

Thus armed with full powers for effecting his designed reforms, Ricci, instead of enjoying his triumph, as a man of less moral sensibility would have done, proceeded with mildness proportioned to his former firmness, endeavouring by every means consistent with his grand object to palliate this tremendous blow to the pride of the monks, and to conciliate the affection of those for whose spiritual interests he was henceforth exclusively to

provide. That the confessors and chaplains chosen might be more acceptable to them, he waived his newly-acquired *rights of patronage*, (so sweet to man in power,) and allowed the communities to choose their own. In one thing only he was immovable, in refusing to re-appoint the Dominicans who had so shamefully abused their power. This occasioned him to incur an enmity which lasted him not only to the end of his public career, but to the close of his days. Martini, the new Archbishop of Florence, (consequently Ricci's ecclesiastical superior,) lending himself to the corrupt intrigues of the Dominicans of Prato, secretly promised them his favour in regard to the new elections; and imagining that Ricci could not for a moment think himself at liberty to refuse a request from his superior, engaged to procure the reappointment of the Dominican chaplain at the Convent of St. Vincent in that city. This affair ended not only in the disappointment, but the exposure of the time-serving Archbishop, who henceforth conceived a dislike to Ricci, which he prosecuted with all the littleness of a churchman's hatred to the end of his life.

In order to give a general view of this branch of Ricci's administration, we will here subjoin, that during the course of the twelve years of his public functions, he continually extended and improved his system of regulations, until many of the convents were converted from haunts of vice into seminaries of useful knowledge to the young women of the neighbourhood, who, as they became fitted to enter the world, were portioned by the benevolent bishop out of his private purse. Through his influence with the Grand Duke, the principle of episcopal superintendence was extended to the communities of monks as well as of nuns. His detail of the state in which he found the former is highly curious and amusing. Their ignorance almost surpasses belief. Yet it was from the monasteries that professors were principally furnished to the universities of Italy, "and it was not until their appointment that they began to acquire the knowledge they were presumed to possess, in order to enable them to fill with advantage their respective chairs." Among his reforms he mentions the founding of libraries, where those which formerly existed had been converted to kitchen use, and the causing "*the gaming tables to be burned!*"

The 2nd object of the attention of our Reformer was the *idolatrous worship of the heart of Jesus*, introduced by the Jesuits. This new rite, which glided silently into the church in the darkness of the middle ages, and had been condemned by Benedict XIV., (1724—1759,) had come into greater vogue than even at any former period under Clement XIII., (1759—1769,) by whom it was strongly maintained. It had been again cordially anathematized by his equally infallible successor Clement XIV., (1769—1774,) and was now again blazoned forth in the bulls and briefs of Pius VI.; thus presenting one of those singular contradictions by which the empty pretentions of Papal infallibility are sometimes laid open to the ridicule of mankind, and which have contributed more than any thing to open the eyes of Catholics themselves. This rite, called by ecclesiastics *cardiolatria*, consists in addressing prayers, of a very enthusiastic description, to a picture of the heart of Christ. The emblems of this worship are still to be seen in some Catholic churches, and consist in a bloody heart, of large dimensions, pierced through with arrows to denote the sorrows of Christ, and in figures of the Saviour himself, displaying his heart in his hand to his adoring people. We learn from one of Ricci's friends, that in the impure system of Jesuitical instruction, these emblems were made the means of initiating their disciples in a

gross species of *anthropomorphism*, into which entered much more of sensual than of divine affection. On this subject, we quote with pleasure the sensible reflection of De Potter, Vol. I. p. 496: "Tant il est vrai qu'il n'y a point de préjugé, quelqu'innocent qu'il puisse paroître, que n'offre mille occasions à des cœurs corrompus de le rendre immoral et pernicieux. La vérité seule est hors de toute atteinte: elle ne sauroit être violée." "There is no error or prejudice, however innocent it may appear, which does not offer a thousand opportunities to corrupt hearts to render it subservient to pernicious and immoral purposes. Truth alone is beyond all attempts. It cannot be violated." It must lose its nature by an admixture of error before it can be made to subserve the purposes of the vicious, or be productive of injury to mankind.

With reference to this doctrine of the Jesuits, Ricci published on the 3rd of June, 1780, a pastoral charge, in which he addressed his clergy and people, warning them against this error, and explaining to them the nature of genuine and spiritual devotion, "equally remote," to use the words of his charge, "from the gross superstition of Pagan Fetiches on the one hand, and from licentious Sadduceism (alluding to the instructions of the Dominicans) on the other." By this part of his conduct he gave offence to the only friend he had in Tuscany who could do him any service, the Grand Duke, who considered him as manifesting in this instance an intemperate zeal, and imprudently offending the Holy See. But our intrepid Reformer was not to be deterred from pursuing the course he had marked out to himself by the threatened loss of royal favour. "*Motives of human policy*," observes he on this occasion, "*cannot excuse us in the sight of God for neglecting our duty to him.*" Leopold was a Reformer of a very different stamp from Ricci. While in the bosom of the latter glowed a pure and ardent flame of zeal for the honour of God and the credit of what he deemed true religion, the former looked no further than the removal of those *political* evils which were the consequences of Papal usurpation; and in his private manners deeply immersed in all the licentiousness of the Italian courts, he looked with indifference or disapprobation upon attempts to repress errors whose pernicious tendency consisted chiefly in their fostering the strength of vicious passions, and loosening the restraints of Christian purity. Ricci's firmness upon this head was put to repeated trials both by public and open attempts of the supporters of this idolatrous rite, and by the most paltry tricks and machinations in private. In the former class, the most remarkable was a brief he received from Pius VI., requiring him to give to a person in his diocese, upon whose mind the Jesuits had worked, the faculty to found a perpetual mass, with Papal indulgences to those who should be present at it, in honour of the "Sacred Heart." This brief he kept by him, without taking any notice of it. Another attempt of a more indirect and covert nature will cause the philosophic reader to smile, but in the mind of Ricci, as a Catholic bishop, it excited horror. On the 3rd of April, 1781, he relates, while at Prato for the purpose of consecrating some church bells, he was privately warned to *beware of a surprise*, without being informed in what respect or from what quarter it was to be apprehended. Thus prepared, when he was strongly pressed to dedicate the bells to the honour of Jesus Christ, he refused, but gave them the same appellation with the parish church, dedicated to *St. Stephen*. After the conclusion of the ceremony, going to look at the bells, he perceived that the garland of flowers with which they were adorned was of unusual dimensions, and lifting it up

discovered the inscription, "*In honorem S. S. Cordis Jesu*"—"To the honour of the most sacred heart of Jesus." This pious fraud he found to have been the contrivance of the Ex-Jesuit Salvi. Horrified at this attempt to entrap the Anti-cardiolatrist himself into an act of Cardiolatry, he denounced it to the civil power; and Salvi was required to apologize to Ricci. The mildness of his disposition was strikingly shewn on this occasion; for, although justly offended, instead of receiving Salvi with cold disdain, to the surprise of the Jesuit, he found himself met with affectionate cordiality. Ricci had hoped that Salvi's heart was to be won; but in this he found himself deceived: he still prosecuted his dark and treacherous operations. "It is known to every one," says Ricci, writing many years after this event, "and melancholy experience has made it but too evident in the troubles by which Europe is yet agitated, of how many machinations the Jesuits have been the authors, under the powerful protection of Pius VI., with the view of re-establishing their body. They have found this worship of the heart of Christ to be a most plausible and convenient pretext, and have therefore promoted it with all the art and address of which they are capable. With such trials God is pleased to prove and purify his church."

We may add, that the festival at Rome in honour of the Sacred Heart, founded by Pius VI., withstood the shock of the French Revolution, and maintained its ground under Pius VII., as we learn from a little book we have seen, published at Rome in 1809, by the "*Accademia della Religione Catolica*, with approbation," entitled "Devotions for the Festival and *Novene* (i. e. nine days' exposition of the Sacrament to adoration, preparatory to the more solemn festivals) of the Sacred Heart." *Saint Heart* has now, however, 1828, followed the fate of *Saint Handkerchief*, *Saint Girdle*, &c., and is no longer to be found in the Calendar.

If in opposing the worship of the St. Heart, our Reformer may seem to have been only employed in lopping off a branch of ranker growth than usual in the great tree of Papal corruption, which happened to cross his way, he now aimed a blow at the root, by applying himself to reform the *education of the clergy*. Amongst Ricci's own parish priests, (not to speak of the monastic clergy,) he mentions some who were not only unable to construe a plain page of the historical parts of the Latin Bible, but who could barely manage to sign their own names. Nor was gross ignorance the worst part of the evil. When sent to Rome for education, they returned either filled with preposterous notions of the universal empire claimed to itself by the Holy See, or imbued with the principles of *a gross and brutalizing Atheism*. To this melancholy fact the published letters of Ricci's correspondents bear ample testimony. One of them, the Dean Ricci, of Genoa, observes, "I KNOW OF A COLLEGE AT ROME WHERE ATHEISM IS TAUGHT EX PROFESSO"! Such are the genuine fruits of that corrupted form of Christianity which defaces the fairest provinces of Southern Europe!

Under the short but enlightened reign of Peter Leopold in Tuscany, men of learning and genius were encouraged to draw up and lay before the Sovereign their schemes for the public good, thus forming a splendid exception to the remark with which the eloquent Neapolitan Jurisconsult, Filangieri, opens his celebrated treatise on legislation: "All the plans, estimates, and calculations hitherto presented to princes and discussed before them, have had for their design the solution of one problem, how to destroy the greatest number of the human race in the shortest time." *Scienza della Legisla-*

&c. The plans presented to Leopold, on the contrary, had for bject how to effect the greatest good of the majority, with the least to the few. Yet such was the universal apprehension of the Court me and its interested supporters, from whom they well knew that the al favour of the Prince could afford them little protection, that the ers of these plans had seldom the courage to subscribe their names to

The plans of Ricci were, however, always publicly proposed, and v submitted a second time a plan which, while yet only Vicar of the e of Florence, he had shewn to the Grand Duke, for the foundation of ological College, in which the evils of Roman or monastic studies be remedied, and patriotic subjects and learned and liberal divines be trained up. Ricci's scheme was approved by the Grand but being shewn to his inveterate enemy, Martini, Archbishop of ce, it was treated by him as wholly unfeasable, on account of its great e to the government. By seeming to be the advocate of a *wise* y, Martini knew that he was ensuring an attentive hearing from Leo. He himself, he added, would undertake to establish an academy for ne purposes, which should pay its own expenses, if provided with a e building by the government. Leopold, more credulous than usual, bming the project of Ricci, closed with the offer of Martini, and red on him the Abbey of Fiesole for the prosecution of his plan. situated on a charming hill, within a tempting distance of three from Florence, the Archbishop converted the monastery into a villa s own use, and the Tuscan clergy continued to be educated upon cient system! Although completely foiled in the more extensive he had formed, yet by persevering instances with the Grand Duke, was enabled in the year 1783 to open a Theological College for his iocese, in the suppressed convent of Olivetans at Pistoia. Knowing e amongst his countrymen to whom he could trust so important an he appointed the learned and liberal J. B. Zanzi, of Padua, President College. Beloved by the pupils, and witnessing with delight the s they made in knowledge on the more enlarged and liberal system l marked out, Ricci found consolation here when vexed and disap- d in his schemes of public usefulness, persecuted by the interested ters of corruption, and meanly deserted by the pretended friends of . And so fully did his élèves correspond to his benevolent and en- ed views, that when a few years after he undertook the delicate and lt task of *reforming the Missal*, of which we shall hereafter have to he acknowledges that he received considerable assistance from the tions of these youths. Where, indeed, can he who treads the thorny f reform seek consolation under the selfishness and unconquerable ices of the mature in age, if not in the ingenuous sentiments and liable minds of youth?

GEORGE KENRICK.

[To be continued.]

ON THE LOCALITY OF A FUTURE STATE.

MR. BELSHAM, in one of his published Sermons, has some curious, and, in many respects, very interesting speculations on the notion of a local heaven. This idea he decries altogether, and ridicules the supposition that there is any particular place appointed either for the rewards or the punishments of a future state. According to him, heaven (and by parity of reasoning, the same must be true of hell) is not a *place*, but a *state:* it has no reference to any particular situation or locality, but depends entirely on the character and dispositions of the mind itself. It is evident that upon these our happiness or misery is even now more dependent than upon any outward circumstances; and as the faculties of the understanding in the course of our renewed education in another life acquire a greater developement, and our pleasures and pains become in consequence more dependent on recollected ideas and less upon sensations, it is reasonable to presume, that the same thing will take place to a still greater extent hereafter. With respect to the happiness of a future state more especially, there seems no reason to doubt that it will consist in a great measure in the possession of enlarged powers of mind, in increased capacities for knowledge, in the cultivation and exercise of the dispositions of benevolence and piety; all which essential requisites must evidently exist in the mind itself, and have nothing to do with one situation more than with another. In the same manner, the punishment of the wicked will consist in the debasement of their natures, in their unfitness for the higher pleasures of the soul, at the same time that they have lost their capability of receiving any others; in the miseries produced by ignorance and prejudice, by sensual and selfish desires, as inordinate and craving as ever, but beyond the reach of their accustomed gratifications; in revenge, envy, remorse, and the whole tribe of bad and unruly passions. These in like manner have nothing to do with any particular place, and would equally make the sinner miserable, let his external circumstances be what they might. The mind, some one has said, is its own place; and hence the very same situation and outward impressions which are the means of happiness to one, may be the instrument of misery to another. To the pure all things are pure; the truly pious and well-principled mind will obtain from almost any situation the sources of happiness—the opportunities of useful and improving occupation, the motives for grateful reliance on a wise and gracious Disposer. The sinner, on the contrary, though he should be admitted into the society of heaven, would derive no happiness from it, because he is not fit for it; he has not cultivated those dispositions, nor has he either taste or capacity for those employments from which its happiness is to arise.

From all this it is inferred, that the notion of there being some particular place, called heaven, assigned as the peculiar and exclusive residence of the blessed, and another place, called hell, which is to be the dismal prison-house of the reprobate, is a mere vulgar prejudice, without any real foundation either in philosophy or revelation. I cannot say that the premises here appear to me to warrant the conclusion, which in fact we have no ground either to affirm or deny in the absence of all direct evidence. The reality of future rewards and punishments is in no way affected either by the one or the other, and therefore the conjecture is *in itself* of no practical importance. Unfortunately, however, it is particularly liable to be misunderstood

and perverted by the vulgar and unreflecting, and hence both the doctrine and the persons of its advocates have been exposed to very unmerited obloquy. In a matter of real importance, this is submitted to with cheerfulness; but in a case like the present, one is inclined to regret that they should have laid themselves open to it.

The popular idea that heaven (by which term is meant a particular place reserved for the abode of the blessed in a future state, in the immediate presence, or at least in the more sensible perception of the presence, of God) is somewhere in the sky, above the clouds, proceeds, indeed, upon a false system of philosophy, being founded on views of the constitution of the universe which have been long since exploded. But I do not see that we are therefore required or authorized to conclude that there is no such place as heaven in the sense which we have given to that term. Certainly, whatever notions we may choose to adopt respecting the Divine omnipresence, every creature, to whatever degree of exaltation he may be enabled in a course of ages to attain, being necessarily finite, must be limited in his presence; he must have some locality; there must, consequently, be *some place* where he is either happy or miserable. That place, wherever it may be, we call, in the one case, heaven, in the other, hell. Perhaps, it may even be true, according to Mr. Belsham's suggestion, that they may be one and the same in point of absolute locality; the difference consisting not in external circumstances, but in the constitution and affections of the mind, and the degree of improvement it has attained in the one case, or of degradation to which it shall have been reduced in the other; conformably to the saying of our Lord, "Behold, the kingdom of God is within you." Mr. Belsham has pursued this idea into various details, in tracing which he has displayed considerable ingenuity. Into these, however, I do not think it advisable at present to follow him.

So much, however, appears to be quite evident, that whatever is destined to affect finite creatures, must necessarily have some sort of locality; and hence I see nothing inconsistent with the most strict notions of the Divine omnipresence in the supposition that there may be some particular place or places where the presence of God is more peculiarly and expressly manifested. This, indeed, is nothing more than what we are abundantly sensible of at present. However conscious we may be in our moments of reflection that God is always with us, and that there is no place to which his actual presence does not extend, yet we are so much under the influence of external circumstances as to be much more sensibly alive to this important fact at some times and in some places than in others. The well-known influence of local associations is very powerful upon the minds even of the most reflecting; perhaps, indeed, it is still more powerful upon them than upon the generality of mankind, who, from want of information, or an habitual frivolity of mind, are accustomed to pass with little emotion over scenes which have been distinguished by events of the greatest importance in the history of their country or of the world. "We were now treading," says Dr. Johnson, speaking of Iona, "that illustrious island which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotion would be impossible, if it were endeavoured, and would be foolish, if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me and my friends be such frigid philosophy

as may conduct us indifferent and unmoved over ground which has been dignified by wisdom, bravery, or virtue. That man is little to be envied whose patriotism would not gain force upon the plain of Marathon, or whose piety would not grow warmer among the ruins of Iona."

Whether the eloquent enthusiasm of this writer was not raised in this celebrated passage beyond what the occasion absolutely called for, may possibly be made a question; but the principle to which he refers is a very important one, and exerts a material influence on the mental and moral character of man. In this sense, and it is a sense which is far from being practically uninteresting or unimportant, we may admit that the presence of God is more immediately and sensibly manifested in some places than in others. The principle has no doubt been greatly abused and perverted at all times to the purposes of superstition and imposture; but that is no reason why it may not be applied to a useful and beneficial purpose. The shrines and altars to which pilgrimages have been undertaken, and where offerings have been made during the ages of ignorance, in imagined expiation of unrepented guilt, are doubtless among the most remarkable proofs that ignorance is too often the mother, not of devotion in any desirable sense of the word, but of the most absurd prejudices, the most debasing superstition, the most immoral practices. But if on tracing the precincts of Athens, where every step brings the traveller to the scene of some memorable incident; if on surveying the still admirable and beautiful remnants of Grecian art which that classic ground even yet displays, the lover of ancient literature, and of every thing that is eminent or dignified in human nature, is impressed with extraordinary emotions; if, when standing on the Mount of Olives or the banks of the lake of Galilee, he feels his heart warmed by a peculiar glow of affectionate interest and holy reverence, and can almost imagine himself present when the same spots were rendered sacred by the miracles and discourses of our blessed Lord, is there any thing unreasonable in the conjecture that hereafter there will be manifested a similar prevalence of local associations, and that, while we believe that in all parts of the universe the presence as well as the immediate agency of the Great Supreme equally exists, there may yet be some places more fitted than others to bring this great truth forcibly home to our imaginations? If it should be so, then, *relatively to us*, such places will deserve the name of a local heaven.

As for the precise locality to be assigned to any peculiarly eminent display of the Divine presence and perfections, it is needless to add, that any attempt to indulge in such unauthorized speculations would be foolish and impertinent; not less so than the equally groundless and extravagant conjectures to be found in the writings of eminent men, whose imaginations have outrun their judgment, respecting the place of future punishment. These are among the hidden things which belong unto the Lord our God, and which, no doubt, for the wisest and most excellent reasons, he has seen fit to veil in awful but complete and impenetrable obscurity. Let us not attempt in such things to be wise beyond what is written.

W. T.

ON RELIGIOUS FAITH.

To the Editor.

SIR,

To what extent religious faith can properly be regarded as possessing a *moral* quality, is a question to which the public attention has of late been frequently directed. It appears to me that neither of the parties in the discussion have taken a correct view of the subject; one side maintaining that faith is strictly involuntary, that man has no controul over his opinions, and therefore cannot in any sense be considered as responsible for them; the other, admitting, indeed, that man is not responsible for his opinions to his fellow-men, not only contend that he *is* responsible to his Maker, but, rashly assuming the undoubted truth of their own dogmas, maintain that whoever does not think, or does not choose to express himself exactly as they do, is guilty of a sin in the sight of God. Without going into any such extravagance as this, it may, I think, be rendered evident that there is a sense, that there are cases, in which the existence of a correct and enlightened faith is of itself a sufficient indication of many excellent qualities which are proper objects of moral approbation, and may not unreasonably be supposed to furnish a ground of acceptance with God. If such a faith implies the careful exercise of the best powers of the understanding under the direction of a sober, composed, and pious turn of mind, if it implies a habit of thinking and judging for himself, of examining with diligence, candour, and humility, it can scarcely be denied that, without going further, we may safely infer from it the existence of a strong sense of religion, and that those qualities which are essential to a religious and upright character have been successfully cultivated.

The following observations seem to me to place those ideas in a just and striking point of light. They are from the pen of an excellent and justly venerated person to whose contributions the first series of the Theological Repository owed no small portion of its interest and value.

V. F. F.

1 Peter i. 8, 9: "Whom having not seen ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

The sentiment which the apostle suggests to us in these words is, that those Christians who have not had an opportunity of seeing or having personal knowledge of the Lord Jesus, may yet receive such information of him from the gospel as will be a reasonable foundation for their entertaining a high esteem and sincere love for him; and that though they do not now behold him working wonderful miracles upon earth, or seated at the right hand of the majesty on high, yet the gospel furnishes them with sufficient evidences to prove the authenticity of his divine mission as gives them a just ground for faith in him and the doctrine he taught; and, also, that the particulars of that faith which the gospel teaches them to entertain afford to Christians reasonable cause for the most triumphant and exulting joy in him.

It is observable that St. Peter intimates a commendation of these Christians for their faith in and love to Jesus, from the circumstance that they had not known or beheld him; as if this rendered their faith and love more

laudable and worthy than they would have been if they had been eye-witnesses of his personal conduct and miraculous works. Now, from hence, and from a few similar passages in the New Testament, an objection hath been raised against both the apostles and their Master, for having taught mankind that faith is so much the more virtuous, worthy, and laudable, by how much there is *less* evidence or rational proof upon which it can be founded; from which principle, say the objectors, it will follow, that that faith must be the *most* laudable and acceptable to God which is founded on no evidence at all. But this consequence is plainly absurd, therefore the principle from which it flows must be false.

There may be something smart in this cavil, but there is no real foundation for it, unless it be in the injudicious and unscriptural language of some believers. We will readily grant that there is nothing virtuous or commendable in any faith that is not founded upon the appearance of rational proof and evidence. We will grant further, that there is nothing virtuous in *any* act of faith considered in itself; namely, a bare assent of the mind to the truth of any fact or doctrine upon the appearance of satisfactory evidence of it to the understanding, let the kind or degree of it be what it will. No man can claim any merit for seeing what is directly before his eyes; and as little can any be evinced in the mere act of believing what is affirmed by persons whom we know to be honest and credible witnesses. No one thinks it an act of virtue to believe on the testimony of the writers who have given us the history of those times, that there was such a person as Julius Cæsar; how then can a man claim any praise for believing on the testimony of the evangelists that there was such a person as Jesus Christ? In like manner, the mere assent to any doctrine, such as the existence of God, upon the appearance to our understandings of those manifold evidences which so clearly prove it, has nothing virtuous or commendable in it. It is a matter of necessity, which we cannot avoid. The most wicked of men, who reason and consider the subject, cannot help believing this doctrine, though they may wish ever so much to disbelieve and disprove it. And it is observable that St. James makes use of this very instance to prove that there can be nothing laudable or acceptable to God in a mere act of faith or assent to any religious doctrine.

But after we have made these concessions, which the sacred writers themselves allow us to make, we may very reasonably expect the objectors to grant us in turn, that to love truth and to inquire after it diligently, to examine any fact or doctrine that is proposed to us fairly and candidly, to consider the evidences and rational proofs which are offered in support of it, and to be equally ready to lend a calm and impartial hearing to what is urged on either side of any disputed question, is truly praiseworthy. For though the assent of a man's mind to a doctrine, upon the actual appearance of satisfactory and convincing evidence of its truth to his understanding, is what he cannot avoid; yet the keeping his mind open to truth, the maintaining a fairness and impartiality of temper in his inquiries after it, diligence and perseverance suited to its importance and value in the conduct of these inquiries; a readiness to yield his assent to such evidence as is really requisite, suitable to, and sufficient in, each case; even though the doctrine so established should lead to practical results inconsistent with confirmed habits, should call upon him to desert his former connexions, and adopt an entirely new system of conduct; to follow all such doctrines to their consequences, and to act accordingly; these things are certainly virtuous and

e; because these things are both voluntary, and they are indications temper and disposition which God expects, approves and will reward ational creatures.

l this be allowed us, let us next inquire in what cases these virtuous dable dispositions of a love of truth and of diligence, fairness, and ality in inquiring after it, may best operate and manifest themselves. ly not in those cases where facts or doctrines are presented to our with such a fulness of evidence as anticipates inquiry, as precludes ıt or hesitation. Such are the clear and undeniable testimony of our for matters of fact, strict demonstrations in matters of science, and declarations from God himself or his authenticated messengers, d with circumstances which prevent in us any doubt of the genuine- these declarations,) concerning matters of faith or religion. In such e mind is under a necessity of yielding an immediate assent, and, ently, there is no room for a love of truth and fairness to manifest ves. They can only be exerted in what is to follow; namely, in the proper consequences from assenting to such facts, and from ng and complying with such doctrines. It seems rather that those ford the best opportunities for the exercise and manifestation of a truth and of candour and impartiality of spirit, in which, though e a sufficiency of evidence or proof to be had, yet the evidence considerable diligence to discover it, and attentive examination to nd its true nature, its connexion with the subject in question, and ciency as a rational proof of it; and when, after we are convinced fact or doctrine is true, still further diligence and inquiry are y, in order to trace out the reasonable consequences of it, as well as ın and firmness to embrace and adhere to these consequences. It cases where we have many doubts and difficulties to struggle with, ecurity to clear up, and many inconveniences both from within and thout to encounter in the search after truth and adherence to it, that h the most vigorous exertions of a love of truth, and most emi- lisplay a candid and impartial disposition. In short, it is not the or less degree of evidence given for any fact or doctrine, but the ır less degree of diligence, sincerity, and steadiness, which we have d in tracing out this evidence, that constitutes our faith in a greater legree virtuous and laudable.

ıs now go on to apply these observations to the different cases of ho believed in Christ on different kinds of evidence and under circumstances. Now they who were eye-witnesses of his life and had the full and overpowering evidence of their own senses often l to attest their reality, which rendered it absolutely impossible for doubt of their truth. The most wicked and malicious of his op- could not deny them, and therefore his followers could not exercise f a virtuous love of truth in assenting to them under such circum- Again, when they were once convinced that these facts were true, red no great degree of attention or depth of reflection to discover m the natural consequences, or any uncommon exercise of candour this consequence, namely, that he was certainly sent from God. en this persuasion concerning him was once entertained, what great f a love of truth, of fairness and integrity of spirit, did it require to his doctrines and profess to follow him? The case of those who e-witnesses of the Lord Jesus, seems rather to have given room for

extraordinary and uncommon exertions of prejudice, obstinacy, and disingenuity of spirit, and a fixed resolution not to be convinced by, but to avoid and pervert, the evidence by any means which criminal dispositions could suggest. It was for these things, as the cause of their evil heart of unbelief, not merely for their unbelief considered by itself, that his enemies and opposers are condemned by our Lord and the evangelical writers.

But, on the other hand, the case of those who were not the eye-witnesses of the Lord Jesus, but received the gospel only through the preaching of his disciples, was very different. They had the same facts to ground their faith upon, but they received a very different kind of evidence for these facts. They were not presented to them by the overpowering force of their own senses, but by the information of others, which, before they could admit, there were many things that required a previous consideration, such as the nature and credibility of the facts themselves, the character of those who testified them, the views they might possibly have in doing it; the vouchers they produced of their capacity, integrity, and veracity; then all the collateral proofs adduced also in support of the doctrines of the gospel would come to be considered; and, lastly, what would be the probable consequences of their embracing Christianity, both as to their obligations and interests. In short, they had every point to consider and weigh carefully which the others had had, and that too with many additional circumstances of difficulty.

All these things would give a great scope for, nay would absolutely require, the exercise of a great degree of attention and fairness in inquiring after the truth, from which the others were in a great measure precluded by the circumstances of their case. Accordingly, we find those persons who did manifest these amiable and virtuous dispositions in the reception they gave to the gospel when it was preached to them by the apostle, highly commended for it by the sacred writers. Thus it is said of the Bereans, that they were more noble, that is, more ingenuously disposed, than they of Thessalonica, in that they received the word with all readiness of mind; that is, gave it a willing, attentive, and fair hearing, and then searched the Scriptures daily whether these things were so. They were not credulous, but diligently and impartially inquired whether the explanations which Paul gave of the Scriptures, and the arguments he deduced from them in support of them, were correct and conclusive. And when they found them to be so, many of them believed. But the sacred writers never commend any person for believing upon little or no rational proof. They produce their proofs in great abundance, and demand a diligent and fair examination, and insist that they are proper and adequate to the purpose for which they are brought; sufficient to effect a reasonable conviction in every person who will consider them with the attention and sincerity which becomes a lover of truth, and which is due from every rational creature.

It appears then that St. Peter expressed a just and rational sentiment, when he commended those Christians to whom he wrote for their love to the Lord Jesus whom they had not seen, and their faith and rejoicing expectations from him, though they had not beheld him. And upon the same principles we may affirm, that the faith of those Christians in later ages who cordially believe in and comply with the gospel, and are duly disposed towards their Saviour in consequence of a diligent inquiry into the evidence for the truth of our holy religion, is a greater proof of a virtuous and laudable regard to truth than that of the first disciples. Under the circum-

stances in which the evidences of the truth of the gospel are presented to us, there is nothing to surprise, astonish, and overwhelm, our understandings, and, as it were, to compel the assent of our minds; but every thing is referred to our most calm and deliberate examination, and to the exercise of diligence and candour under the influence of a governing love of God and of truth.

Upon the same principles it is very easy to repel certain sneers which have been thrown out against that expression of our Lord to Thomas, "Because thou hast seen me thou hast believed: blessed are they who have not seen and yet have believed." For let us see what was the case of Thomas. He had been assured by all the rest of his brethren, of whose understandings and veracity he had no cause for doubt, that they had seen the Lord since his resurrection. But Thomas not only refused to believe their report, but declared that he would not trust his own eyes unless he had the concurring testimony of his feeling also, and that too not in a common manner, but he would insist on putting his finger into the prints of the nails, and thrusting his hand into his side. Now certainly this cannot be called a *reasonable* caution against deception, but a wantonness of incredulity, a childish petulance and obstinacy unworthy of a lover of truth, and inconsistent with a virtuous candour and impartiality in searching after it. However, our Lord in great condescension and goodness granted him the very proofs he so extravagantly demanded; and when, overwhelmed by the concurring testimony of his own senses, he at length acknowledged his Master, he received this mild and gentle reproof. Which is the same thing as if he had said, "Happy are they who have already believed, and who shall hereafter believe in me upon receiving such evidence as shall be suited to their case, and sufficient for the purpose of producing a rational belief, though it be of a different kind from that which thou hast insisted upon and received; because they thereby exhibit a virtuous candour and openness to conviction which thou hast failed to do in the present instance."

Upon the whole, I hope we may fairly conclude that it was not the intention of our Lord or of his apostles to commend an easy and foolish credulity, or to ascribe praise to those who profess to believe in the gospel upon slight grounds, still less with no grounds of reasonable evidence; but only to give due commendation to candid and careful inquirers who embrace the gospel and comply with it upon satisfying convictions of the sufficiency of those evidences of its truth which in their nature and circumstances call forth the exercise of good dispositions in the heart, and which cannot be apprehended, understood, and assented to, but in consequence of the performance of various excellent and laudable exertions of the intellectual powers.

VIGILIUS POSTHUMUS.

REVIEW.

ART. I.—*Reasons for not taking the Test, for not conforming to the Established Church, and for not deserting the Ancient Faith; with preliminary and concluding Observations: together with some Remarks on the Bishop of Peterborough's late Charge*, &c., &c. By John Earl of Shrewsbury.

THE injustice, the folly of exclusive laws are never more apparent than when, in defence of the proscribed and persecuted sect, talents are called forth which are rendered unavailable to the public and narrowed to the service of a party.

We are not much inclined to bow down our heads to the pride of birth, nor to regard any one with veneration merely because he can boast the uninterrupted descent of many centuries from ancestors of high renown. With us,

> "Tota licet veteres, exornent undique ceræ
> Atria, nobilitas sola est atque unica virtus."

But it must not be denied that high birth confers great advantages; and when to these advantages are added learning, taste, and genius, how much it is to be regretted that a man so gifted should be excluded from every opportunity of serving the public, because he adheres to the creed of his ancestors, and worships God in a manner which the government of his country considers erroneous!

The Nobleman whose work we are about to consider, is the first Earl in the Peerage, descended from a long line of ancestors, who for upwards of seven centuries have held baronial rank, many of them distinguished for talents and virtues; and all of whom, we believe, with one exception, have adhered to the Catholic church. It is not to be wondered at if even a sense of honour should alone be sufficient to induce a high-minded man, so circumstanced, to maintain his attachment to that church in her adversity, which his fathers venerated in her prosperity.

The noble author feels the injustice with which he and his brother Catholics are treated, and has stated his feelings in nervous and elegant language. He is by no means insensible to the advantages of which he is deprived by an adherence to his church.

"Out of more than a hundred English Peers of my own rank," says he, "I am the only one who refuses the test which the Legislature has thought proper to establish as the qualification for the exercise of constitutional rights. It is an enviable privilege to enjoy a voice in the affairs of the commonwealth, to be a guardian over the people's rights, and an instrument for the public good; I therefore consider it a sacred duty to shew why I refuse the exercise of functions so exalted in their character and so important in their consequences."

Though the Catholic may love his country, yet how is it possible he should feel easy and satisfied with its government and institutions, while, as Lord Shrewsbury justly and eloquently observes,

"The Catholic Peer is defrauded of his hereditary rights; the Catholic Commoner, of the opportunities which wealth or talent might afford him to serve his country in situations of honour and trust; the professional man, of

those objects of lawful ambition which are the incentives and the rewards of a long life of toil and labour; the freeholder, of the exercise of that qualification which is as dear to him as the proudest distinction is to the most exalted personage."

His Lordship justly complains of those who in the discussion of the Catholic claims confine all their inquiries to one source of information, and seem determined to rest their knowledge only in Protestant writers, who repeat obloquies one after another, which have been frequently and ably refuted, but never notice the replies. Among many who have done this, Dr. Southey in his Book of the Church, and the late Bishop of Winchester, in his life of Mr. Pitt, have not escaped his notice. A note in this part of the Preliminary Observations deserves attention, in which, speaking of the wealth the Bishop left behind him, Lord S. draws a comparison between Protestant and Catholic establishments by no means favourable to the former, in permitting the revenues of the church to be appropriated to the aggrandizement of individuals who hold them, rather than to the repairs and embellishments of the churches and the relief of the necessitous.*

"Emancipation," says Lord S., "is no longer a question between two parties in the State; it is a question between two nations, one struggling for its liberties, the other endeavouring to rivet the chains of slavery and oppression; this is a contest going on, and which will go on in the very heart of the British empire, and between two people not very unequally balanced in either physical or moral force; and is it to be supposed that this struggle is never to produce any thing but angry murmurs and irritated feelings?"

When will our rulers see that they are continuing this fatal division which must every day weaken more and more the strength of the empire, and alienate the minds of millions of its citizens, who, by a different treatment, might be ranked among the best and bravest of her sons? Let those laws be abrogated which point out the Catholics as aliens and enemies, which stamp them with a brand of infamy, because they adhere to the dictates of their consciences, and profess the religion which they have received from their fathers, and then, instead of being a separate nation struggling for its liberties, they will be a band of brothers ever to be found in the foremost ranks when danger threatens our common parent. The mischiefs which Ireland suffers by the operation of unjust, oppressive, and persecuting laws, are feelingly and eloquently expressed, and the apathy with which these evils are regarded by the English public forcibly and truly stated.

"Really, to judge from the contents of our public press, the details of a fashionable party, the birth of some unnatural monster among the animal creation, or even the flowering of a primrose in January, is of more importance to the people of England than are the most vital interests of the sister island, the possession of which has alone elevated us above the rank of secondary nations, by furnishing us with almost unlimited resources, by supplying half our navy and more than half our army."

---

* Here we are afraid his Lordship has not been ingenuous, or has not extended his inquiries so far as he might have done. Some Protestant bishops have undoubtedly applied their large incomes improperly, but have not Catholic prelates sometimes done the same? Have not the NEPHEWS and NIECES of many prelates, and even of some pontiffs, been enriched from the incomes of the church? When he recorded the large fortune which the late Bishop of Winchester left behind him, he should not have forgotten an instance of a different kind—he should also have stated that the truly illustrious Tillotson left to his widow no other wealth than the copy of his sermons.

A reply is made with much spirit to the chief points in the Bishop of Peterborough's Charge. The distinction between the actual possession of power, and the eligibility to offices of trust and honour, has scarcely ever been attended to by the opposers of the Catholic claims. To judge from the generality of the pamphlets that have been written, and the charges and speeches that have been delivered on the subject, we might suppose that the Catholics were seeking for nothing less than the actual transfer of all political and ecclesiastical power from the established sect to themselves.

"Neither do we ask," says our author, "as the Bishop of Peterborough would imply, for offices of trust and power; these the sovereign must always withhold or bestow at his pleasure: we ask only for those rights which belong to us in virtue of the constitution of our country; for eligibility to office; for those privileges which belong to our respective states; for that liberty to serve our fellow-subjects which all others of our own class in the commonwealth possess; in fine, for that, and that alone, which we should enjoy were we not Roman Catholics."

The hollow pretence of neutrality in the Cabinet, on the important question of Catholic Emancipation, is well exposed. While it is evident to all, that no man, how eminent soever he may be for piety, for talents, for virtues, can ever hope to arrive at preferment in the Church if he is favourable to emancipation, it is a mockery to talk of neutrality. The twenty-six bishops, with one truly honourable exception, throw their votes into the opposite scale; would this have been the case had the Cabinet been in reality what it has pretended to be, neutral? The spirit of hostility to the Catholic claims is chiefly fostered by the clergy, and as long as all ecclesiastical preferment is carefully reserved for anti-catholics, it may be justly said that the spirit of hostility in the clergy is entirely fostered and encouraged by the ministry, which yet pretends to neutrality.

But we proceed to his Lordship's reasons for not taking the test, for not conforming to the Established Church, and for not deserting the ancient faith. The oaths and declarations required of members of Parliament call upon them to declare, "that no foreign prelate hath or ought to have any spiritual jurisdiction or pre-eminence within this realm," whereas his Lordship says, that he solemnly and sincerely declares, and is ready to attest with an oath, that he firmly and truly believes in the primacy of the successor of St. Peter as regulated by the usages and canons of the Catholic Church. The usual texts from Scripture are alleged to prove the spiritual supremacy supposed to have been conferred by our Saviour on St. Peter, and the usual assertion is put forward that St. Peter is always mentioned in Scripture in a manner that marks his pre-eminence over the other apostles. But it is *only* a SPIRITUAL supremacy which the author asserts, an authority over the clergy of his own church to see that they preach only what the Romish church believes, and that authority only to be exercised "in the manner prescribed by the acts of general councils and the canons of the church." But this interferes not in his view with obedience to magistrates and rulers in temporal affairs, and therefore ought not to be any impediment to the enjoyment of temporal privileges or honours.

His Lordship is firmly convinced of the necessity of continuing a supreme head in the church, and is much alarmed "at those mad and foolish heresies" which have sprung up since the Reformation. We cannot think with him "that they are like poisonous plants, and have banished almost every wholesome fruit from those portions of the garden of Christianity in which

re established themselves." We so far agree with him as to think, ras an absurdity to strip the Pope of his spiritual supremacy, for pose of bestowing it on the sovereign; and we know not how the ith all the united wisdom of both Houses of Parliament, can decide thoritatively on matters of faith, than the Pope with the assistance eneral councils. On this subject we have a long extract from the ishop of Kildare and Leighlin's Reply to Dr. Magee.

ordship next observes, that the oaths call upon him to profess, tes- d declare, solemnly and sincerely, in the presence of God, not "that he does not believe in transubstantiation, but that he believes no such thing as transubstantiation; and, moreover, that what he ieve on this point, he believes in the sense in which it is commonly od by English Protestants." This, as his Lordship has well ex- is very like "requiring men to swear to a belief in doctrines which ow not where to find." Nothing can be more indefinite than the ine Articles and the Church Catechism upon this subject. Many ld divines seem to hold the same opinions as the Church of Rome. rews, Dr. Lawrence, Archbishop Laud, Bishop Bramhall, &c., all be of opinion that Christ is really present in the Eucharist, and that dispute is de modo presentiæ. While Lutherans agreed with Ca- in contending for the real presence, the Zuinglians and Calvinists red it as a bare figure and memorial of the death of Christ; and in the Articles, the Catechism, and the Rubrics, attempts were made e and satisfy both parties, till the thing was left so indistinct that it e understood by Calvinist, Lutheran, or Catholic, almost as they . Lord S. with every sincere Catholic believes that transubstantiation ke place in the Eucharist in the manner in which it is taught and ex- in the Catholic church. "He believes it because the Church has taught it." Like every other tenet of her creed, "the Catholic can trace the belief in transubstantiation up to the very æra of the by an unbroken series of authentic history, by the luminous evi- of those unexceptionable attestators of truth, the fathers of the " In proof of this assertion, he has inserted at large in the Appen- ny quotations from both the Greek and Latin fathers; but how does ar that these pious writers meant by the body and blood of Christ in harist, any thing more than what the generality of Protestants mean— ive memorial of the death of Christ, and the purity of heart which his inculcates? The expressions of some are indeed violently meta- l, but all, or at least the far greater part, capable of this explanation,

t why should we have recourse to the testimony of history and the of the fathers while we have the evidence of the Scripture and the f Christ himself to guide us?"

his point it is not probable that his Lordship and his Protestant anta- will make much progress towards community of opinion.

third objection of his Lordship respects the invocation of the Virgin d other saints, which the oaths require him to declare superstitious latrous; whereas, in accordance with the Council of Trent, our au- lieves that "the saints reigning with Christ offer up their prayers to men; that it is good and profitable suppliantly to invoke them, and recourse to their supplications and assistance in order to obtain from God through his Son Jesus Christ our Lord, who is our only

Redeemer and Saviour." The texts quoted and the arguments employed on this subject, though they will carry no conviction to the Protestant, manifest his Lordship's diligent sincerity in giving an account of the faith that is in him. Relics and images, though not mentioned in the oath, Lord Shrewsbury thinks it necessary to notice, as he justly supposes that the reverence paid to them by Catholics strengthens the charge of idolatry and superstition. With respect to images his Lordship trusts that he is able to prove that Catholics are not idolaters. "The answer," he says, "in our English Catechism, to the question, 'Do Catholics pray to images?' is this—'No! by no means, for they can neither see, nor hear, nor help us;' a similar answer, together with the most pointed condemnation of every species of idolatry, is to be found, without one exception, in all the catechisms in use in Italy, France, Spain, Flanders, Germany,—in a word, in every portion of the Catholic world, in every language in which Christianity is preached, and in every clime in which the name of Jesus is known." A sensible, well-informed Catholic may use the image of his saint merely as a memorial; and so, it is probable, did many of the worshipers of Mars, Jupiter, Apollo, &c., &c.: but what effect has the practice on the minds of the uninformed? Lord Shrewsbury cannot deny that in Catholic countries people have formed the most gross and absurd notions concerning both relics and images, and this springs from what is "radically vicious in the system;" for the custom of praying BEFORE an image has an obvious tendency to lead the ignorant and uncultivated to conceive a degree of sacredness in the image itself, and to pray TO it.

His Lordship next observes, that they who take the oath declare "that they believe the sacrifice of the mass, as now used in the Church of Rome, is superfluous and idolatrous;" whereas, says his Lordship, "I do solemnly and sincerely declare, and am ready so to do with God as my witness, that I most firmly and steadfastly believe that the sacrifice of the mass, as now used by the Church of Rome, was instituted by our Lord and Saviour Jesus Christ as a perpetual commemoration of his death and passion." The reasons why he and all Catholics think so are stated with clearness and precision; but we find nothing new in the arguments. How the mass can be called a sacrifice we are at a loss to conceive; nor can we understand how "the sacrifices of the temple were emblematical of the sacrifices of the mass." As long, however, as Catholics regard it as "a homage which they never pay but to God alone, as an essential mark of that supreme and sovereign duty which they owe to the Omnipotent Author of the creation," it is using strong language to brand them as idolaters for the practice, however little we may conceive it to be in unison with that of the apostles.

Having considered the propositions contained in the oath, the author next proceeds to state other reasons which prevent a Catholic from conforming to the Established Church, or to any other system of Protestantism. The first is, "the insufficiency of the Scriptures as the only rule of faith." The usual arguments of the Romanists are clearly and concisely stated.—Lord S. of course objects to Protestantism, "because no Protestant church possesses any of those characteristic marks of the true church so clearly and incontrovertibly pointed out in the sacred writings. Protestantism is neither one, holy, catholic, nor apostolical." "No Protestant church," says his Lordship, "possesses catholicity, that is universality;" but when we look over the map of the globe we cannot help thinking that the eloquent passage, in which his Lordship has displayed the general prevalence of the Romish

church, might, with equal truth, and with equal force as an argument, be now applied to the Church of England, without considering the various other sects of Protestants :

"We find her preached to the poor and ignorant under the canopy of heaven, in many a distant and unfrequented clime; we find her among the idolaters of the *old* and the savages of the *new* continent; we find her in the east and in the west, in the north and in the south."

The visibility and indefectibility of the church are next insisted upon, but we shall not enter into his Lordship's arguments, which are certainly not so powerful as his eloquence. Though human reason may not always draw the same conclusions from the same premises, what has been revealed has been revealed to our reason, and we must make use of our reason to understand it. Does not his Lordship make use of *his* reason in determining on what the power assumed by his church of interpreting Christianity is founded? With his Lordship, however, we do see a great inconsistency in rejecting the supremacy of the Bishop of Rome and transferring it to the Sovereign. We know not what arguments can support the authority of the Church of England in determining controversies of faith, that would not more clearly carry us back to the bosom of the Church of Rome.

"Why does a modern isolated church, that has separated itself from the great family of Christendom, that was founded by a haughty and voluptuous prince, not by a meek and mortified apostle, that has modelled its doctrines and its discipline, not by the canons of any general council, but by the acts of a national parliament—why does such a one deny the same power to a church which traces through eighteen centuries an uninterrupted descent from the apostles, which stands illustrious by the piety and learning of a thousand saints and scholars, which has beheld its pastors assembled from every region of the Christian world, eighteen general councils to bear witness to its faith, and which looks forth upon a hundred nations dwelling within its fold and constituting the true kingdom of God upon earth?"

We recognize neither candour nor fair dealing in the assertion, that the Protestant clergyman is seldom found by the couch of the dying Christian. There may be in the church many who answer to the description of

"The jovial youth who thinks his Sunday task
As much as God or man can fairly ask;"

but there is also many a Protestant as well as Catholic pastor "who shrinks not from the functions of his ministry from fear of taking the disease with which his penitent is afflicted, and of paying the forfeit of his life in the cause of charity. Where is the cabin so wretched that does not find him a ready inmate; the being so destitute to whom he is not a willing and a faithful friend; the malady so loathsome or infectious as to drive the messenger of the God of all comfort from the performance of his duty?" Even among the sectaries, whom we must say his Lordship frequently mentions with a truly orthodox indignation, we can assure him that the duties of Christian love and charity are performed with piety and zeal.

In his concluding observations Lord S. again refers to the subject of misrepresentation. That all sects are too apt to blacken and misrepresent both the opinions and the characters of those who differ from them, is indeed a melancholy truth; that Catholics have been exposed to calumnies, perhaps more than any other sect in this country, cannot be denied; but surely he asserts too much when he says, that "none can ever attack Catholicity with-

out first enlisting falsehood and calumny into their cause."—His book is written throughout in a clear, nervous, and elegant style; the "reasons" are stated with perspicuity; and though the arguments are not powerful enough to convince us that we must look for pure and simple Christianity in the Catholic church alone, though they have not altered any opinions which we had previously formed, yet they prove decidedly that his Lordship does not adhere to the faith of his ancestors without thought, without reflection, without considering the "reasons" for the hope that is in him.

ART. II.—*Diary of Thomas Burton, Esq., Member in the Parliaments of Oliver and Richard Cromwell, from* 1656 *to* 1659: *now first published from the Original Autograph Manuscript. With an Introduction, containing an Account of the Parliament of* 1654; *from the Journal of Guibon Goddard, Esq., M. P., also now first printed. Edited and Illustrated with Notes Historical and Biographical,* by John Towill Rutt. 4 Vols. 8vo. London. 1828.

(Continued from p. 394.)

On the 29th May, 1657, a lengthened debate is reported on the subject of the oath against Transubstantiation, &c., in the bill against Recusants. There was much difference of opinion.

"*Lord Strickland* moved against the oath, and said, indeed it was more than the Inquisition, which puts a man upon his own purgation, and if men will but abjure they will escape the Inquisition; and Mr. Mole died under the Inquisition for not taking an oath. These are nice and controverted points, which may stagger a Protestant.

"Again, there is no warrant for this by the laws. I know no way of conviction but by juries, or two witnesses; they may have dispensations for it, and then your design is out of doors. I would have them convicted by having ministers to converse with them, and so discover their idolatry: the *onus probandi* lies upon the accuser; the party stands *rectus in curia* till then."—Vol. II. p. 49.

"*Captain Baynes.* It is against the laws of Englishmen to impose this oath. I move rather to convict them upon the Bill for the Sabbath, which requires men to come to the public place of worship. I would have the Bill recommitted. Again, we ought to look at the privilege of the English abroad, to do as we would be done by."—P. 149.

"*Mr. Bond.* I move that your question may be for an oath; but not with those clauses of transubstantiation and purgatory, and the like. It is a dangerous precedent. We do not know what times may come. Those things may be asserted for truths, and we, under some penalty, may be compelled to swear to them."—P. 150.

"*Colonel Briscoe.* Divers worthy gentlemen have fully spoken against this oath. I shall give you my reasons why there is no necessity for this oath.

"In the county for which I serve, we have as great a number of them as any where. Most of them that have any estates are under sequestration. Other ways may be found out besides this. Though the face of public worship of late be discouraged, yet we have such places to try them.

"1. It is against that great maxim of law, that no man is bound to betray himself; the greatest traitors and felons, that are actually and known enemies. The equity extending to them, surely it ought to be extendable to such as are but suspected from their principles. Haply some may desire to live peaceably.

"2. This is a very discovery of a man's thoughts and his conscience before
d.

"Consider how the times when this was imposed (as in the Long Parlia-
nt) differed from this. Then was a time of war. Courts of justice were
t up, so that there was no way of conviction. The necessity ceasing, the
ng ceaseth.

"3. You have condemned oaths of this nature. The oath *ex officio* had
ur sense and severity, and to revise that, is not reasonable. The ecclesi-
al courts were put down upon this.

"4. You hold forth a liberty of conscience, and such, as his Highness
serves, was never since Christ's time. Consider what an indulgence and
vour you hold to one sort of unsound persons, and so severe against others;
ough the one may be as unsound as the other. It is neither of ingenuity
r integrity.

"5. An argument was used by an Honourable from the bar, about the
th upon the Cavaliers, in the debate about decimations. It will only fall
on the most conscientious. It will be but to others drinking another glass
sack. I told you of one of this kind in my own experience. You must
eds draw yourself into a guilt by imposing such an oath upon persons
t are devoid of conscience, and haply lose your ends as to the revenue.
would have a clause added, that the ministers and churches may be enjoined
present them. They are well enough known over all England. In our
rts they are. I would have articles against them, and let them clear them-
lves, by proving that they come to some public place of worship. I would
ve the Bill committed upon this account."—Pp. 150—152.

"*Mr. Godfrey.* Admit them to be never so bad; to be the worst of men;
give the Devil his due, this is no argument to you to do injustice. I think
ey are the worst of men; and imitating their practices, the worst of their
actices, is to imitate the worst of men in the worst of practices. I know no
fference between it and the Inquisition; only the one racks and tortures the
rse, the other the person and the body."—P. 153.

The division was a very near one, there being 53 to 51.

On the 20th June, 1657, occurs a debate on the bill for the observance
f the Lord's-day.

"*Colonel Holland.* We have but too many penal laws, and one hundred
auses of that kind may well be repealed. These laws are always turned
pon the most godly. This is very strict, as to that of unnecessary walking*
nd coming into men's houses. The last Bill for the Lord's-day, I remem-
er, was passed on a Saturday, and carried on with great zeal. Then I told
em that they had tied men from coming to church by water or coach.
ext day, I, coming to Somerset House to sermon, had my boat and water-
an laid hold on for the penalty."—Pp. 261, 262.

Mr. West. I except against the words in the Bill, 'idle sitting, openly,
t gates or doors, or elsewhere;' and 'walking in churchyards,' &c. Let a
an be in what posture he will, your penalty finds him.

"*Lord Whitlock* was against these words, and said———†

"*Mr. Godfrey.* I move to leave out the words, 'profane and idle sitting;'

---

* "In 'a code of laws, made in the dominion of Newhaven, at its first settle-
ment,' in 1637, by emigrants from England, are the following prohibitions, under
vere penalties:—

"'No one shall run on the Sabbath day, or walk in his garden, or elsewhere,
xcept reverently to and from meeting.

"'No one shall travel, cook victuals, make beds, sweep house, cut hair, or
have, on the Sabbath day.

"'No woman shall kiss her child, on the Sabbath or fasting day.'"

† "A blank in the MS."

for this joins issue between the officer and the party, and puts a plea in the party's mouth which is not triable. He will say, he is talking or meditating about good things. I would have the words 'elsewhere' left out, for I know not how far this may reach.

"*Mr. Fowell.* I move to leave out the whole clause.

"*Major-General Whalley.* God requires not these things of us. We must take heed to adding to the commandment of God. If you put this clause, you deprive men of the very livelihood they have by the air; as at Nottingham, many people that have houses in the rock, and have no air, live most part of their time without doors.

"*Mr. Bodurda.* This clause is too short of what is intended by those that would have it. Some persons have not conveniency to sit at doors; so I would have you add more to it, viz. 'leaning or standing at doors.'

"*Mr. Vincent.* Though the law seems a little strict in this clause, yet this clause is not to be derided. I cannot think such sitting at doors, as is usual, can be a sanctification of the Lord's-day. I would have the question divided. First put it upon working, and then upon sitting at doors.

"*The Master of the Rolls.* This has been debated in Parliament before now, and it has not been found convenient to have such a clause. In some parts of this city, unless people have liberty to sit at doors, you deprive them of most of the air they have all the week, and destroy their children.

"*Lord Chief-Justice. (Quatenus ipsum.)* It is most certain that there is no unlawfulness or guilt in single sitting at doors. It must be the same as within doors. It is but intended for example's sake. May not a godly man that lives in a rock, as that worthy Commoner tells you, yet be well employed? You put a negative pregnant upon a man, to say that sitting at the door is more profane than standing; so there is no such derision in that. It may cause discord, and prying amongst neighbours, into the actions of one another. And this is still left in the judgment of constables and headboroughs, who are generally bad, all the nation over. If there be any defect in this Act, another Parliament may mend it. You have reformed some things which other Parliaments fall short in.

"*Colonel Briscoe.* As much as is required by man, is not to every punctilio, as God's law is. Man's law must not be too severe, but rational; that men may be convinced of the reason of it. I would not have laws too rigid.

"*Major Burton.* You had as good leave out the whole Bill as leave out this clause.

"*Mr. West.* You would not leave out the word 'elsewhere;' for there may be profaneness, by sitting under some eminent tree in a village, or an arbour, or Gray's Inn walks.

"The whole clause being put to the question, the House was divided. The *Yeas* went forth.

"*Noes* 37. Col Briscoe and Mr. Williams, Tellers.

"*Yeas* 35. Mr. Rhodes and Mr. Allsopp, Tellers.

"So it passed to leave it out."—Pp. 264, 265.

"*Major-General Disbrowe.* To satisfy you that I have scruples, I shall tell you the first, as to the time. It is not yet determined whether the Sabbath-day begins at twelve o'clock on Saturday night.

"*Sir William Strictland.* It is not now to be disputed. It is very apparent that one day of the week is due to God; 'and the evening and the morning was the first day.'

"*Colonel Holland.* I am not satisfied in the time. Divers godly precious people are unsatisfied about the institution of the day. And as to time, it is likewise scrupled by many godly men, who think that only twelve hours is the Sabbath-day. It is rejoicing of the heart in observing a day to the Lord. It is better than one thousand days, to be pinned up in a place. I was once when I would have gone to six or seven sermons on a day. I am not so now. I do not make so much conscience of it now, but do think that I

may serve God at home with godly servants and other people. I am for the observation of a day as much as any man; and though there were no precept for it, every man by nature is tied to it. I would have it adjourned." —Pp. 266—268.

In the same month there is much and earnest debating on the subject of the oath of Government to be administered to His Highness, and of the oath to be imposed on the people.

"*Colonel Sydenham.* This is a new motion to me, so you will pardon me if I speak without premeditation. I am confident it is made with a good intention. As to that of an oath, this nation has had no great settlement by oaths. We ought to be tender in such cases. I had rather live under a magistrate that is under no oath. If it once begin, it will go through. Some, haply, will stick at nothing; others will be left behind. There will be a great discrimination.

"Promissory oaths to me are not so safe. How often have governments been well thought on for a time, and afterwards pulled up! To swear to things that are so alterable! It is said they bind but to honest things; a Parliament may alter it. If it bind not as to that, I pray what does it bind to? I doubt it will prove a stumbling-block. I wish I may be a very false prophet, that you may not find it a snare to the people of God. I wish it may be my single opinion. If you will have an oath, I would have it congruous to former oaths. I doubt it will otherwise be but to appoint a Committee to ensnare men, good men. I must bear my testimony against it."—P. 275.

"*Mr. Highland.* I doubt they are oaths that make the land mourn: what need of any more? His Highness was once sworn as Protector: he is no more, now. After a justice of peace is once sworn, be the commission never so often renewed, he shall swear no more, unless he have been put out. His Highness is not put out, or deposed. I find not that magistrates in Scripture did often take oaths. His Highness is under as great an obligation as you can tie him to. Your best friends expect no oaths, though it be told you the people expect it. The learned judges attended at that time, and swore his Highness.* I know not what you swear him to more. It was their opinion, that they were upon a good foundation. I shall humbly move, no further oaths may be taken by my Lord Protector."—Pp. 276, 277.

"*Colonel Sydenham.* We are under a great mistake; whence it comes, I know not. I only spoke to be tender of putting oaths upon his Highness. He is already obliged by an oath. There is never a word in that book, to impose an oath upon Parliaments, or upon the people. I said, I had rather be under a magistrate that is under no oath, than have, by an oath, all the nation and people consequently drawn in. I may say, at any time, my cloak is mine; but I need not always swear it. His Highness and the Council, upon taking away the Engagement, published a declaration against all oaths. It was a sad thing of that cavalier who denied a Parliament could do any thing. Answer: They could not make such an oath as he could not swallow."—Pp. 278, 279.

"*Mr. Bampfield.* In all history that I have read, I never found that oaths have been any great tie upon the Chief Magistrate, not to reflect upon all. But if the persons were not bound by a principle of conscience, it will be hard to find that an oath bound. If you see that the tie of conscience will

---

* "'Many eminent statesmen,' says Mr. Herport, 'sensible of the abuses of oaths, allow that, under the most reasonable form, the duties implied in them are of such extent, as to render the performance of them extremely difficult. Whoever obtains an office, civil or military, must swear to so many particulars of various kinds, and confirm his oath with such imprecations on himself, as if it was on this oath, and not on the coercion of the laws, that the good behaviour of the subjects depended; and this is a mistake common to all governments.'"

do without an oath, what need have you to impose it? Whether such an oath as this may not weaken your hands?"—P. 281.

The motion for a Committee to prepare an oath passed by 68 to 51.

Debates followed, which in some respects would find a suitable parallel in the deliberations of the Lords on the repeal of the Sacramental Test.

"*Colonel Sydenham.* I am against all oaths, because there are snares in them; much more, against additions to oaths: for more words, more sins. But if you will do any thing, it must be moved by a member."—P. 289.

"*Colonel Rouse.* I see your oaths grow, and it seems men's consciences must grow to them. I would not have you go according to the rule of that dead carcase, the last Parliament; who, by your own acknowledgment, did make an oath for the Council, that they would not have taken themselves, on purpose to lay them aside; tying us to perform such directions as the Parliament should hereafter give, which was more than a Jew or Turk would impose."—Pp. 289, 290.

"*Mr. Grove.* I shall not speak against the matter of the oath; but I am against any oath at all in this case. Your Committee had no such order. I desire you will lay it aside. Oaths are but snares; times are changeable, and a multiplicity of oaths draw but on to sin. It will but keep out the conscientious, and let in those that make no scruple of any oath. Haply some may be kept, both out of this place and the council, by imposing this oath."—P. 290.

"*Colonel Sydenham* offered these reasons against the oath:—

"1. It comes in against your order.

"2. It has a tendency to impose an oath upon the whole nation; and you do in effect lay an oath upon the people of England; the collective body of England. I did foresee this would bring it upon every individual.

"3. It is no argument to say, because his Highness is bound, therefore we must be bound. He is a single person, set up to act for the body; and not intrusted for himself, but for the people.

"4. As to that, that oaths have been taken, there is such a vast parenthesis, a sea of blood betwixt, that it needs not be urged what was done formerly. You are not bound to take that chain up, upon yourselves, upon the people, upon posterity. It is like that of the ceremonial law. A servant may go out free if he will. If he will not go out, bore his ear to the post.

"5. It is harder to tie members of Parliament than those of the Council. That is a narrower door; and if he cannot go in, he may stay behind; but he cannot stay out of the nation.

"6. You have said you would have Parliament free; and will you now lay a force upon you? I had rather soldiers stood at the door, than my conscience to keep me out. It is worse than a file of musketeers. Whom will you keep out? Those that are faithful to you and your good intentions. They that can tumble down nations and kingdoms, none more ready to take it; none less ready to keep it. You will make it a strait-way for good men, and a broad-way for bad."—Pp. 291, 292.

"*Major-General Dishrowe.* I think this oath both just and reasonable. My principle is for settlement, and I hope it is in your petition and advice provided for. If I intended, when we come again, to throw up all that we have done, and lay the legislation open again to the people, let us go with open force. It would be more ingenuous to tell his Highness we have set him up, and will pull him down again. If I would have all this, I would have us left without any tie. This is not ingenuous to bind one and let free another.

"*Lord Lambert.* I cannot agree that this comes in by your order. I am not for any kind of oaths. I think they prove but snares."—P. 295.

On the 25th January, 1657-8, Sir Arthur Haselrigge, who had been appointed by Cromwell to sit in his new Upper House, rejected that ap-

pointment, by taking his seat, on election, in the Lower House. His appearance is thus described:

"When I came into the House, I found Sir Arthur Haselrigge there, asking for some one to give him his oath; but a *quorum* could not be got till prayers were done, which were performed by Mr. Peters. He said religion was left by our ancestors (as, for instance, Smithfield and latter times) hot, fiery hot; but it was now fallen into lukewarm hands. We do not boil up our religion to the height. Other nations are seeking for a general peace, whilst we, for want of an enemy, are scratching one another. They say they will come over and choose their religion, when we have agreed of a religion; and when we use our God better, they will serve him.

"Prayers being done, Sir Arthur Haselrigge, from the bar, took Mr. Francis Bacon by the hand, and said, 'Give me my oath.' He answered, 'I dare not.' Sir John Thorowgood was asked, but said he might first know the sense of the House, in regard Sir Arthur was called to the other House.

"He would not presume to sit till he had taken his oath; but went out, and, in his passage, said, 'I shall heartily take the oath. I will be faithful to my Lord Protector's person. I will murder no man.'

"After a little stay in the lobby, there came four commoners to swear him, viz. Colonel Purefoy, Major Templer, Mr. Bond, and Mr. Bacon,—and Mr. Smythe, the clerk; when Sir Arthur, Mr. Sicklemore, Colonel Fitzjames, and Colonel Briscoe, were sworn together.

"Sir Arthur Haselrigge did speak the words very valiantly and openly, especially the latter part, relating to the privileges of the people ('of England,' which he added). That done, he went in and sate close by the chair. He had been above, a good while, with Mr. Scot, James Ashe, &c."—Pp. 346, 347.

Sir Arthur's speeches are generally bold and earnest, and delivered without any desire of conciliating the ruling authorities. One of the first subjects in which he took part was on the question, whether the Commons should in any way recognize the Upper House.

"*Sir Arthur Haselrigge* moved strongly and passionately against this House of Lords; and said, 'Well for Pymm, Stroud, and Hampden, my fellow-traitors, impeached by the King, they are dead; yet I am glad I am alive to say this at this day.'

"He made a long narrative, how useless and pernicious the House of Lords was. The saint-like army, who were not mercenary, were sensible of those grievances. They willingly laid down their lives, and the army desired they might have a decent interment, which was done accordingly. And shall we now rake them up, after they have so long laid in the grave? Will it not be infamous all the nation over? Shall we be a grand jury again? There is not a man in this House but has sworn against it. Why do we keep out the cavaliers?

"I beseech you, Mr. Speaker, let us go to old orders, and let a matter of this consequence be fairly debated in a Grand Committee. I beg it of you on my knees, that we may debate it first in a Grand Committee. I do it not to delay; but we may counsel one another. It is a matter of the highest concernment that ever was debated in a Parliament of England."—Pp. 406, 407.

The Upper House having sent messengers,

"*Sir Arthur Haselrigge.* I move against calling them in. This looks like a House of Lords. I tremble to think of wardships and slavery. I am against it; and I could speak till four o'clock If I had been of the other House, I should not have advised to have sent another message, till you had resolved in this. I can suffer to be torn in pieces, and to have ropes tied to

me. I should endure that; but to betray the liberties of the people of England, I cannot. Having spoke my conscience, I will say no more."—P. 437.

While the debate was still in progress, the strife was put an end to by a dissolution.

"*Mr. Speaker.* The Black Rod is at the door.

"*Mr. Scot* stood up to speak to the question, but was taken down by

"*Captain Whitgrave*, who did affirm he had spoken to it already, and promised he would speak to this debate no more.

"*Sir Arthur Haselrigge.* He ought not to have taken the gentleman down. You have made some alteration in your question, and he may speak to it.

"Some said the Black Rod stays, as Sir Arthur was speaking. Said he, 'What care I for the Black Rod? The gentleman ought to be heard.'

"*Serjeant Maynard.* Without question, the gentleman may speak to-day, though he has spoken yesterday to the same question.

"But it was moved, first, to call in the Black Rod, and then hear the gentleman.

"The Usher was called in accordingly; who, coming to the middle of the room, said, 'Mr. Speaker, his Highness is in the Lords' House, and desires to speak with you.'

"Being withdrawn, the debate was adjourned, and the House, till their return from attending my Lord Protector: but they never met again."—Pp. 462, 463.

On February 5, 1658-9, began a long debate on the bill for recognizing the title of Richard as successor to his father. Sir Arthur Haselrigge is reported as making an elaborate historical speech, reviewing the whole rise and progress of English liberty, and the various political changes. Arriving at Cromwell's usurpation he thus proceeds:

"Surely all the English blood was not spilled in vain? It was a glorious work of our Saviour to die on the cross for our spirituals. This is as glorious a work for our civils, to put an end to the King and Lords. The right is, originally, without all doubt, in the people. Undeniably and most undoubtedly it reverts to the people: the power being taken away. Like the gordian knot, it asked but Hercules's sword to cut this knot. This done, our General, in 1653, looked on himself as having all power devolved upon himself: a huge mistake! The power was then in the people. If by conquest he had come in, he might have had something to say. It was undoubtedly in the people. It was a mistake in him; you shall see it.

"He was pleased to select a number of gentlemen, good, honest men, hither brought. He gave them power. They came into this House, and voted themselves a Parliament. They acted high in some things, and soon cracked. Some of them ran to Whitehall and returned their power. Whence it came, thither it went. Judge whether power could pass thus, either to or from him.

"This not serving the turn, then there was contrived an Instrument of Government, with our General at the head of it. This was first delivered to him in Westminster Hall. The Judges, most that were in town, and the Mayor and Aldermen of the City of London, were summoned, few knowing what it was for. There was an oath in this Instrument, which he took; and after that took upon him the name of Protector.

"After that, a Parliament was called to confirm this. I was chosen one of those that the people sent up. Something was put in the writ, concerning our owning of this government in that Parliament; but, Come hither, some gentlemen were pleased to say, being in the dark. I remember one learned gentleman, very well read in Scripture, said openly, that "other foundation than that could no man lay" (the latter words left out). Others said that the

'arliament and Protector were twins, but the Parliament was the elder rother.

" I then said, no one Parliament could limit or impose upon me in any ther. This doctrine was not well liked by the Protector. We were all urned out. Such a thing as never was done! An oath was made without loors, to be taken by us, and was set at the door. Those that would take it ame in. Those that would not were kept out by pikes. Knowing the pri- ilege, that no power without doors could make an oath, I went away, and livers more gentlemen.

" Those gentlemen that did sit, after five months were raised without giving ny confirmation. It needed not, if other foundation could no man lay. They did nothing.

" Then came the last Parliament, in 1656. I was again chosen, but not or any particular place; but for the whole county. When we came I found ikes again; one set to my breast. I could not pass without a ticket from he Council. I found in the hall above fifty of us. We joined in a letter to he speaker; declaring our willingness to serve, and that we were kept out. After two or three days' attendance we were sent to the Council for a ticket. I durst do no such thing. I had lifted up my hands to God for the privilege of Parliament. I could not do it. Two hundred were kept out. Upon this livers that had been admitted left the House.

" Then the government fell dangerously sick, and it died. Another foun- lation was laid; a Petition and Advice; and this must be the law and the oundation of all! And these must be the fruits, all we must enjoy, after the pilling of so much blood and so much treasure! Pardon me if I thus make are my mind to you.

" This was a forced Parliament, because some of us were forced out; an mperfect Parliament, a lame Parliament, so much dismembered. We are ere the freest, and clearest, and most undoubted representatives that ever ere since the dissolution of the three estates, King, Lords, and Commons. know not one member kept out: if I did, I would on my knees beg his dmittance. I hope God will direct us how to get out of this great darkness, s the minister told us that we have been in since this great desolation. What as done in the last Parliament is not a sufficient foundation to bring peace nd settlement to this nation The people of England were never more nowing and sensible of their privileges and liberties, nor better prepared to ave a settlement from this free representative. We can do here whatsoever for the good of the people. We have power over their purses and per- ons; can take away whole laws, or part of them, or make new ones. I will ell you what we cannot do. We cannot set up any power equal to the peo- le; either in one person, or another house. We are trusted with no such ower.

" God is the King of this great island, as Mr. Calamy told us. I hope he King of our hearts. God has done this work. King, Lords, and Com- mons: it was not in our thoughts at first. Let not us set up what God has ulled down; nor plant what God has rooted up, lest we be said to build gainst God."—Vol. III. pp. 99—102.

" I shall now come to speak to the bill, whether to be committed or not. confess I do love the person of the Lord Protector. I never saw nor heard ither fraud or guile in him. I wish only continuance of wealth, health, and afety to his family. I wish the greatest of honour and wealth of any man in his nation to him and his posterity; but this bill to recognize is a hard word. never heard of such a bill but in King James's case; which was to declare im of the undoubted line to the crown, and so having a right to succeed. We must here take for granted the Government, the Petition and Advice, which was not done in a free Parliament. It may be skinned over for a time, ut will break out. The people are not pleased. What foundation soever is uilt, let it rise from us, that are the clear representatives. For the authority

itself, it appears by that Petition that the Protectorate was for his life; but it appears not how he appointed his successor; we must not take that upon trust, but be fully satisfied. I would not have this committed at present; but let it lie here. Never begin with the person first, but agree what trust he shall have. I forget not the great cause of our mischiefs, the influence of the kings over the judges. To make the King judge of necessity; that cut all our purses, that brought all our evil upon us. I would have us seriously advise and consider what we may do, as the people's representatives. The way of wisdom is everlasting peace. There is no danger to the nation, so long as this representative sits here. They are the supreme power. The way to prevent fire is to do our duties. We shall be preserved from the fire of hell and the fire of men. Let us let this rest, and consider of foundation-stones. If a single person be thought best, to be accountable to the people for mal-administration, I shall submit to the majority."—Pp. 104, 105.

As one more specimen of Sir Arthur's style, we shall quote some of his observations on the subject of preparations for naval war :

"*Sir Arthur Haselrigge.* I rise with a sad heart to see worthy gentlemen that have been with us from the beginning, so differ from us in this business.

"I am prudently tender of foreign war, and conscientiously tender of drinking blood. We are too much guilty of that already, unless it were better digested. I doubt God is angry with us. We are here in an island, or little world, and it is enough if we can preserve ourselves.

"The law of nature directs us not to shed blood without just cause; but upon unavoidable necessity. If one will take my house from me, and will fight for it, I have a just cause to defend it. But if another man have a better hat than I, must I have it? If the Sound belong to the Dane, what have we to do with it, if it is the blessing of God that maketh rich, not the counsels or the wisdom of wicked persons? Is it our right? Can we fashion ourselves after the princes of the earth, and not expect to partake of their cup? Let us do like Christians. What success had we in going about to take away that which belonged to the King of Spain? God blasted that action, with the Dutch expense and dishonour, and disowned our seeking after the dominion of Spain, which was none of ours.

"I confess it grieves my heart to consider what your predecessors did in voting the Spanish war, so costly and dishonourable to us."—P. 457.

"Councils of men engage in war without inevitable cause; but I think we especially ought not to be drawn into it, upon any cause of denomination, or carnal ends.

"It is a maxim in Parliament, that no war ought to be made without our consent, because it is our purse, and our blood must maintain it.

"'Ο Αντιχριστος is in every man's mouth, that it is against Antichrist, and for pulling down the Pope, for which we fight. I do not know who that Antichrist is. However, I do not think that Antichrist must come down by the fleshly sword; it must be by another kind of weapon.

"It is impossible to send a fleet, but a war must ensue. That we should be the catchers of the spoil is not Christian. Remember what Achan said. God blessed the war with the Dutch, because we stood on a good footing. They began with us.

"Let the quarrel go as it will, we are safe, we are secure to defend ourselves. I hope there is not a man within these walls but will account English blood precious. We ought not, for any fleshly advantage, to buy domination with blood.

"Set Christian rules aside, it is not suitable, as your affairs are now, to undertake this. Antichrist must not fall but by the spirit.

"Put not this business out of your own hands. Choose your officers. I would have none to engage in a bloody war, or in the expense of millions of money, without your consent.

"Sir, if our navy should miscarry, do we not lose all, to take princes', poor princes' possessions from them? Have we not enemies at home and abroad?

"Will not God blast us? If God blast our navy, where then are we? If, by wicked courses, we should exasperate other princes abroad, how do we know that they may not unite to pour out all their forces upon you? How many discontented spirits there are!

"Sir, there is a great deal of weakness in this their counsel that is given you. War ought to be very just, and undertaken upon godly principles and scripture grounds, which will no where justify the taking away another man's right. Let us make a war upon scripture principles, viz. defensive. Has not all the blood spent been held forth as upon reformation?"—Pp. 458, 459.

The resolution for equipping the fleet passed by a majority of 176 to 98.

We might, of course, pursue these extracts to an indefinite extent, but we have done enough to give our readers some experience of the style of the work, and of the extent to which the perusal will tend to bring them more intimately acquainted with the opinions and modes of argument of the leading men of those days. In this point of view, the materials which it affords cannot fail of being of the greatest value to the historian and biographer.

ART. III.—*Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and on Atonement and Redemption.* By John Pye Smith, D. D. London. 1828.

THIS work of Dr. Smith's is a republication, in a very enlarged form, of a pamphlet which made its appearance a few years ago. To this pamphlet an answer was written by Mr. Fox in a series of Letters addressed to its very respectable author. And we cannot help expressing our great surprise that no notice is taken, in the present edition of the Discourses, of any of the observations contained in those Letters. We are sure that the statements and reasonings advanced in them were not undeserving of Dr. Smith's serious consideration. We have no doubt that they must have passed under his review, and it is, therefore, difficult to account for the total silence which he has observed respecting them. Was it that they offered objections and presented difficulties to his theory, which he found it not so easy a matter to repel and remove? Be this as it may, we have no hesitation in saying, that, to the work as it now stands, many of the objections urged by Mr. Fox remain in their full force, and that the author's view of the Jewish sacrifices generally, and of the sacrifice of Christ particularly, (if we rightly understand it,) is unwarranted by the testimony of Scripture, when that testimony is drawn from a careful consideration and comparison of all that the Scripture says concerning it.

The author of these Discourses first undertakes to explain the true nature and design of the Mosaic sacrifices. These he represents as symbolical and significant of spiritual and important truths or objects, which objects, thus declared or represented by sacrifices, were really effected only by the death of Christ. He also advocates the divine origin of sacrifices, and ascribes to them a vicarious character.

To the definition of Sacrifice given by Dr. Smith* we object, as Mr. Fox objected, that the definition is not sufficiently full and comprehensive. It would exclude from the list of sacrifices a great many that are unquestionably so denominated, both by heathen writers and in the Jewish Scriptures. What right has Dr. Smith to give to this word a more restricted signification than the Scriptures authorize? The tenth part of an epha of fine flour (see Levit. x. 11—13) burnt upon the altar, was a sacrifice. A definition that takes in only a part and not the whole of a thing, is, to say the least, a very imperfect definition.

Whether sacrifices were, or were not, of divine origin, is a question curious and interesting in itself, but not of much importance in relation to the subject before us. With a great number of learned men, both Jew and Christian, we believe that sacrifices were, in the first instance, of human origin. Dr. Smith thinks otherwise. To discuss the question here would be altogether out of place, and would stand in the way of other observations which we are more desirous of submitting to the consideration of our readers. One thing is certain, that if sacrifices were originally of divine command, no intimation of the kind is any where given in those records where, above all, we should most expect to find it. And this, indeed, is the sum and substance of the argument advanced against such a supposition. That sacrifices were significant and symbolical, that they were designed to be declarative of some purpose, to be expressive of some act or affection of the mind, is undoubtedly true, and so far we go along with Dr. Smith. But that the Jewish sacrifices had any reference to what is called the sacrifice of Christ, that they were designed to prefigure his death and the objects to be accomplished by it, we cannot admit, and for this reason, that the arguments alleged in confirmation of it fall short of the purpose for which they are produced, and because the facts and declarations contained in the Scriptures are clearly and strongly opposed to such a representation.

It is well known that in the early and rudest periods of society men frequently spoke by actions. As, then, the thoughts and feelings of their minds were often made manifest by the use of external symbols, they would naturally express their gratitude to God by offering to him a portion of the gifts which they had received. These offerings consisted of the first fruits of the earth, or of the fold. Cain, being a tiller of the ground, presented his corn, and Abel, as a shepherd, the firstlings of his flock. The offering of the former, we read in Genesis, was rejected, and that of the latter was accepted. Why? Because the one was vegetable and the other animal? No, no; but because the one was expressive of a different state of the thoughts and affections from that of the other. God seeth the heart, and therefore treats man according to the state in which that heart is found by him. "If thou doest well, shalt thou not be accepted?" "By faith Abel offered unto God a more excellent sacrifice than Cain." In Abel, his sacrifice was symbolical of an inward faith and devotion to God, which led him to do well; while in Cain it was a mere external act, significant of no strong internal principle of holy confidence and submissive obedience.

* "A sacrifice," says he, "properly so called, is the solemn infliction of death on a living creature, generally by effusion of its blood, in a way of religious worship; and the presenting of this act to the Deity, as a supplication for the pardon of sin, and a supposed mean of compensation for the insult and injury thereby offered to his majesty and government."

: the acceptance of Abel's offering, and the rejection of Cain's. In
ay reasons Maimonides, as well as most of the Jewish Rabbis. At
acrifices may be considered to have been but little more than grateful
gs from the creature to the Creator: then, by an abuse and per-
n of the principle out of which they arose, the more costly the offering
ade, the greater was the value which it was thought to possess : and
spite of the remonstrances of some of the wisest and best of the hea-
the offering of slain animals came gradually to be regarded as a vica-
atonement for the crimes of the sacrificer. When men had gone thus
: is no wonder that they went still further. Having arrived at the
n that animal sacrifices were vicarious and expiatory, it was natural
:m to think that the more costly the sacrifice was, the greater would
efficacy in turning away the anger of the gods. Hence the origin of
1 sacrifices, they being considered as the most precious that man could
ly present.

en the Israelites quitted Egypt, the practice of sacrifices was so uni-
and so common, that it could not have been easily dispensed with.
nly to change the habits and customs of a whole people is a matter of
e difficulty, and therefore Moses, the legislator of the Jews, thought
not to abolish the general practice of sacrifices, but to reduce them
ell-defined and orderly system, and to make them subservient to his
urpose of preserving them from the guilt and evils of idolatry, and of
g them faithful and steady to the worship and service of the one God.
ncient Christians, says Outram, in his work on Sacrifices, were of the
n that the cause why God required sacrifices of the Israelites was the
oot which this kind of religion had taken among them, before their
ure from Egypt. Of this opinion was Maimonides, who says, that
es were commanded by God, not because they were necessary, but
e the people, accustomed to sacrifice in Egypt, would go back to the
ıs rites of the Gentiles if they were not permitted or commanded to
e. Chrysostom reasons in the same manner, and denies that God
he beginning required such an outward form of worship. The cha-
of the Jewish people at this time, as given by their great lawgiver,
never be forgotten. He describes them as a stiff-necked and rebel-
eople, a nation void of counsel, and in whom there was no under-
g. With the ignorance and weakness of children, they united the
ss and barbarism of the savage. For a perfectly pure and spiritual
ı, therefore, divested of the garment of rites and ceremonies, they
holly unfitted. It would have reached neither their understandings
ir hearts. The experiment, indeed, was tried, and tried in vain; thus
ing to the conviction of every succeeding generation the ignorance
gradation of the Israelites, and so vindicating the wisdom and good-
f God in adapting their economy to their capacities, in fitting the
ation to the temper and genius of the people for whom it was
d.

ing made these remarks upon the introduction of sacrifices into the
religion, we proceed now to notice Dr. Smith's statements respect-
: objects which they were designed to represent, and the purpose
hey were intended to answer.

ie ancient sacrifices," says he, "were *designed* representations of the
nd office of Christ." We would willingly enter into a minute exa-
n of all the passages to which, for the establishment of this position,

he appeals; but we must content ourselves with referring to the observations made upon them by Mr. Fox, in his Letters to Dr. Smith, already mentioned.

Granting, however, that each and all of the few passages which he brings forward, had an original reference to Christ, they do not prove what Dr. Smith alleges them to prove. They may be predictions of Christ without affording the slightest evidence that the Mosaic sacrifices were designed representations of his work and office. A prophecy of Christ is one thing; it is another and totally different thing that in that prophecy the legal sacrifices are asserted to be typical of the sufferings and death of Christ. We are quite satisfied that the passages referred to by Dr. Smith prove no such thing, and we are equally convinced, that if they do not, there is not a passage in the whole Bible that does. "To constitute a type," says Bishop Marsh, "something more is requisite than a mere resemblance of that which is called its antitype. For one thing may resemble another, when the things themselves are totally unconnected. But it is the very *essence* of a type to have a *necessary* connexion with its antitype. It *must* have been designed, and designed from the very beginning, to prefigure its antitype. It implies not an accidental parity of circumstances, but a pre-ordained and inherent connexion between them." Now in this sense of the word type, we deny that there is any ground for believing that the sacrifices of the law were typical of the death of Christ; we deny that there is any adequate reason for saying that they were designed and intended to prefigure this event. This denial we make for the reasons that follow. When the Mosaic ritual was delivered to the Jews, the instructions respecting sacrifices were numerous and explicit; but not the most distant hint is ever given by Moses, or by the prophets who came after him, that they were *designed* to represent the death of Christ. If they *had* been so designed, if this *had* been the object of their institution, it is most extraordinary and unaccountable that this object, that this design, should never have been, even in the slightest degree, alluded to in any part of the Old Testament. In answer to this, as it appears to us, very decisive fact, reference is sometimes made to Hebrews xi. 1, where the law is said to be a shadow of good things to come. Whatever be the meaning of this passage, it does not apply to sacrifices *particularly*, but to the institutions of the law *generally*. Of what then were the tabernacle and the altar, and the various utensils used in the service of the tabernacle, typical? What were *they* designed to prefigure and represent? But the plain meaning of this passage, according to Whitby and Spencer, is, that though the law, when we consider the state and circumstances of the Jews, was well adapted to conduct them to virtue and happiness; yet when compared with the sublime and more perfect dispensation of the gospel, it is but as the shadow in comparison with the substance. Against the supposition, then, that the Mosaic sacrifices were typical of the death of Christ, it is a fatal objection that no such intention, purpose or design, is any where in the Scriptures plainly and explicitly set forth; and it is equally fatal to this opinion that the Jews themselves were never led, either by the language of Moses or the prophets, to regard their sacrifices as typical of a future and greater sacrifice. Still more, even the apostles could not have so regarded them, because they did not believe the death of Christ to have been necessary and unavoidable, and hoped, to the very last, that this great catastrophe might have been prevented.

Again, when sacrifices came to be perverted and abused, when an efficacy

ower were ascribed to them which they did not of themselves pos-
ie prophets were commissioned not only to condemn this perversion,
unce this abuse, but to condemn and denounce it in such a manner
iew that, in their opinion, the object of sacrifices was, not to prefigure
and greater sacrifice to come, but to be instrumental in enforcing
hority of the laws of God and the obedience due to them, in leading
practice of the moral and religious virtues. They do not say to the
You have mistaken the purpose for which sacrifices were ordained, in
ng, in overlooking, in not fixing your minds and thoughts upon the
acrifice hereafter to be made; but their language is, Your sacrifices
less, are worthless, are hateful to God, because you have not employed
or their destined end, for the purpose of promoting your growth in
hteousness, of leading you into the paths of piety and virtue. Re-
pon their sacrifices, and trusting to the performance of the ceremonial
than to that of the moral and spiritual part of their religion, God is
have rebuked this false, presumptuous confidence in the following
r: "Thus saith the Lord of Hosts, the God of Israel, Put your burnt-
gs unto your sacrifices, and eat flesh. For I spake not unto your
, nor commanded them in the day that I brought them out of the
f Egypt, concerning burnt-offerings and sacrifices; but this thing I
anded them, saying, Obey my voice, and I will be your God and ye
e my people; and walk ye in the ways that I have commanded you,
may be well with you."* Now if sacrifices were designed by God
accommodations to the state of the times, to the character and condi-
the people who were to practise them, but as symbols and types of
uture and better sacrifice, this language is totally inexplicable. To
ppears to have but one meaning, and that meaning to be plainly this:
ly upon the performance of your ceremonies, of your sacrifices and
aents, forgetting that, at first, when I brought you out of the land of
, I gave no commandment concerning them. Nor would any com-
nent to this effect *have* been given, had it not been for the grossness
ir conceptions and the hardness of your hearts. This rendered their
itment expedient and necessary, as means and instruments of ad-
ng your understanding and of engaging your imaginations and affec-
but beware of supposing that they *are* or ever *can be* of any service
, unless they operate upon your conduct and conduce to your moral
ligious improvement.

posing, however, that sacrifices were at first designed to represent
ath of Christ, and that, this purpose being lost sight of, they were
med in vain; what, under these circumstances, is the kind of reproof
we should expect to see adopted; and in what sort of language would
lothed? Would it not be after this manner: "To what purpose is
ultitude of your sacrifices unto me? saith the Lord. Bring no more
blations; incense is an abomination unto me." Your sacrifices have
ther failed of accomplishing their intended work. They have not
ed your thoughts and attention to the great sacrifice which they were
ied to represent. When you see your victims, look to the great victim
be offered up, and when you behold the death of the lamb or bullock,
mber that it prefigures the death of your Messiah. Were Dr. Smith's

* Jeremiah vii. 21.

the multitude of your sacrifices unto me? saith the Lord. Bring vain oblations; incense is an abomination unto me," &c. You have not answered the intended purpose, they have not directed tion to the great sacrifice of personal righteousness. The des sin and the practice of moral goodness have scarcely entered thoughts. "Wash ye then, make you clean, put away the ev doings from before mine eyes; cease to do evil, learn to do judgment, relieve the oppressed, judge the fatherless, plead for th This is the language which our interpretation requires, and this the language which the Scriptures adopt. From the perversion of sacrifices, our attention is turned to their real use and design, wh unanimous voice of Scripture is declared to be, not the shadowing future and greater sacrifice, but the promotion of virtue and rig and obedience to the authority and laws of God.

Dr. Smith's theory, or the common notion, of sacrifices being ty death of Christ, has yet another difficulty to contend with, viz. the Jewish law atonements were sometimes made without the s animal life. By the law of Moses, a handful of fire flame was, tain circumstances, the only offering required for a sacrifice; an cases, the priest made atonement for the offender as touching the had sinned.* When it is said that without shedding of blood th remission, the proposition can only be understood *generally;* u it was not so. At no time, indeed, was it possible for the bloo and of goats to take away sin; but, commonly, animal sacrifices we ward and prescribed signs and manifestations of that acknowle the Divine government and of man's subjection to it, of that contr for sin and desire of the Divine forgiveness, which, in conjunctio mercy of God, were the real and proper causes of obtaining pard mission. Sacrifice, accompanied with true repentance, would al duce this effect, whereas ten thousand sacrifices without repenta never procure the remission of sins.

We must postpone our remarks on Dr. Smith's view of the a

CRITICAL NOTICES.

ART. IV.—*Observations on the True Canon and Creed of Christianity, in Dialogues between a Christian of the Ancient School, and a Modern; with an Appendix, containing Reflections and Historical Evidence.* Robertson and Co., Edinburgh. 1828. 12mo. pp. 147.

THIS little work is, we have reason to believe, the production of one who is not by profession a theologian, but who, while following other pursuits, has devoted no small share of time and talent to the study of the Scriptures. He is a member of the National Church of Scotland; but "he wishes always to keep in mind, that he is a member of the Catholic Church of Christ, which is superior to, and which includes all, other churches; and that in this character, as a CHRISTIAN, he has duties to perform, and sentiments of love to cherish, towards all who bear his Master's name." —Pref. p. viii.

The "Christian of the Ancient School" is supposed to be one of the apostles, permitted to visit the earth *incognito*, to learn by personal observation the existing state of Christianity.

The chief communication made by the stranger to his companion, whom he accidentally meets on the Salisbury Crags, and with whom he converses on matters of Christian theology, seems to be the following, that the *Epistles are not of the same authority with the Gospels as the ground of our religious belief.* We should be disposed to put the case differently, though we should probably differ but slightly from this author as to the *credenda* of religion. It is incumbent on the advocate for the canon of the New Testament to shew that the epistles are *consistent* in doctrine with the biographical notices of the Saviour contained in the four gospels; otherwise the admitted authority of the gospels would seem to destroy the credit of the epistles. This, however, we think can be done, and has been done by solid and rational divines, notwithstanding the *apparent* discrepancy arising out of the local circumstances in which the epistles were written; and therefore the ground of the distinction assumed by our author, as if the *evangelion* and the *apostolion* did not teach the same doctrine, we apprehend may be effectually removed. It was the design of *Lord Bolingbroke* to set them in opposition. The same has been done in our own times, by a writer of no mean reputation; but we feel assured that a sufficient refutation of these theories may be found in a work to which we have recently referred,* though we do not wish to be understood as assenting to *all* the opinions of the excellent and learned author.

Believing that the author of this volume earnestly seeks to discover Christian truth, and that he possesses talents which, under good direction, may lead to the attainment of it, we wish well to his exertions, and to the sale of the present treatise.

ART. V.—*The Cypress Wreath.* By Mrs. Cornwell Baron Wilson. 12mo. pp. 159. London, 1828. Smith and Co.

Mrs. Wilson's book breathes sorrow with delicacy and true feeling. She avoids trick or artifice, and her success in appealing to the heart is consequently powerful and pure. But the contents of the volume are not all sombre. We shall quote some verses which, though grave, are less mournful than those which give its propriety to the title.

"Pilgrim!—who hast meekly borne
All the cold world's bitter scorn,
Journeying through this vale of tears,
Till the promised land appears,
Where the pure in heart shall dwell;
Thou dost bless the Sabbath bell!

"Idler! following Fashion's toys,
Seeking, 'mid its empty joys,
Pleasure—that must end in pain,
Sunshine—that will turn to rain;
What does whisp'ring Conscience tell,
When *thou* hear'st the Sabbath bell?

"Poet! dreaming o'er thy lyre,
Wasting health and youthful fire;
Wooing, still, the phantom Fame,
For, at best, a fleeting name;
Burst the chains of Fancy's spell,
Listen! 'tis the Sabbath bell!

* Mr. Belsham's Exposition of St. Paul's Epistles.

" Monarch ! on thy regal throne,
Ruler ! whom the nations own ;
Captive ! at thy prison grate,
Sad in heart and desolate ;
Bid Earth's minor cares farewell,
Hark ! it is the Sabbath bell !

" Statesman ! toiling in the mart
Where Ambition plays his part ;
Peasant ! 'bronzing neath the sun
Till thy six days' work is done ;
Ev'ry thought of bus'ness quell,
When ye hear the Sabbath bell !

" Maiden ! with thy brow so fair,
Blushing cheek and shining hair ;
Child ! with bright and laughing eye,
Chasing the wing'd butterfly ;
Hasten ! when, o'er vale and dell,
Sounds the gath'ring Sabbath bell !

" Trav'ler ! thou whom gain, or taste,
Speedeth through Earth's weary waste ;
Wand'rer from thy native land,
Rest thy steed and slack thine hand,
When the seventh day's sunbeams tell,
There—they 'wake the Sabbath bell !

" Soldier ! who, on battle-plain,
Soon may'st mingle with the slain ;
Sailor ! on the dark blue sea,
As thy bark rides gallantly ;
Prayer and praise become ye well,
Though ye hear no Sabbath bell !

" Mother ! that with tearful eye,
Stand'st to watch thy first-born die ;
Bending o'er his cradle bed,
Till the last pure breath has fled ;
What to thee of hope can tell,
Like the solemn Sabbath bell ?

" ' Mourner ! (thus it seems to say,)
Weeping o'er this fragile clay ;
Lift from earth thy streaming eyes,
Seek thy treasure in the skies ;
Where the strains of angels swell
One eternal Sabbath bell !' "

ART. VI.—*Elements of Mental and Moral Science, designed to exhibit the original Susceptibilities of the Mind, &c.* By George Payne, A. M. London. 1828.

THIS book will be found a useful and compendious guide in the prosecution of the class of study to which it relates. In general, the author's personal views are those of the late Dr. T. Brown, though with some important points of difference. His theological opinions influence, as may be supposed, his views on topics with which they are not unnaturally connected ; but his spirit is on the whole candid, and his summaries of conflicting theories appear to us to be generally correct and comprehensive.

ART. VII.—*A Journal of a Mission to the Indians of the British Provinces of New Brunswick and Nova Scotia and the Mohawks, &c.* By John West, M. A. 8vo.

MR. WEST does not give any very encouraging prospect of rapid success among the Indian tribes. Even the slower and surer plan of subduing their independent spirits within the trammels of social dependence, has not been found very successful. Apprenticing the youth among Europeans was attempted.

" It is not by such means, however," observes Mr. West, " nor any similar forced process that has been acted upon, nor any means that compel them to be ' hewers of wood and drawers of water,' in a menial capacity, that a just expectation can be raised of any conversion in their state. Their naturally high and independent spirit must be consulted in the attempt to do them good ; and this is best done by encouraging them, on all favourable occasions, to become settlers on their own lands, or lands which in common justice should be assigned to them as the original proprietors of the soil. An Indian sees acutely all the relative stations in society, and feels keenly the contempt with which he is often treated by white people on account of the colour of his skin. A short time ago, a chief of the Passamaquoddy tribe accompanied a deputation of Indians to a convention in the state of Maine, for the purpose of asserting their right of property in the land where they were located. At the house of accommodation they were put into a back room for the night, with a small bit of a candle, where the boots of a considerable number of persons who had arrived for the meeting were left. The next day this spirited chief complained to the assembly how badly Indians were accommodated, and being asked to state what he had complained of, said, ' Boots too much, light too little.' "

ART. VIII.—*The Public Economy of Athens, in Four Books : to which is added, a Dissertation on the Silver Mines of Laurion. Translated from the German of Augustus Boeckh.* 2 Vols. 8vo. Murray.

IN reviewing Dr. Bruce's little work on the Age of Homer, (N. S. Vol. I. p. 913,) we observed how desirable it is that each period of Grecian history, and

reat division of the Grecian peo-
ould have its antiquities separately
l. The antiquities of Athens re-
a still further subdivision, and its
ution, its finance and commerce,
gion and its domestic life, all pre-
uch copious materials as to de-
for their arrangement and investi-
the undivided attention of an
holar. Had our older works on
subjects been as perfect as the
f criticism when they were com-
allowed their authors to make
the discovery of so many new mo-
ts of antiquity, and the improve-
which the texts of the classics
ndergone, would have rendered a
n of every department necessary
present age. The term revision,
, hardly applies to that branch
Professor Boeckh has chosen, the
ial Antiquities of Athens; it had
lmost wholly neglected by pre-
writers. It is, indeed, both one
least inviting and one of the most
t, requiring the union of profound
gy with great dexterity in figures.
unately, our great classical scho-
ave often been indifferently fur-
with the latter qualification, and
have said, like Reiske, after he had
is hand in vain, in his notes to
his Greek orators, on some ques-
n addition and subtraction, "Fa-
e ad calculandum et artes omnino
maticas crassâ Minervâ natum
Professor Boeckh has the ad-
e over his predecessors, being at
skilful arithmetician, and, of all
ing scholars of Germany, the most
sant with Attic antiquities. His
tor with reason wishes that he
een better acquainted with the
les of political economy, but his
cy in this respect, not wonderful
it is considered how little this
has been cultivated in Germany,
only his reasonings, and leaves
ne of his laborious researches un-
ed.
could have wished that the trans-
had done something more than
n English dress to his original.
rrangement is deficient in clear-
the author having apparently put
aterials together much in the
n which he had collected them
common-place books. Even
typographical contrivance would
elieved the reader from that per-
which he always feels in using
k without summaries or visible
tion of books and chapters.
subjects treated of are the value
of money and commodities at Athens, its revenues and public expenditure. A glance at the Antiquities of Potter (and we know not that any other modern literature possesses a better work) will shew that these topics have scarcely been noticed before; and yet no one can have studied Thucydides or the Greek orators without feeling how essential to a right understanding of them it is to have more definite ideas on Athenian finance, and on that part of jurisprudence which is more immediately connected with it. Professor Boeckh's work will be the manual of every one who wishes to read with precise notions, instead of those vague conceptions which are often attached to the words of ancient authors.

The translator has given a smooth and perspicuous version of that which, in the original, aspires to no grace of style, and has in general represented the meaning so well, that we are at a loss to explain some mistakes which he has made where the sense is by no means obscure. Thus Boeckh says, Vol. I. p. 208, "To cheat the state was, at Athens, the order of the day *(an der Tagesordnung war)*; even Aristides, the contemporary of Themistocles, complained of it." This is rendered, (Transl. I. 260,) "Fraud was used by public officers at Athens in so great a matter as the regulation of the days. Aristides accused his contemporary Themistocles of this deceit." Again, (Vol. I. p. 276,) it is said in the original, "Attica was not adapted for cavalry; it is only in large plains that the horse thrives, or that this species of force is effective:" strangely rendered, (Transl. I. p. 344,) "This species of military is powerful among undisciplined masses of infantry." Demosthenes, in his 3d Olynthiac, ch. xxxvi., is contrasting the great works of past ages with the paltry undertakings of his own, which only pretended to adorn and repair what had been raised before: *καὶ τί ἂν εἰπεῖν τις ἔχοι; τὰς ἐπάλξεις, ἃς κονιῶμεν, καὶ τὰς ὁδοὺς ἃς ἐπισκευάζομεν καὶ κρήνας καὶ λήρους*—"the battlements which we white-wash and the roads which we mend, and fountains and—nonsense!" The translation (Vol. I. p. 276) is not according to the German, (though that is not quite correct,) and wholly unfaithful to the sense and fame of Demosthenes. "What, indeed, can be said of your works? What of the parapets which we *throw up*, and the roads which we *construct*, and the fountains and the trifles *at which we labour?*" This work will probably be extensively used at the universities, and should a second edition

be called for, the author is bound carefully to revise his translation, in doing which he will find a good many errors, though less important than those which we have pointed out.

The attention of the German scholars has lately been turned in an unusual degree to the subject of the institutions of Athens. No man of his time was more profoundly versed in one branch of this subject than our countryman Taylor; but as his edition of Demosthenes and Æschines remained unfinished, much of his learning was lost to the world. Wolf by his edition of the Oration against Leptines, revived the interest of scholars in this subject, and threw a strong light upon many parts of it; but he wanted the industry of Boeckh, who may be regarded as the founder of a new school. Several of his pupils (as Schömann, C. O. Müller, and others) have already distinguished themselves by their writings, and we augur that from what he has done or encouraged others to do in this department, he will acquire a much more durable fame than from all his researches into the metres of Pindar.

ART. IX.—*The Nature and Extent of the Christian Dispensation, with reference to the Salvability of the Heathen: in a Reply to an Article in the Sixth Number of the British Critic and Quarterly Theological Review.* By Edward William Grinfield, A. M. London. Pp. 60.

Three Questions proposed and answered concerning the Life forfeited by Adam, the Resurrection of the Dead, and Eternal Punishment. By the Rev. Dr. Thom. Longman. Pp. 110.

THIS is the age of discovery. It was not to be expected that *religion*, of more consequence to the human race than any other branch of knowledge, should be excepted from the general rule. And we have here an example from both the Established Churches of this island, of the tendency of educated and active minds to throw off the trammels of established authority, and to search for truth fearlessly, and in the use of the proper means. We are happy that in both these pamphlets the appeal is made to Scripture rather than to any Articles, professedly drawn up from them by mere human authority. What, after diligent and faithful investigation, may be esteemed to be the truth inculcated by the sacred writers? *That is the question.*

The first of these pamphlets is the production evidently of a man of enlarged and cultivated mind, who had maintained the rational and heart-cheering doctrine of *universal redemption*, in a manner which has not approved itself to the author of a late article of the *British Critic* and *Quarterly Theological Review*, though he professes a general concurrence in the result.

Against his animadversions our author, in good earnest, prepares for his defence: and if he be not equally successful in every argument from Scripture urged on behalf of his doctrine, (nor is it uncommon to outdo the citation of proofs from the Bible,) we have no doubt that the doctrine which he advocates concerning "the nature and extent of the Christian dispensation," so far as it goes, is borne out by the express declarations of the Bible, interpreted not by a contracted, but by a cultivated understanding, and not "in the gall of bitterness," but in the expansive spirit of Christian benevolence. One single authority from the discourses of an inspired apostle might remove every doubt, and settle the controversy on this subject. "In every nation," says St. Peter, "he that feareth God, and worketh righteousness, is accepted by him." Strange that the church which that Apostle in particular is thought to have founded, should have departed so widely from his truly Catholic spirit!

It is an awkward acknowledgment of the Reviewer, that "the patron of universal redemption *within* the church is compelled, as it were, to look stern and awful with one moiety of his visage, whilst he affects a mild and amiable aspect with the other." On which Mr. Grinfield exclaims, "Commend me to such an apologist for the Church of England!" *Our* reflection is a devout congratulation towards our readers, that this description is utterly foreign from the Church *of Christ*. "We know that this is the Christ, the Saviour of the world. From this declaration," observes our author, "I had inferred that if the faith of the Samaritans was accepted according to the circumstances in which they were placed, every merciful allowance would be made for the involuntary errors of heathen ignorance and barbarism."—P. 34.

The inference is inevitable, and the doctrine in perfect consonance with the religion of the New Testament.

The Reviewer considers "an appeal

ompassionate nature of the Deity
thless in the way of argument,
a very unfair resource of contro-
— P 37. We are reminded of
earing a Calvinistic divine of the
of Scotland declare from the
that mercy, unlike justice, was
essential attribute of the Al-

ıot our author's "universal re-
ın," however, be identified with
ıl restoration. "I have never,"
, p. 38, "confounded the ques-
the salvability either of Heathens
tians with that of their *final salva-*
This, at any rate, lies beyond
ravings of his liberality," to use
ish Critic's expression. On the
r, our author is particularly care-
this conclusion should be fastened
ıremises.
is *sufficient*" (does he not then
r more? Is not this at least the
of Christian affection?) "that all
d are drawn by the atonement of
nto the capability of being saved;
ssert, that because he is the Sa-
all men in this sense, he will be
lour of all hereafter, *this it never*
o my thoughts to imagine." P. 39.
y, we believe, justly claim the
of "Barrow and Taylor, of Til-
Clarke, Sherlock, and Butler,"
ıy other competent judges of the
g of Scripture, as entertaining no
whether the scheme of Christ's
ion relates to all mankind. We
that he would find names equally
, though, perhaps, not equally va-
th in and out of the Establishment,
re been so far from *never thinking*
lvance on that doctrine, that they
nd their satisfaction and happi-
cherishing the delightful senti-
ıat as all suffering under the Di-
vernment, as far as we can judge,
dial, it may justly be concluded
e sufferings of the future life,
r intense, or however permanent,
effectual to purify the sinner from
al stain; and to qualify him for
: happiness by a powerful and
iscipline. In the midst of judg-
ɔd will remember mercy.
lthough our author perceives not
t conclusion, we think, to the doctrine of Universal Redemption, we are happy, that, amidst the prevalence of a mystic and intolerant theology, some are found capable of undeceiving the minds of the people; revolting, as our author does, from such language as that used by a speaker at the Church Missionary Society at Bath, who "reviewed the millions of unconverted Heathen as so many individuals shut up in a house which is in flames, or as passengers in a vessel perishing at sea."

We are not surprised, from the postscript, to find Dr. Wardlaw, of Glasgow, quoted in favour of the merciful view of this tremendous question.

"We lay it down without hesitation as the doctrine of Scripture, as it is also the evident dictate of reason, that responsibility is according to privilege; that the punishment of offences by the judgment of a righteous God will be exactly proportioned to the extent in which the means have been enjoyed of the knowledge both of duty and of the obligations to perform it."

With us it is a very inferior consideration whether this opinion coincide with *the incomparable Institutes of Calvin*, or whether any, the smallest doubts of the contrary dogma were expressed at the *Synod of Dort*. P. 57.

The second of these pamphlets is the production of a young, but vigorous mind, not long since bound in Calvinistic thraldom, but now exercising its private judgment in the interpretation of the Sacred Volume, with much ingenuity and with some success. The three questions involve a large portion of curious and important inquiry, which we doubt not will lead many of the readers of this treatise to cultivate the habit of personal investigation. Our limits will not at present allow of a detailed account of our author's speculations. We were struck with the considerable resemblances between some of his interpretations and those of the late Mr. Cappe, the more remarkable since the writer has been trained in a very different school. The writer is minister of a Scotch Church at Liverpool, and was lately oblige d to undergo a sort of prosecution, at the instance of a synod of his church, for alleged heterodoxy.

OCCASIONAL CORRESPONDENCE.

Destruction of the Abo Library.

To the Editor.

SIR,

THE dreadful conflagration by which the town of Abo was lately totally destroyed, and its inhabitants reduced to inconceivable distress, has been already made known to the British public, who, with their wonted benevolence, have subscribed between 800 and 900*l.* for the relief of these distant and destitute sufferers. This amount has been judiciously distributed, and most thankfully received.

When I visited Finland a few years ago, the University of Abo was in a most prosperous and improving condition. It had many distinguished Professors, and was the seat and the source of the civilization of the whole country. A literary journal was established there, and almost all the works published in Finland issued from the press of Abo. Attached to the University were a valuable Museum of natural history, extensive philosophical apparatus, and a library consisting of more than thirty thousand volumes, rich in records and unpublished manuscripts relating to the history of Finland and Sweden. With the exception of about eight hundred volumes, of which not more than two hundred form perfect works, the whole of this interesting collection perished in the flames; and the circumstances were so much the more distressing, as the library funds had been wholly exhausted, and even anticipated for years, in order to gain possession of works which were then obtainable, and which were deemed of great importance to the establishment. In a country like Finland, so little visited, so far removed from the attention and sympathy of the civilized world, the destruction of the only large public library is a calamity, the greatness and extent of which can hardly be estimated here.

I have been addressed by some valuable Finnish friends on the subject, and have been requested to ascertain whether many of the literary and scientific individuals of our country would not probably contribute their own writings or those of others to repair the dreadful loss with which Finland has been visited. And I have ventured to say, that I feel persuaded numbers would be found cheerfully to assist in the re-formation of their library. The inhabitants of Finland are almost universally poor, but as universally desirous of instruction; and of late many men have appeared among them who have done no inconsiderable services to science, philosophy, and the belles lettres. So much have even the Finnish peasants been touched by the destruction of the Abo library, that in some places where money is little known, they have subscribed the produce of their farms towards its restoration; and among them the villagers of Wichtis sent fifty barrels of rye; the University of Dorpat has contributed 394 scientific works, besides many philosophical instruments and collections in natural history. One liberal Russian bookseller (Mr. Hartmann of Riga) has presented books to the value of 5357 silver rubles, or nearly 800*l.* sterling. His townsman, Mr. German, sent 193 volumes. Dr. Hassar, of Petersburgh, 995; and Professor Storch (whose works on political economy are so well known), 269. Many other useful and generous donations have been received; and I confidently trust that examples so honourable will find many imitators here. Messrs. George Cowie and Co., of No. 31, Poultry, have kindly undertaken to receive and forward any works, instruments, &c., which may be liberally given to the Abo University Library. I shall be most happy to communicate any particulars I possess; and if information be desired from the spot, the venerable Archbishop of Finland, Dr. Tengstrom, or M. John Julin, will, I am sure, be eager to furnish it.

JOHN BOWRING.

*** Transactions of Learned and Scientific Societies will be particularly acceptable.

Sermons for Family Use.

To the Editor.

SIR,

I THINK a correspondent lately made some inquiries and observations on the subject of sermons for family use. I have always been a great admirer of

binson's Barn Sermons, but larities, as adapted to the im- rsuits of his hearers, and as ie greater part of their illus- om allusions to such pursuits, ir use very limited, and, in- ssible in many cases without lterations or omissions. Still iem are admirably adapted to e of familiar instruction, and ; modifications would render st interesting and instructive for the purposes of family

e to suggest that such a task, y one who felt and entered irit of their author, would, in , be most useful, and I have at it would be most gratefully

M. N. T.

---

e Rev. James Nicol.

To the Editor.

the readers of the Monthly will recollect, that in the I introduced to their notice and character of the late Rev. ol, a Clergyman of the Esta- urch of Scotland, who was race the doctrines of the unity d the humanity of Christ as Unitarians. In the course of ing year there was published, nter, from the MSS. of the uthor, "An Essay on the Na- esign of Scripture Sacrifices, the Theory of Archbishop controverted." 8vo. As no is Bible can doubt the im- f the subject treated in this it shews obvious marks of learning, and as I have re- ent assurances of satisfaction m competent judges, I am led its want of sale to the cir- that it has never yet been dis- ntioned or reviewed in any publication. I have no inten- mpt supplying that deficiency, ious, by a few short extracts, e the work fairly to your in- aders, and do something to h the reputation and labours eemed and conscientious au- the criticisms of other parties ans.

k, as Mr. Nicol left it, con- ht sections on the following

the Institution and Nature of general.

§ 2. Of the State and Circumstances of the Ancient World.

§ 3. Of the Court and Tabernacle of the Jews.

§ 4. Of the Meaning and Import of Sacrifices.

§ 5. Of the Import of some extraordinary Sacrifices.

§ 6. Of the Nature of those Sacrifices which Persons offered when they entered into Covenant with God and dedicated themselves to his Service.

§ 7. Of the Common Hypothesis, that the Sacrifices of the Mosaic Economy were Types of the Death of Christ.

§ 8. Of the Import of the Sacrifice of Christ.

I extract the following passages as specimens of the author's style.

He had been speaking of certain precepts of the Jewish law. "To the man who unites in his character the philosopher and the Christian, I am persuaded, they will appear in a very different light. He will approach to them, not with the inconsiderate, the rash step of petulance and impiety; but with the sober and dignified step of reason and religion. He will contemplate them as venerable, as sacred monuments of the condescension and goodness, of the wisdom and rectitude, of that Universal Parent, who regards with the affection of a father, the meanest of his children; who thinks nothing beneath his attention that can promote the purity, the rectitude, and the happiness of his offspring! This language may be accounted weakness by some and enthusiasm by others. Be it so. I have learned not to appreciate things by man's judgment. Such weakness may strengthen the finest feelings of our nature, and the glow of virtue may be kindled by such enthusiasm." P. 248.

—— "I cannot resist the inclination I feel of making the following observation. If it was the duty of the Jews to commemorate that symbolic rite which adumbrated the means of their deliverance from Egyptian bondage, is it not our duty, with more exalted sentiments of gratitude and love, to commemorate that symbolic rite which adumbrates the means of our deliverance from the bondage of sin? Sorry am I to declare, that the unscriptural and superstitious ideas which have been entertained of this symbol, have made it rather an object of fear than of hope, of dread than of consolation; and thus, whilst the inconsiderate, and the rash, and the wicked, have dared to approach, the thoughtful, and the timid, and the righteous, have

started back with terror. I have long been convinced that the man who is prepared for bowing his knees in prayer at the footstool of the Eternal, is prepared for sitting down at the table of his Lord, and for shewing forth his death till he come again. If we believe Scripture, the great end for which the Supper of our Lord was instituted, was to commemorate the consummation of that obedience which accomplished the great work of our redemption from sin. As the last act in the great drama of his mortal existence, it is impossible to contemplate his death as a solitary, as an insulated event. Every other action or event of his life, however fraught with instruction it may be, may be contemplated alone; nor does it irresistibly summon the rest before us. But it is impossible, at least I have always found it impossible, to contemplate the last scene of our Saviour's sufferings in this manner. His death is, as it were, the centre, where the various rays of moral excellence that adorned and dignified his character all meet, and shine with a glory more than human. His death is the chord which, when touched, awakens in our recollection all the charities, all the affections which he felt for us, and vibrates in unison with the finest feelings, with the most exalted sentiments that inhabit the human heart. His death is an event which, by its bearings and associations, brings in solemn review before us all the actions, all the vicissitudes, which were crowded into the most eventful life which was ever exhibited. The man who does not perceive, nay, I would rather say, the man who does not feel, the propriety of the apostles of our Lord dwelling so much upon his death, the propriety of our commemorating the circumstances which attended it, must have a narrow understanding and a cold heart. For my own part, I confess that I could never contemplate the sufferings of Jesus without admiring his character; that I could never admire his character without loving his person; and that I could never love his person without inhaling his spirit. To think upon his death, therefore, is not only the means of becoming virtuous, but the very thought is virtue."—Pp. 401—403.

An anonymous critic (in the Quarterly Review, No. LXVI.) is pleased to charge Mr. Nicol with having left works (meaning the MSS. which I had described in the Biographical introduction) as *posthumous proofs of his gross insincerity and want of principle*. No one will suspect such a writer of attachment to the well-known maxim, *De mortuis nil nisi bonum;* but I should have been inclined to think that one who assumes the office of a censor, should have had some esteem for the proposed emendation, *nil nisi verum*. The evidence which the Reviewer adduces for this harsh censure will not screen him from the imputation of either a *thoughtless or deliberate falsehood*. "The conduct of the man who ministers at the altar, and professes to teach his flock doctrines to which he neither gives credit nor attaches importance, is sufficiently flagitious; but the mean guilt is greatly aggravated, if, as was the case with Mr. Nicol, he deliberately avails himself of the opportunities afforded by his station, and devotes the retirement and leisure secured to him by his clerical appointment in the promulgation of doctrines subversive of the church that feeds him. This man continued from the pulpit to hold the usual language of his brethren, from whom in his closet he entirely dissented; and after living in the unrecanted profession of The Confession of Faith, without signing which he would not have been admitted to the duties of his office, died and left behind him convincing proofs that he had long regarded his church as heretical, and her faith absurd."

Mr. Nicol regarded himself as a minister of the *church of Christ*. He entered the Establishment of his native country with a scrupulous adherence to the dictates of conscience; he laboured, by a constant application to the proper sources of truth, to grow in the knowledge of God, and of the Lord Jesus Christ.

In the course of his investigations he embraced the doctrines of the undivided unity of God, the pure humanity of Christ, and the universal love of our Creator. In the establishment of the scriptural authority for these opinions, and in the exhibition of them in elaborate treatises, he spent his bodily and mental strength, and ultimately hastened his dissolution. It was "in his heart" to publish his treatises within a short period of the time when that event occurred, though he knew that secession from the Establishment must be the inevitable consequence. His public prayers, as all who are acquainted with the Presbyterian service know, were the effusions of his own pious and benevolent heart. His sermons, which were, as to diction, extemporaneous, but as to the matter, the result of his daily and hourly reflection, were *strictly Unitarian, in agreement with the opinions which he has deliberately*,

, *and acutely, defended.* One of rks, on Sacrifices, has been for a before the public, and deserves, o reasonable person will expect eive, the notice of Archbishop The manuscript of his work on ty, which, as far as I have exa-, unites the metaphysical acute-Edwards, with the simplicity of that on Justification, and a part Original Sin, are in my posses-d I have reason to think that cle would exist to the publica-hem, but the fear lest the pro-lends of Christian truth should d sufficient encouragement to sher, including some remunera-the widow and family of the uthor. If many of your readers ink as I do on the subject, that it easily be removed.

best wishes for the success of urs to promote free inquiry,

I am, &c.,

B. MARDON.

---

rian Worship at Blackwood.

To the Editor.

tempt to establish a place of on purely scriptural principles, outhshire, of considerable local s general interest to the Unita-lic, is now making under cir-es of more than ordinary pro-even years ago, an experiment ing the condition of the labour-es in the great mining district ounty, was begun by a gentle-onsiderable property there, who been in the commission of the · that and other counties, and perience and mature reflection inced that the great mass of the n of the country could only be from the state of degradation ndance into which they have fallen, and be reclaimed from heir being enabled to live more bly, and consequently being pier.

xperiment having succeeded in exceeding the most sanguine ons of the originator, and a vil-ng been created on his estate, mmediate neighbourhood, and s constant inspection and con-ntaining not less than from 500 inhabitants, for whose be-accommodation he has erected -house and school, it has been time his anxious desire to add thereto the still superior advantages afforded by a place of worship, in which the pure doctrines of Christianity shall alone be taught. In furtherance of this great object, the Rev. George Skey has been engaged as pastor, and divine service has been regularly performed in the school-room (which has been registered for that purpose) twice every Sabbath-day, for the last six weeks, to respectable and attentive audiences, with every prospect of increasing usefulness and permanency. It is, however, found that the school-room, in which 150 children are daily taught, does not contain the necessary or convenient accommodation for the congregation which assembles in it; and ground for the erection of a new chapel, and for a burying-ground, together with a subscription equal to one-third of the necessary cost of the building, is offered by the patron of the village. When it is considered that in the greatly improving and increasingly populous county of Monmouth, there has never before been a regular place for the worship alone of the one true God, and that the present attempt enjoys advantages which may not only establish one on a firm basis, but constitute it a rallying point for the friends of religious truth, and even form a sort of nucleus for similar neighbouring and connected experiments, it may not be too much to hope that a liberal and, in particular, a Unitarian public will feel interest in its success, and afford it the additional patronage it may require to develope all its capabilities for usefulness. It is a part of the plan at Blackwood to institute a library in the new chapel, and to annex thereto a Congregational Provident Society, towards the formation of the former of which donations of books have been already promised, and a weekly subscription been entered into for regularly taking in and circulating the Monthly Repository, Christian Reformer, and Christian Pioneer, and other periodicals. Any donations or subscriptions towards the erection of the chapel will be received by Dr. Thomas Rees; or by Mr. Horwood, at the Monthly Repository Office, 3, Walbrook Buildings. G. S.

*** The sum wanted towards completing the chapel is £150.

On the Atonement, in Reply to R. M.

To the Editor.

SIR,

IN the possible absence of any abler reply to R. M.'s Question on the Atone-

ment, (p. 345,) you will, perhaps, deem the following brief suggestions not unworthy his notice, and that of your readers. I must, of course, be understood as expressing the sentiments merely of an individual Unitarian, and not as undertaking either to explain or vindicate those of others.

The scope of R. M.'s first query appears to be this: Why should Unitarians object to God's having imputed guilt to Christ, though innocent, when they do not object to his imputing righteousness to man, though guilty? The answer, as I conceive, is simple. God neither imputes unreal guilt to Christ, nor unreal righteousness to his disciples. Would it not be strange if he who sees all things as they really are, and whose judgments are pre-eminently, "according to truth," were to impute either guilt or merit to parties to whom they did not really belong? That cardinal doctrine of both Old and New Testaments, that "God will render to every man according to his works," is directly opposed to every such notion. I see no exception to this statement in the apostolic doctrine of justification by faith. The faith of the true Christian is imputed to him for righteousness; that is, although he has in many respects transgressed, and rendered himself guilty before God, yet a practical belief in Christ is so sufficient a test, in God's sight, of a pious heart and principle, that wherever it is found he declares his forgiveness and favour. He holds the belief to be righteous. But by what righteousness? That of works, which he does not really possess? Then, indeed, were your correspondent's objection just. Nay, but by the righteousness of faith, which he *really* does possess. God does not herein reckon with us as if we were something which we are not, but with a just respect to what, by his grace, we really are. Your correspondent draws a distinction between *forgiveness* and *justification*; "*clemency*," says he, "frees from punishment, but does not make the subject of it *just*." I am not, however, aware that there is any scriptural ground for this distinction. The apostle does not appear to speak of our being made just in any other sense than that of being *pardoned*. We are not, properly speaking, *acquitted*: on the contrary, the charges which the law makes against us are held to be proved, but our faith being considered in our favour, we are deemed fit objects of mercy, the sovereign prerogative of the Deity.

The second query respects a subject than which none can be conceived more solemn and mysterious, the immediate cause of our Lord's deep mental anguish at the period of his final sufferings. Your correspondent asks, "How can all this be accounted for on the considera. of his merely suffering as a *martyr*?" In reply, I would observe to him, that I believe that there are but few Unitarians who are of opinion that Christ suffered *merely as a martyr*. I have not known one who entertained such an opinion. Unitarians profess on this difficult subject to adhere simply to Scripture; and the Scripture testifies that the end of Christ's death was the forgiveness of sins, which is a thing not said of that of any martyr whatever. It is evident from Scripture that *Christ's obedience unto death was especially required and appointed by God as necessary to that dispensation of mercy* which was to follow: the design of his death was as distinct from that of any common martyr, as the dignity of his person and office was superior to theirs. I little doubt that his extreme mental sufferings were not unconnected with this circumstance, but in what particular manner I will not presume to inquire.

As regards the third query, it appears to me to be grounded on a totally erroneous basis; namely, that the sufferings of Christ were *inflicted by the Father*. Some texts are, as usual, brought to prove this, and if any one thinks that they do prove it, he must, of course, draw his inferences accordingly. I must be allowed, however, to express my wonder that any one should put on them a construction so extraordinary and shocking. It appears to me very obvious and undeniable, that the sufferings of Christ are no otherwise to be attributed to the will of God, than are those of any other person who is called to the discharge of painful duty. They were *not* inflicted by God, but arose from second causes, under the appointment of his providence: they were inflicted by cruel enemies, by mental anxieties, and, perhaps, by some malignant influence of the powers of darkness; but not by God, except in the same remote sense in which all the sufferings of virtuous men are said to be his chastisements. It was evidently one part of the design of these sufferings to perfect the character of Jesus: for *innocence is not perfection;* nor does it appear morally possible that the perfection of virtue should be attained without such trials. Hence the writer to the Hebrews

says expressly, "*that he learned obedience by the things which he suffered.*" The sufferings of Christ had *nothing in them penal:* they were such as a devoted servant of God willingly underwent, in order to discharge his duty, to benefit his brethren, to glorify his God, and ultimately to glorify himself also.

I am not sure that I have been able rightly to apprehend the drift of the fourth query, but if I have, I should reply, that the fate of the ungodly does not appear *more* severe on the supposition of there having been no satisfaction made for any, than on that of there having been a satisfaction made for all. It is not *more* arbitrary in the one case to reject those who have failed to comply with the prescribed conditions of salvation, than in the other; in fact, it is not at all arbitrary in either case. We are most positively assured that the final judgments of God will be a display of the most perfect equity, tempered by the greatest mercy: the several dooms of the children of men will present a most exact correspondence with their several deserts. On the one side we shall see the fulfilment of what is written, that not a cup of cold water, kindly given, shall lose its reward; and, on the other, that for every idle word that men shall have spoken, they shall duly give account. Shall there be any thing arbitrary in that grand final court of equity, which is expressly designed to set right all that has been arbitrary and unequal here? It cannot be. Here let me be allowed to leave this subject. The Scriptures warn us concerning future punishment in terms the most awful; and as they divide the world into two great classes, the just and the unjust, without descending to those shades of character which fill the intermediate space; so do they portray their future doom, as assigning them to heaven or hell, to salvation or perdition, without any minuter distinctions. But although the prophetic word sketches only these broad outlines of so distant a prospect, we are not thereby forbidden to suppose that a more complete delineation, or a nearer view, would bring infinite particulars to light, such as would display both the equity and the mercy of God in a perfection which we cannot now conceive.

If R. M. shall find any thing in these suggestions of the least service in assisting his inquiries, I shall be truly gratified.

T. F. B.

On the Want of Juvenile Publications.

To the Editor.

SIR,

YOUR correspondent, Mr. John Mardon, (p. 344,) regrets, in common with many other Unitarians, the want of unexceptionable publications for the use of young persons, and especially of Sunday-schools. However this is to be lamented, the fact is notorious; and calls are loudly made to have the deficiency supplied. Mr. Mardon proposes a kind of joint stock company for the purpose of printing suitable tracts. But it appears to me more desirable to extend the usefulness of *existing institutions* than to fritter away our means by establishing others, possessing no apparent attraction beyond that of novelty. The *Christian Tract Society* professes to supply precisely the want complained of, and at least has an organization adequate to the end. In its Report of last year we are told, in allusion to a grant of tracts to the Finsbury Chapel Sunday-school, that "the individuals for whom the grant was solicited, are precisely of that description for whose benefit the tracts are published." If the funds of the *Christian Tract Society* are inadequate to its professed objects, it surely would be well to endeavour to improve them; and this, I conceive, might be done with a little exertion on the part of those, in particular, who feel the inconvenience complained of. There can be no doubt of the desire of the Committee to listen to any suggestions for increasing the usefulness of the Society; and it is hoped that the knowledge of the want of publications will lead to a general effort to restore it to a state of more efficiency.

I conclude with expressing the hope, that whilst complaints are making at home of the dearth of tracts for the young, some use may be made of the admirable ones which have issued from the press of "The Publishing Fund," (professing precisely the same objects as the Christian Tract Society,) of Boston, in America. One of these only has been reprinted by the Christian Tract Society; but a fund of valuable matter remains in store, which might be turned to good account in our own country.

A SUBSCRIBER.

[Our correspondent seems to us to confound the want complained of, that of books for the improvement and amusement of our more educated youth, with the objects of the Christian Tract Society, which is intended to provide for the poor. ED.]

Charity.

To the Editor.

SIR,

IN addition to the very lenient remarks of your *Reviewer*, and of a correspondent, on the crude and sour effusions of the Theologian of Ongar, I crave your insertion of a passage from the *third part* of an old edition of "the Pilgrim's Progres" (said, in the modern editions of the two first parts, not to have been written by John Bunyan*). I submit it to the diligent study of your juvenile readers, for it is to *them* that we are more especially to look in the future promotion of "*Bible religion.*"

J. L.

"*Mercy,*" an allegorical personage, speaks thus:

"Certainly, *Charity* is the very flower and quintessence of all Christian virtues, the particular glory of the Christian religion, and the fulfilling both the law and the prophets. He that pretends to Christianity, and has not *Charity*, is an infidel in masquerade; a spy upon the faith; a religious juggler; a dead mimic of the Divine life. He mocks God, cheats man, and *damns himself!* He is the *very sink of sin;* for *in him* all the vices of the world disimbogue themselves, as into a common emunctory. On the other hand, he that exercises and fulfils this duty in his practice, is a *perfect Christian;* a believer in his true colours; a champion of the faith; 'an Israelite indeed, in whom there is no guile;' 'a living stone in the temple of God!' 'He runs with patience the race set before him;' he practises sobriety, righteousness, and godliness, towards God, man, and himself; his soul is the receptacle of goodness, the centre of piety, in which all the virtues delight to inhabit. In all things he has *a holy tenderness*, and acts *even to the curiosity and niceness of Divine love.* Though his body dwells on earth, his soul lives in Heaven; he couches under the shadow of the tree of Paradise; he breathes *immortal air;* and often tastes of the fruit of 'the tree of life.'"

* Q. By whom was it written?

OBITUARY.

EDMUND JOHNSTON, ESQ.

1828. May 18, in the city of *Dublin*, at the advanced age of 81, EDMUND JOHNSTON, Esq. He received his early education in a school at Frenchay, near Bristol. In Dublin, where his father was a notary, he was apprenticed to an eminent merchant; but quitted that line, and occupied a bleach-green, about three miles from the city, during twenty-five years, in which time he accumulated what in Ireland is considered a large fortune.

His habits and feelings were peculiar. He could not endure to expend money on himself, in show, or luxury, or even comfort. When he retired from business, he purchased a small house in the city, in which was neither good furniture, nor a cellar well stored, nor a table well kept, nor man-servant, nor any thing which might indicate that he had the means of comfort. Yet this man, so self-denying, so plain in his dress, and food, and furniture, actually expended *thousands* on the poor. There was not a parish school or hospital in Dublin which did not largely share his bounty. For one of the latter, whilst in building, he gave a thousand pounds. To each of two maiden sisters, who lived with him, he gave two thousand pounds, that they might feel the blessing of independence. To others of his poorer relatives he was equally munificent. His benevolence, indeed, was unwearied. Nor was he indiscriminate in the objects of his bounty. He would either himself, or through some friend, ascertain the truth or falsehood of the tale of misery before he bestowed relief. Through life he continued a devout worshiper in the Protestant Dissenting Chapel of Eustace Street, and the most munificent supporter of the ministry in that church, and of its various charitable institutions. He was a subscriber to its library, and, on his death-bed, bestowed on it a book which he highly valued, and in which he was wont to read—the translation of the

'estament by Primate Newcome.
of his relatives, soi-disant evange-
nade frequent efforts to convert
their faith; but he was steadfast
moveable in the belief of the Di-
nity. At the same time, he vene-
he Saviour as the voluntary mes-
of Divine grace, and never neg-
when his health permitted him,
nd the monthly commemorations
ove.

ecting the Sabbath, he thought
e Christian church had no suffi-
uthority for changing the day of
:rvance; and that the reason as-
in the writings of the Jewish
or for its first establishment, was
strong for its continued obser-

prayers in our church he thought
ılly speaking) not sufficiently pe-
ıl. And amongst his papers was
a manuscript prayer deeply peni-
in which, however, he had blot-
one passage that seemed to indi-
faith in the atoning blood of

From his nervous system and
constitution he was subject to
:pression of spirits, and was often
ng to see even his relatives or

But when engaged in conversa-
: would often become cheerful,
nce by his remarks a sound and
ed understanding.

rthodox minister one day waiting
to solicit subscriptions for some
ifice for Presbyterian and evange-
orship, he, of his own accord,
l him in argument. "Mr. ——,"
, "you say there are three per-
the Godhead, equal in every re-
ıone afore or after the other, and
:se three are one." "Yes." "Let
you, is the Father begotten of the
"By no means." "Can it be
ıt the Father and the Son proceed
e Holy Ghost?" "By no means."
then can the three be one, when
ıich is predicated of the one, can-
affirmed of the other? Or how
t which is begotten, or that which
s from another, be equal to that
s underived?" No answer. Ne-
ss, the purse was open, and the
contribution ample, because he deemed Christianity in every shape and form a blessing to mankind.

On the Tuesday after his decease the following tribute to his memory appeared in one of our public journals, May 20, 1828:

"We are sorry to have to record the death of a good man, who was a blessing to this his native city, an ornament to that religious society of which he was a member through life; an honour, indeed, to our common nature, whose benevolence resembled that of the Father of mercies, for he was kind even to the unthankful, and his compassion extended to every being that had life and was capable of feeling. Zaccheus gave the half of his goods to feed the poor: Edmund Johnston did more. His charity, moreover, knew no distinction of sects. He was a true Protestant, and yet a lover of every good Catholic; a worshiper of *one God* through one mediator, and yet the friend of every sincere Christian, whose object, or whose mode of worship, differed from his own—a man, in fine, whose benevolent heart would have revolted from pronouncing an anathema on any good man of any church or creed. In the address at his interment, his friend and pastor, who well knew his sterling excellence, observed of him, that his charity was unostentatious; that he sought not the praise of men, and even in the regards of the Almighty he deemed his works of little value. He still considered himself an unprofitable servant. Never did he presume to think that his works could entitle him to eternal salvation. To the mercy of God in Christ he looked for the precious gift of an immortal existence. *Eternal life*, he knew, is the *free* gift of God through Jesus Christ. Let us hope, said his friend, that that all-gracious Being will compensate his wearisome pilgrimage on earth, and his often cheerless hours, by uninterrupted enjoyment and immortal bliss in the presence of our common Saviour, in whom he rejoiced to believe, and on whose precious promises he relied with full assurance of hope."

J. H.

INTELLIGENCE.

British and Foreign Unitarian Association.

THE Third Anniversary Meeting of this Society was held on Wednesday, the 28th of May.

The religious services, at the Chapel in South Place, Finsbury, were attended by an unusually large congregation. The introductory and devotional services were conducted by the Rev. Dr. PHILIPPS, of Sheffield; after which the Rev. Dr. HUTTON delivered a discourse from 1 Cor. iv. 4, 5, equally distinguished by the soundness of its argument and the Christian fervour and charity of the principles which it enforced. We trust that it will shortly be before our readers in a form which precludes any necessity for our attempting an imperfect report.

After service, C. RICHMOND, Esq., was called to the Chair. The Minutes of the last General Meeting were read by Dr. REES and confirmed.

The Treasurer read the statement of the year's accounts of the Society, by which it appeared that the receipts amounted to 1069*l.* 18*s.* 7*d.*; to which was to be added the balance of 359*l.* 14*s.* 11*d.* in the Treasurer's hands on the preceding account. The expenditure in the promotion of the objects of the Society amounted to 978*l.* 19*s.* 4*d.*, leaving a balance in hand of 450*l.* 14*s.* 2*d.*

Mr. ASPLAND, Mr. EDGAR TAYLOR, Mr. BOWRING, and Dr. REES, then read the Report of the Committee under its different heads.

It has not been our practice, and we do not consider it now necessary, to detail at much length the contents of the Report. On the present occasion it gave great satisfaction to the meeting; it will of course be immediately distributed, and will, therefore, soon be in our readers' hands.

1. In what may be called the *Missionary* department, the Report detailed all the proceedings of the Committee during the past year, comprising those conducted by Messrs. Henry Clark, Latham, and Harding. It then proceeded to notice the cheering results of the assistance given in the establishment of a Unitarian Congregation at Northampton, and various instances in which assistance had been afforded to other congregations.

2. In the Civil Right department the Report details the flattering prospect which had presented itself of the subject of the claims for relief from the operation of the Marriage Act being effectively considered, and the attention which the present Prime Minister had afforded to the Deputation which had twice conferred with him on the subject. The Report then congratulates the Dissenters generally on the successful result of the exertions of the United Committee for the abolition of the Sacramental Test. It notices also the beneficial alterations made in the plan of registration at Dr. Williams's Library, and records the success of the Committee in obtaining and securing, for the Bridgewater Congregation, a liberal endowment, of which they had been, for a long course of years, deprived.

3. The Book Report detailed the progress of the usual business of that department. With regard to the Monthly Repository, it complained, that the assistance had not been given by the public which the Committee expected, either in promoting the sale, in literary communications, or pecuniary contributions. Without the two former modes of assistance it was impossible that any exertions the Committee could make would establish the value and prosperity of the work.

4. The Foreign Department comprised a great deal of interesting matter. The state of things in Calcutta, above all, furnished great ground for satisfaction. Mr. Adam's letters will be read with great interest. There were also read some interesting letters from W. Roberts at Madras; and the Report contained some valuable information as to the state of Unitarianism in America, derived from a source of the highest intelligence and authority.

5. Under the head of Miscellaneous Observations, the Committee suggested a direction to their successors to prepare and circulate a short abstract of the design, plan, and history of the Association. The Report then noticed the state of religious opinion in Ireland, and after

; a suitable tribute of respect to ummond, suggested that the Meet- hould, by a vote, invite him to ı their next anniversary sermon; lso, that a visit should be under- to Ireland by some minister ac- ed to the mission by the Asso- n.

: Report then impressed upon the s of the Association the necessity ısidering that the Association now ıced the objects and wants of se- societies, and that if individuals ıed their subscriptions to what they rly gave to one of such societies, ıuse must suffer instead of benefit- y the union. The whole con- l with some account of the good ıl by the contributions made gh the assistance of the Associa- o the sufferers in Lancashire.

ıaving been then moved and carried the Treasurer's Report be ap- l and received, and that the Com- e's Report be received and printed discretion of the New Committee, ıs further resolved, "That the s of the Meeting be given to the Dr. Hutton for his very able, libe- nd impressive discourse delivered ay."

e next resolutions, on the subject abolition of the Sacramental Test, rise to some discussion, during ı some variation in their phraseo- as originally moved, was proposed ceeded to. Mr. Young, Mr. Rutt, Fox, and Mr. Madge, expressed derable disappointment at the re- tion, in however modified a form, of rinciple of a religious test. Mr. As- , Mr. Edw. Taylor, Mr. Hardy, Dr. Mr. R. Taylor, and Mr. Edgar Taylor, d that the expression of disappro- ı on that head was quite sufficiently died in the resolutions, and that it unreasonable to complain of the s of the United Committee for not g gone further than any instruc- given them, or any origiual design ir application, imposed upon them. had done all they could to resist ualification of the relief granted, ading that they could not succeed at concession, they had certainly rred securing the great object of union. They had abolished the mental Test. Dissenters and chmen were now equally eligible l the honours and offices of the . More had been done than any would have dared to anticipate, and h it was true that at least an im- plied declaration of the parties being "a Christian" was required, those words imposed no new qualification; they having always been part of one of the other oaths of which the Committee had never been instructed to solicit the repeal.

The resolutions as ultimately agreed to were as follows:

"That this Association, in receiving that part of the Report which records the passing of the Bill for repealing so much of the Corporation and Test Acts as relates to the Sacramental Test, feel themselves called upon to declare, that (although they cannot conceal that it is some abatement of their rejoicing in this event, that the Act imposes a declaration which approaches to a confession of faith, and with regard to some classes of persons may be felt as a privation and restraint) they are nevertheless persuaded that the measure is a great advance in the cause of religious liberty, and that, inasmuch as it removes the distinction between Protestant Dissenters and members of the Church of England, it will not only tend to promote civil union, to increase national strength, and further national prosperity, but will also cherish amongst all classes a liberal spirit, which in its operation will remove the imperfections and supply the deficiencies of the Act in question, and carry to the utmost extent the practical enjoyment of the sacred and inalienable rights of conscience.

"That they feel and hereby express their gratitude to the United Committee appointed to conduct the application to Parliament for the repeal of the Corporation and Test Acts, who have fully redeemed their pledge of persevering until their labours should be crowned with success, and to whose firmness, assiduity, vigilance, and zeal, united with prudence, moderation, and a conciliatory spirit, this success is in a great measure to be ascribed; and that they beg, in particular, that those members of their own body who were a constituent part of that Committee will accept their cordial thanks for their valuable services.

"That they concur in the Resolutions of the United Committee which communicate thanks to the members of both Houses of Parliament who supported this measure, a measure of relief not merely to conscientious Protestant Dissenters who were excluded by the Corporation and Test Acts from the honours and emoluments of the State, to the duties and burthens of which they have always been called upon to contribute;

and have ever contributed their full proportion; but also to the nation which has been weakened by the divisions created by these intolerant acts, and injured by the exclusion from the public service of a large part of the intelligent, virtuous, and efficient members of the community; and to the Christian religion, which was wounded and dishoured by the prostitution of the Lord's Supper, founded by the Saviour of the world for the promotion of humility and brotherly love, to the low and sordid uses of avarice and secular ambition, bigotry and faction.

"That they join also with the Committee in thanking His Majesty's Ministers for their manly and candid withdrawment of opposition to the repeal of these Acts upon the decision of the House of Commons against their continuance on the statute book, and also for their consistent and honourable support of the Bill, as it was framed by themselves in the House of Commons; and that they moreover desire, as Unitarian Christians, to express their special thanks to them for opposing the strange attempt to shut out Unitarians from the benefit of the act of repeal, and to convert this healing measure of charity into an instrument of annoyance and degradation of a class of Christians, in number not inconsiderable, and who yield to none of their countrymen in their pure love of their country, and in their zealous concern for its best interests, whether civil and political, intellectual or moral.

"That they have further a fellow-feeling of gratitude with the United Committee towards the members of the Church of England, who, with some few and unimportant exceptions, abstained from opposition to the claims of the Protestant Dissenters, and of whom many cheerfully gave their names to their petitions; to the greater part of the clergy, who left the Legislature unembarassed in this great question, and some of whom strengthened by their subscriptions the application for the removal of the Sacramental Test; and to the majority of the bench of Bishops, who, uninfluenced by expostulations, reproaches, and dark forebodings, supported the principle of repeal, and firmly withstood certain proposed modifications of the Bill which would have defeated its design, and wholly changed its beneficent character; and that they confidently hope that the spirit of forbearance and conciliation thus generally manifested by the members, the clergy, and the rulers of the church, as by law established, will introduce a kinder feeling between Churchmen and Dissenters, and lead to their closer and more cordial union, in whatever regards the welfare of their beloved country, the common land of their fathers.

"That they are duly sensible of the assistance which the Dissenters received on this great occasion from the periodical press, and that they gather from this and every similar fact new confidence in the tendency of this great instrument of public opinion, to promote the sacred cause of justice, truth, and freedom.

"That as part of the Dissenting body they are eager to present their most cordial thanks to the Right Honourable Lord John Russell for his readiness to undertake the case of the Dissenters in the House of Commons, for the ability with which he conducted it, and for the united firmness and moderation by which he ensured success; and that they rejoice that the name of Russell, already endeared to Englishmen, is now associated with an event which will ever form an epoch in the history of religious liberty.

"That they feel the liveliest thankfulness to John Smith, Esq., M. P., who seconded the motion for the repeal in the House of Commons, giving to the arguments which he ably and zealously enforced, the weight of a character, esteemed and venerated throughout the whole of the kingdom for its integrity, benevolence, and unsullied political purity.

"That they acknowledge the deepest obligations to the Right Honourable Lord Holland for his generous exertions on behalf of the Dissenters, and particularly for his putting their case upon its true principles in his commanding and unanswerable speech on the second reading of the Bill in the House of Lords; and for his manly protest against those clauses in the declaration that narrow the operation of the Act as a measure of relief and emancipation; and that they beg to assure him that they participate in those feelings of satisfaction and pleasure with which they know that he looks back to the kindred labours in the same just cause of his illustrious relative, the late Charles James Fox, the incomparably eloquent and ever undaunted champion of perfect religious liberty; whose efforts, though unsuccessful for the moment, led the way to the present triumph of freedom; in accordance with the cheering maxim that no effort in a good cause is lost, and in corroboration of the

ng truth, that sooner or later
actors of mankind are rightly
and are rewarded by public

on this occasion they cannot
the services of Wm. Smith,
P., the Chairman of the United
e, who, for nearly half a cen-
pleaded the rights and privi-
Protestant Dissenters in the
Commons, and whom they
ite on the final accomplish-
one of the great measures of
ipy and freedom which have
it the whole of his Parliamen-
een incorporated with all his
nd affections.

no difference of religious opi-
wever wide, can lessen the
of this Meeting to the liberal
ons support which they re-
the late application to Parlia-
n the Roman Catholics of the
ingdom; and that common
would compel them to make
a tender of their best wishes
of the claims of the Roman
for unrestricted and equal reli-
dom, if they were not bound
ccording to their means, the
hese their fellow-subjects and
istians by the still higher ob-
of patriotism and religion,—
as they do, in the sincerity of
s, that the existing disqualifi-
nich aggrieve the British and
an Catholic population are in
ility to the peace and union
rity of the kingdom, and are,
ne time, a sure hindrance to
ss of the Protestant faith, and
of and dishonour to our com-
istianity, which establishes no
orality more plainly, nor com-
duty more solemnly, than that
ian shall not make the condi-
other more wretched or less
account of his faithful adhe-
he dictates of his conscience
r of his God."

owing further resolutions were
d to:

the following gentlemen, viz.
ristie, Bowring, Fisher, Horn-
Taylor, and C. Richmond,
deputed by the Committee of
ar as Delegates to the United
for the repeal of the Corpo-
Test Acts, be reappointed, and
o act until the dissolution of
ittee.

re approve of the proceedings
mittee relating to the Unita-
ge Bill, and that we recom-
mend to the Committee to be this day chosen, to prepare a Bill on the plan described in the Report for the next session of Parliament.

"That we heartily approve of the suggestion of a visit of inquiry to Ireland, on the part of some one of the ministers connected with the management of this Association, and that we recommend that such visit be made as early as may be convenient; and that, to testify our sense of the Christian exertions on behalf of the principles of the pure gospel made by the Rev. Dr. Drummond, of Dublin, as well as to secure the influence of his talents on behalf of this institution, and to draw closer the connexion between the Unitarians of Great Britain and those of Ireland, Dr. Drummond be invited to preach the next Anniversary Sermon.

"That we cheerfully confirm the arrangement made by the Committee with regard to the Chapel at Dursley and the mission of Mr. Harding, and that we hereby express our thanks to the anonymous benefactor who has so generously provided a chapel for the use of the mission.

"That it be recommended to the Committee to prepare and distribute at their discretion an abstract of the design and plan and history of the British and Foreign Unitarian Association, on the method suggested in the Report.

"That the thanks of the Association be given to the Treasurer for his valuable services during the past year, and that they regret exceedingly that he declines re-election for the year ensuing, and beg to assure him of their gratitude for the past and best wishes for the future.

"That Thomas Gibson, Esq., be requested to undertake the office of Treasurer for the year ensuing.

"That the cordial thanks of this Meeting be given to the Rev. Robert Aspland for his zealous and valuable services as Secretary to the Association, and that he be requested to continue these important services for the ensuing year.

"That Dr. Thomas Rees be requested to accept the cordial thanks of this Meeting for his services as Book Secretary to the Association, and that he be desired to continue to same.

"That the cordial thanks of this Meeting be given to John Bowring, Esq., for his important services as Foreign Secretary during the past year, and that he be requested to continue in office for the year ensuing.

"That this Meeting feels greatly indebted to Edgar Taylor, Esq., for the un-

wearied activity, unremitting attention, and sound judgment with which he has conducted the legal business of the Association, and that he be requested to continue in office for the ensuing year.

"That the thanks of the Meeting be given to Thomas Hornby, Esq., the Deputy Treasurer, for his very valuable services during the past year, and that he be requested to continue in office for the year ensuing.

"That the following gentlemen be re-elected of the Committee for the year ensuing: Messrs. David Eaton, John Fisher, Samuel Hart, Jabez Jackson, Samuel Pett, Richard Surridge, Richard Taylor, Edward Taylor, Henry Taylor, E. F. Teschemacher.

"That the following gentlemen be chosen upon the Committee for the present year: John Christie, Esq., Rev. W. J. Fox, Rev. E. Tagart, Rev. T. Madge, Rev. B. Mardon.

"That the thanks of the Meeting be given to the Auditors for their services; and that E. Bicknell, J. E. Nettervill, Ebenezer Johnston, Esqrs., be requested to act in that capacity for the ensuing year.

"That the cordial thanks of this Meeting be given to the gentlemen who have so kindly undertaken the offices of local Treasurers to the Association.

"That the thanks of this Meeting be given to the Minister and Managers of Finsbury Chapel, for the use which they have so readily granted of the Chapel on the occasion of the present Anniversary.

"That the thanks of the Meeting be given to the Chairman for his impartial superintendence of the business of the day."

A much larger proportion than usual of the congregation remained to take part in the subsequent proceedings, and all expressed a strong feeling of interest and satisfaction in what passed.

The Dinner.

Upwards of two hundred and fifty friends to the Society sat down to dinner at the London Tavern, WILLIAM SMITH, Esq., M. P., in the Chair. The cloth having been removed, and *Non Nobis Domine* sung, the Chairman prefaced the first toast with some remarks on the obligations the Dissenters were under to his Majesty for his concurrence in the repeal of the disabilities under which they, as a body, so lately laboured, and gave "The King."

"Civil and Religious Liberty all over the World."

"The British and Foreign Unitarian Association."

Mr. HORNBY, the Deputy Treasurer, then read a brief statement of the accounts, which he had been requested to do by their new Treasurer, who was, however, attending, and hoping to be practically informed in the duties of his office by the receipt of contributions.

The CHAIRMAN said he had to propose a toast, which he was sure would be received with pleasure by all those who heard the Reverend Gentleman preach on behalf of the Association in the morning. He begged to propose "The health of the Rev. Dr. Hutton, and cordial thanks to him for his admirable exemplification of Christian charity and religious liberty in his discourse delivered before the Society that day." *(Cheers.)*

The Rev. Dr. HUTTON was much obliged for the honour conferred upon him—and he thought he should best display it by not troubling the company with a vain attempt to make a suitable reply; a duty for the performance of which his habits altogether unfitted him. He was desirous, however, to express his firm conviction, that the cause which they were assembled to countenance and promote, was the cause of truth and the cause of the gospel, and required nothing but a fair hearing to ensure its success; success which, it appeared to him, might be anticipated with greater certainty from the circumstance that the sentiments which it professed might be held in combination with every form of church government. Episcopalians, Presbyterians, Baptists, Independents, and Methodists, as they were all Christians, so they might all be Unitarians. Unitarians contended for a general principle, for an eternal truth, and not for any particular forms of church government. Their object was to restore to the great universal Father that supreme homage, that exclusive worship, which all sects, whatever were their different forms of church government, ought to render unto him, and which was prescribed by Him who said, "In that day, whatsoever ye shall ask the Father in my name, that shall he give you." Perhaps this might excite a melancholy feeling in the minds of some who heard him, and they might be induced to anticipate the arrival of a period when Unitarianism would merge into Christianity; a melancholy feeling he was persuaded it would not be, for this was exactly the nature of Unitarianism; this was exactly the death of it which he would anticipate; it was the death of the stream in the ocean; the

death of twilight in the day; the death of finite in infinite; of temporal in eternal. The apparent progress of the great truth that God was one, had been by no means inconsiderable, as the company now assembled in that room could prove. The apparent progress had not been inconsiderable, but the *latent* progress had been much greater. In the bosom of all the sects which he had just now enumerated, Nicodemuses were to be found, who, under the shades of night, would profess those doctrines which he (Dr. H) deemed to be the truth as it was in Jesus. Under happier circumstances than Unitarians were at present placed, it might be hoped that these concealed members would make their appearance; when there was no lion lurking in the streets, they would probably make themselves known. The friends of liberty had cause to rejoice that the old lion of persecution, who had frightened so many persons, had waxed feeble; his sight was dim, his muscular strength was much abated, and though he now and then opened his mouth to terrify them, they were comforted by the conviction that his teeth were no longer there. We had often heard of the "march of intellect," and it was cause of rejoicing that it had been the march of civil and religious liberty, and those who had thrown the chains off their own mind, could no longer endure the idea of imposing them upon the minds of others. Government were beginning to perceive that it was with actions only, and not with opinions and principles, which they had to do. This was the distinctly expressed opinion of the great departed statesman, Fox, and he (Dr. H) would conclude his observations in the words of that great man. "Mr. Fox's own principles," (said Mr. Butler,) "were of the most enlarged kind. On that account, he desired me to attend him, for the purpose of conferring with him on the subject of Catholic emancipation. He asked me what I thought were the best grounds on which it could be advocated? I suggested, that it was unjust to deprive any portion of his Majesty's subjects of their civil rights on account of their religious principles, if these were not inconsistent with a Christian man's duty. No, Sir! said Fox, that is not the best ground, nor is it the safest ground; the only ground to be depended upon on all points is, that action, not principle, is the subject of law and legislature; with a person's principles no government has any right to interfere. And in a subsequent conversation," says Butler, "he repeated the sentiment with great emphasis." The Reverend Gentleman then sat down amidst loud cheers.

Mr. CHRISTIE rose to propose the health of a gentleman whom he was sure he had but to name to insure him a hearty and cordial reception; he hardly need tell them that he meant their worthy Chairman *(great applause)*; of the conduct, both public and private, of his excellent friend, he could not speak in terms commensurate with his worth and exertions, and particularly his exertions in the great cause of Civil and Religious Liberty. Year after year was Mr. Smith to be found at his post in Parliament, contending for the interests of the Dissenters, and opposing, often, as in a recent instance, *successfully*, the powers of bigotry and intolerance arrayed against the rights and liberties of conscience. He hoped that he would not relax in his exertions until he had procured the enactment of the Unitarian Marriage Bill. The Meeting would doubtless bear in mind that it was mainly owing to Mr. Smith that they were enabled to meet *legally* on the present occasion (alluding to the repeal, about fourteen or fifteen years ago, of the acts, till then in force, against impugners of the Trinity).

After the applause had in some degree subsided, Mr. SMITH rose to acknowledge the honour which the company had thus conferred upon him. He said he was glad to meet them all on this occasion, for true it was, that as iron sharpeneth iron, so doth a man the countenance of his friend. Meetings like the present were always useful; they teach us the importance of union on questions involving our civil and religious rights, and from them we are taught to cherish those sentiments of liberality and Christian charity which seem now to have obtained so firm a footing in the world. His friend, Mr. Christie, having alluded to his (Mr. Smith's) character and exertions in terms, he was afraid, far more flattering than the occasion demanded, he could only say, that throughout the whole course of a long parliamentary life he had endeavoured to do his duty. One thing he might say with truth, that he had never shrunk from professing himself a *Dissenter*, and had endeavoured to act conformably to that profession. He could not help congratulating them on the improved temper and spirit of the age. Some of them whom he was addressing

were old enough to remember there was a time, perhaps forty or fifty years ago, when it was hardly safe to profess one's self a Dissenter, certainly not an Unitarian; but that time was gone by, and in proof of it he had, about fifteen years since, happily succeeded in obtaining the repeal of the act against Unitarians, in which object candour obliged him to state, he was assisted by the late Lord Castlereagh and the Archbishop of Canterbury. Mr. Smith reprobated in strong terms the attempts which had lately been made to stigmatize the Unitarians as Infidels, and to deny them that name in which they glory. It was this spirit which cost Dr. Priestley a large proportion of his property; a spirit, however, which was fast evaporating, and, in fact, existed but in the bigoted breasts of a few high Churchmen of the old school. And here he must allude to a phrase which was often to be found in the mouths of these advocates for the old order of things, "*the wisdom of our ancestors.*" Now what said Mr. Justice Blackstone in reference to this subject? He talks, not of the wisdom of our ancestors, but of *the accumulated wisdom of past ages;* a very different definition of the phrase, and which means, that as we increase in knowledge and liberality, we are wiser than those who are gone before us, and for this plain reason, because we make use of *their* wisdom and *our* faculties. Talk of the wisdom of our ancestors! It was an historical fact that in the days of Henry VII. and VIII., the man who doubted the *real* presence in the sacrament was doomed to a violent death. To enlarge upon the various acts of folly and superstition, miscalled the wisdom of our ancestors, would be but an unnecessary waste of time. He could not, however, omit to mention the penalties which formerly attached to the exercise of witchcraft; and that so late as the year 1772 an act was passed for the relief of Protestant Dissenting ministers and schoolmasters, previous to which no man could teach a child without subscribing to the creed of the Church of England.

He had said that there yet existed a remnant of intolerance against the Unitarians, and he was sorry to add, that it was to be found in the House of Lords, where an attempt had lately been made to subject them to all the pains from which they had once escaped, and to promulgate the legal jargon (he used not the term invidiously) that Christianity is part and parcel of the law of the land. It reminded him of the expression of a certain Judge of the Admiralty, who, previous to the alienation of the United States from this country, used to say that America was part and parcel of the manor of Greenwich. *(A laugh.)* Mr. Smith then adverted to the late repeal of the Corporation and Test Acts, and said, that though he could have wished for the total, unqualified repeal, and certainly would have been better pleased if the "declaration" did not exist, still he was thankful for what we had obtained. It was, perhaps, rather too much to expect that persons, unacquainted with our particular principles, and brought up in the trammels of creeds, should all at once give way in favour of principles which both by education and habit they have been led to consider as dangerous both to religion and to the state. However, these prejudices were fading fast away, and he hoped the time would soon arrive when there would be a total separation between politics and religion. *(Applause.)* He concluded by trusting that they would all go away imbued with a spirit of truth and of charity for those who differ from them; and having thanked them for the honour that day conferred on him, sat down amid repeated plaudits.

"Mr. Gibson, the Treasurer of the Association."

Mr. Gibson, in returning thanks, could not help congratulating them on the different circumstances under which they then met, compared with those under which they had ever met before, and said, that the alteration was attributable to the persevering and continued efforts they had made use of to obtain perfect freedom of conscience. Much had been said by the Dissenters of the illiberality of the church. He wished that the Dissenters were as free from illiberality as the church; late events had proved, at any rate, that the liberality was not *all* on their side, for the church had done its duty, and it had his thanks.

Mr. G. advised all, and particularly the young, to persevere in their exertions in favour of religious liberty, and never to submit to authority, except it has the right of argument on its side. Every man in his calling had an opportunity to do something, however small, in aid of this great cause. Let them recollect that union is strength, and that it was this union, and the influence of public opinion, which repealed the Corporation and Test Acts.

Mr. Smith next proposed "Mr.

the Corporation of the City
" and remarked, that it was
r. Favell that the petition in
e repeal of the late obnoxious
rried in the Corporation.
ELL rose amidst applause,
inued for some time. When
the Hon. Gentleman said,
himself both honoured and
the kind manner in which
able Friend, the Chairman,
t forward the toast, and by
kind manner in which it had
ed. He (Mr. F.) felt par-
sure in having acted as a
with the Chairman in the
rious he had made in the
vil and religious liberty. It
d him high satisfaction to
the present occasion. They
ogether in the days of strife,
od upon a high principle, and
hat they were now beginning
e harvest of their labours.
The shadows of the evening
himself and the worthy Chair-
ie trusted that his youthful
ld behold a great deal more
had witnessed. Though he
ng to the Unitarian denomi-
ie felt great pleasure in meet-
ent assembly, for he always
n esteem, on account of their
the great principles of civil
is liberty. He was proud to
the early part of his life he
ated with many distinguished
en of renown of the Unitarian
on. Dr. Jebb had often cheer-
en he was discouraged; the
mark of that great man was,
od effort, founded upon good
vill ultimately succeed." He
pleasure of being intimately
with Dr. Priestley; the last
distinguished divine spent in
vious to his voyage to Ame-
in his (Mr. F.'s) house.
Whatever difference of opi-
d between them on different
e was one common brother-
were brethren under perse-
Hear, hear.) Drs. Towers,
Rees, were his warm and
ociates. With some of them
d, in that room, the cente-
glorious Revolution of 1688;
r differences of opinion might
st them, they all denied the
nan authority over conscience.
poke of the rights of con-
rought to his recollection the
obinson, of Cambridge. In
with him upon that subject,
Mr. Robinson told him, that being intimately acquainted with one of the heads of Houses at Cambridge, with a view of arguing on some disputed points between Churchmen and Dissenters—" Before we begin," said Mr Robinson, " let us settle one point—all questions on matters of conscience are to be decided between God and a man's conscience?" " Granted," said his friend. " Then," said Mr. Robinson, " I have nothing left to argue." *(Laughter and cheers.)* He begged to say a few words with regard to the Corporation of the City of London. Whatever faults might have been attached to them formerly, their late conduct had exceeded his most sanguine anticipations. If the resolution passed by that body in 1790 had been founded in truth, the British nation at the present moment would have been in the most deplorable situation; for at that period the Corporation declared, that not only were the Test and Corporation Acts the bulwark of the Constitution, but they also declared, that their removal would produce civil anarchy. If this be true, the country is now actually in a state of anarchy! *(Laughter.)* Subsequent to that period many gratifying circumstances had transpired, and not the least of these had been the triumph of civil and religious liberty. Upon that question he need not state to the company how warmly he had felt. He trusted that they would all feel that it was not the triumph of a mere party, but that it was the triumph of a great principle. It had removed one of the foulest stains from the national code, one of the most unjust blemishes on the Christian name; it was therefore the dawn of a great day, and relieved Dissenters from the stigma of being pointed out as men who were labouring under certain civil disabilities.

The next toast, said Mr. Smith, would be connected with the name of a veteran in the cause of liberty, Mr. Sturch. After some observations on the state of Ireland, the Chairman proposed,

" The health of Mr. Sturch, and may no intolerant distinction remain between Roman Catholics and Protestants to disturb the peace, to tarnish the fame, and impair the greatness of the United Empire."

Mr. STURCH, in thanking his worthy friend and the company for thus noticing him, observed, that he was partial to Unitarianism, not only because he believed it to be the truth, but because it was friendly to civil and religious liberty. He would retract the former words, and would say, *to liberty*, for in that word

was comprehended the essence of civil and religious liberty. In reference to the subject of the Catholics, which had been alluded to by the Chairman, he said it was now more than forty-eight years ago that he wrote a pamphlet in favour of Catholic emancipation: he carried it to his friend Johnson, of St. Paul's Churchyard, who advised his publishing it. This he acceded to, not on account of any prepossession he entertained in favour of the Catholic religion, but because he conceived every sect had a right to its own opinions. Most earnestly did he hope that England and Ireland would be in reality, as they were in name, united; and that this union would eventually be for the benefit, the safety, and ultimate prosperity of each.

"The health of Mr. Porter, and the advocates of liberty of conscience among the Presbyterians of Ireland."

Mr. PORTER was particularly obliged for the kind manner in which the company had drunk his health, but he was more obliged for the good wishes they had expressed on behalf of Ireland. He was confident that the manner in which the toast had been received, would cheer the hearts of his Irish friends, and give them nerve to sustain the conflict just approaching with the friends of intolerance, the enemies of free inquiry, and persons who were anxious to lay every restraint upon civil and religious liberty. An attempt had been made, supported by considerable talent, to curtail the privileges enjoyed by Protestant Dissenters in Ireland; an attempt had been made to introduce a test of religious belief, for the purpose of injuring them. *(Hear, hear.)* When persons were threatened with these dangers, he knew that the strongest courage was imparted to their hearts by the consciousness that the hearts of their friends responded to the love of liberty which dwelt in their own. *(Cheers.)* The struggle was not yet over; the Synod of Ulster, to which he had referred, was about to meet again, and at that meeting it was well understood, that the measures which were partially carried into effect at the last, would be again brought forward with renewed vigour. It was, however, one of the good signs of the times, that the struggle which the independent men of the Synod of Ulster made against them, had extended their influence to a distance of five hundred miles. He hoped his friends would receive the encouragement which the proceedings of the present company were calculated to afford: they required but little excitement to induce them to perform their duty; but he thought the proceedings of this day would animate them to discharge it heartily. *(Hear, hear.)* He thought that as the account of this Meeting would, in all probability, find its way to the north of Ireland, that the sentiments expressed by the Chairman would have a considerable influence in strengthening the hands of the persons to whom they alluded. At one time he entertained a feeling that he could not conscientiously join the Unitarian body, but his prejudices had been removed, and that principally by the liberality with which he had been treated by the Unitarian Association. He apprehended, in reference to the struggle in Ireland, that the distribution of a few religious tracts, in which the broad Unitarian principles were openly and candidly discussed, would be of considerable service in that country; he therefore applied to Dr. Rees, who, contrary to his expectations, gratuitously supplied him with tracts to the value of 10*l.* This was an instance of liberality of which it was impossible for him not to be deeply sensible.

The CHAIRMAN next proposed, "The health of Mr. Richmond, and may the success of the Unitarian Marriage Bill tend to assuage the throbs of many a kind and conscientious bosom." *(Cheers and laughter.)*

Mr. RICHMOND in returning thanks took the opportunity (in allusion to the disappointment which some had expressed on the qualification of the Repeal Bill) to warn all against entertaining expectation of a relief from the operation of the Marriage Bill, not qualified by many circumstances which might lessen the value of the concession. Those who had to prosecute such measures had many things to take into account besides their own personal opinions of what was abstractedly right, and were obliged to concede much to the feelings, opinions, and interest of others. The Marriage question was one above all others, in which, though the principle was conceded, practical plans of relief were difficult, and likely to be clogged with many things not very agreeable or perhaps very reasonable; and he begged the exercise of a candid spirit in any view of what might be in the end effected.

The CHAIRMAN then, after some very feeling observations, proposed, "The memory of their departed friends, and their especial regret at the decease of Sir James Smith, President of the Linnæan Society." This toast was drunk in profound silence.

ing of Sir J. E. Smith, he ob-
hat his loss would be severely
hat of a man of the firmest re-
rinciples, the greatest suavity of
, and altogether a person whom
ho had the happiness to know
easily forget.
Rev. Robert Aspland."
nnouncement of this toast oc-
the warmest expressions of ap-
n, which having subsided, Mr.
rose, and in a long and ener-
ress commented on the various
hich interested them as a body,
ticularly the great subject of
lation amongst them, the Re-
the Corporation and Test Acts.
deed, was a triumph which he
lly expected to enjoy, and though
edly it was not wholly unal-
(for what human happiness is
some alloy?) still it was a great
glorious triumph, a triumph of
e over prejudice, of liberality
olerance. He regarded it as the
portant event, as connected with
ch of religious freedom, that had
l since the days of the Revolu-
n regard to the objections that
n urged by some against the
ion with which the Repeal had
gged, he had a few words to
o man would rejoice more than
at the total and unqualified re-
all restrictions on conscience,
is judgment, it would be mad-
reject a part because we could
in the whole. The wall of bi-
as broken down, and Dissenters
archmen might henceforth meet
on terms of amity and equality:
s not this matter of rejoicing?
bland commented at considerable
on the absurd notions which, in
me of the Parliamentary debates,
ely been propagated against the
ans, and concluded with observ-
at though from principle he had
y found himself obliged to op-
inisters, he would not shrink
raising them where praise was
d surely that was cause for
which united man with man,
n with Christian, Briton with
and Dissenter with Churchman!
ise.)
CHAIRMAN then gave the health
r. Gentleman, who, though a na-
America, was well known to
ll by his writings, and whose
s on the Life of Napoleon had
l for him a warm eulogium even
e Quarterly Review,—he meant
mning. Soon after this toast, the worthy Chairman left the Chair, which was then occupied by John Taylor, Esq., by whom several further toasts were given, which called up Dr. Rees, Mr. Bowring, Mr. Edward Taylor, Mr. Surridge, and other speakers, whose observations our limits will not enable us to record. The greatest harmony and good order prevailed throughout the evening, and the whole of the proceedings of this Anniversary were considered to exceed in interest any former occasion.

The Catholic Question.

Lord Lansdowne's motion, that the House of Lords should accede to the conciliatory resolution of the Commons, was discussed, June the 9th and 10th, and ultimately negatived; the numbers being,

Content present....	92	
Proxies	45	137
Non-content present	123	
Proxies	59	182
Majority.....		45

On the last great division in the Lords the majority was 48.

The principal speakers were, for the motion, Lord Lansdowne, Lord Darnley, Lord Goderich, the Duke of Gloucester, Marquis of Bute, Lord Haddington, the Duke of Sussex, Lord Plunkett, and the Marquis Wellesley. Against, were the Archbishops of Canterbury and Tuam, Lords Winchelsea, Bathurst, Manners, Guildford, Colchester, Bishop of Bath and Wells, Lords Falmouth, Lyndhurst, Eldon, Redesdale, and Wellington.

The tone of the debate was considered to be more subdued than usual, and more admissive of the necessity of something being desirable to be done. The Duke of Wellington in particular threw out vague hints of the probability of something being accomplished, though he seemed very dexterously to aim at laying no distinct ground for hopes which at the same time he must have intended to excite. For ourselves we should gather that his Grace would (if he saw his way at all clearly) readily come into some plan of accommodation; although, from what dropped in the Commons from Mr. Peel, he probably is not seconded in his desires by some others of the cabinet, whose antipathy is founded on feelings in which we will do the Duke the justice of believing he does not at all participate. In one branch of the Duke's argument we think he shews a great deal of sound sense. The ad-

justment of the question ought, he says, to be by legislation, not by negociations, in which the parties only misunderstand and quarrel with each other. Let the Legislature do the work of justice by leaving *opinion* free, and then fearlessly proceed (as Catholic governments have shewn there is no difficulty in doing, either with or without the papal consent) to make such regulations as the civil relations of the country may require for restraining any *acts* which may be considered subversive of or injurious to the peace or good order of society. We suspect there would be very little of this sort to be done when the causes of disaffection were removed; but whatever becomes necessary, it is for Parliament to do, without shewing its own weakness, or insulting a religious community, by making bargains beforehand which assume the existence of designs and principles disavowed by the parties.

The Scotch Assembly.

At the late session of the General Assembly at Edinburgh Dr. Chalmers moved an Address to the Throne, expressive of the satisfaction of the Church of Scotland at the demolition of those relics of exploded absurdity, the Corporation and Test Acts. No one ventured (we rejoice to say) to oppose the principle of the motion, though it was obviously not palatable to some, who nevertheless did not hazard an expression of their feelings. It was objected by Dr. Cook and others, that such an interference had a political character not called for by the immediate interests of the Scotch Church; and a majority of 47, in a very numerous body, came to a resolution expressive of their satisfaction at the repeal, but of their feeling that further interference on their part was unnecessary.

What will the Rev. Mr. Irving say to this degeneracy of his church, in thus expressing its satisfaction at what he considers the overthrow of government and religion?

Christian Tract Society.

The *Nineteenth* Anniversary of this Society was held on Wednesday, May 14th, by permission of the Trustees, in the Chapel in Worship Street, London, James Esdaile, Esq., in the Chair.

It was stated in the Treasurer's report that, in consequence of the discharge of a heavy debt and the recent failure of the Society's principal London publishers, there remained in his hands only 1*l.* 18*s.* 7*d.*—Owing to the indisposition of the Secretary, the Committee's report was read by the Rev. B. Mardon. The Committee assigned their reasons for having called the general meeting of the Subscribers and Friends to the Society in a place of worship rather than at a *tavern:* viz. that as *Ladies*, to whom the institution was under great obligations, could not attend at a tavern, and the claims of business and the approach of more imposing anniversary meetings might prevent gentlemen, especially in the middle of the day, from giving their attendance, it was thought reasonable that that sex by which most of the Tracts had been contributed and put into circulation, should have an opportunity of attending, to hear what the Committee had done to second their benevolent intentions, and to learn what occasion there was for their continued exertion and that of all the friends of the Society.

The attendance at the chapel, though not very numerous, was sufficient to justify the course the Committee had pursued, and to encourage the hope that there would be a much larger attendance at the next anniversary. The Committee had felt the propriety of keeping the expenditure within the smallest possible limits; but they had been compelled to reprint five numbers of the series during the year, and had the pleasure of announcing the publication of a *new* Tract, entitled *The Widow Riley*. More *new* Tracts would have been published had the Committee possessed more ample funds. *The Widow Riley* is an Irish tale, and has been some time in circulation in Ireland. It had undergone some necessary alterations, but it was confidently anticipated that it would approve itself to the wishes of the Subscribers, as being well-suited to promote the objects of the Society. The Committee reported their hope that some of the Tracts will shortly be reprinted in the French language, and their intention of proposing an exchange of publications with a Tract Society in North America, whose objects are similar to those contemplated by the patrons of the Christian Tract Society. The grants made during the last year have not been numerous, but it was hoped that they had been such as to promise the doing of much good to the individuals to whom they were made.

The Rev. R. Aspland moved, that the Report be received, and printed, for distribution among the Subscribers. Mr. Bowring, in seconding the motion, observed, "that the Society needed only to be more generally known to insure it a

reater degree of success than it
t obtained. He was sure that
ho read its invaluable publica-
ould unite with him in saying,
might gain something by the pe-
their pages, and that much vir-
rinciple was to be deduced from
According to the accounts re-
y the Committee, much good had
from their distribution: and
l been distributed in most parts
ivilized world. They had been
eived in America, where many
had been reprinted; they had
ched the north of Africa; and,
one of those political changes
o frequently occur there, they
ave been translated and put into
e circulation by a distinguished
tan who had read them and
ppreciate their admirable moral
f."

otal number of Tracts printed to
e was stated to be 458,500, of
92,569, had been circulated or
from the Society's store; leav-
ck on hand of 65,931. Several
racts, it was said, would shortly
o be reprinted, in order to keep
eries. The property of the So-
s stated to be as follows:

y Booksel- gents, and ry Societies	73	6	8			
nds of the rer	1	18	7			
d value of ck.....	398	12	1	473	17	4
y the So- for Paper time....	48	2	9			
for board- lumes and ng Nos...	10	12	5	58	15	2
eaving a balance of..				£415	2	2

ubscribers were respectfully and
requested to use their best en-
to induce their friends to enrol
mes among the list of the So-
atrons, and before the meeting
l several subscriptions were
and the names of new subscri-
en to the Collector. Thanks
ed to the officers. Mr. Aspland
a motion, "That the cordial
f this meeting be given to Mr.
lfield, for his useful, zealous,
-continued services as Secre-
d that, while they regret his
tirement, they hope for his va-
sistance as a member of the
ee for the ensuing year," by
observing, that "they were under the greatest obligations to Mr. Smallfield for the attention he had always paid to the interests of the Society. He took the burden upon him at a time when it was highly necessary for the welfare of the Institution; and he had discharged the trust committed to him in a way that entitled him to the gratitude of the whole Society." In acknowledging the honour done him, Mr. Smallfield observed, "that he was very grateful for this testimony of the Society's approbation. He deeply regretted that he had not been able to render more efficient service to an Institution to which he felt a growing attachment for its catholic spirit and those strictly moral habits which it was designed to superinduce, founded upon the principles and the hopes of the Gospel. The Society had been in existence *nineteen* years, during *ten* of which he had had the pleasure and honour of discharging the duties of its Secretary. He had, indeed, for some years past, been anxious to throw the burden off from his shoulders; not because he had been unwilling to perform the duties of his office, but because he had been painfully conscious of his inability to give the Society as effective aid as it was justly entitled to receive from its Secretary. Nearly half a million of Tracts had been circulated during its existence, and he rejoiced that they had honoured him with their confidence long enough to have enabled him to send out about 200,000 of their useful publications. He congratulated the Subscribers that they had a prospect of having a gentleman as his successor, who, by his talents and station, might render their institution that important service it so well deserved." He concluded with moving, "That the Rev. Benjamin Mardon* be requested to accept the office of Secretary for the year ensuing."

The Rev. R. Aspland "suggested the practicability of the Society's publishing a *new series* of very cheap tracts for general distribution. It was unnecessary for him to inform that meeting, that a great battle was now being fought, upon the result of which depended the happiness of this empire, and in a great measure that of the world. The battle was between religious liberty, and intolerance and bigotry. It was indeed well to teach the young the necessity of being virtuous; but it was, perhaps, not less necessary to teach them, to teach all, the value and the justice of a respect for

* No. 6, Goulden Terrace, Pentonville.

the rights of conscience, of civil and religious liberty. It had occurred to him, that a number of passages were to be found in the writings of several divines, whose names ranked high in authority, and whose opinions had considerable weight with the public. He would begin by taking extracts from Wesley and Robinson—and, if the Committee agreed with him, he should like to see them republish *the Act for the Repeal of the Corporation and Test Acts!*" The meeting immediately "Resolved, that the Rev. Robert Aspland be respectfully requested to prepare one or more Tracts, at his earliest convenience, for the use of this Society, with the view of inculcating the principles of Christian Charity and Religious Liberty."

General Baptist Assembly.

On Tuesday, 27th of May, the Annual Assembly of the Unitarian General Baptists was held at the Meeting-House in Worship Street. The business of the meeting commenced soon after 9 o'clock by reading some of the letters from Churches in connexion with the Assembly; at eleven public worship was begun, in the course of which an admirable sermon was preached by the Rev. J. O. Squier, of Saffron Walden, from John xiv. 11, 12, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father;" in which the preacher forcibly stated some of the arguments for the divine origin of Christianity. After the religious service, business was resumed, the remainder of the letters were read, and the Committee's Report was received. Resolutions were passed expressive of pleasure and gratitude for the Repeal of the Corporation and Test Acts, and others more immediately relating to the interests of this portion of the Christian community: among which we have great pleasure in noticing the following:

1. That this Assembly cordially approves of the arrangement by which the Students, under the care of Mr. Mardon, will have an opportunity of attending the classes in the London University; and, that it be recommended to the Committee to take into their consideration the best means by which, in cases of necessity, pecuniary assistance may be rendered to the students for that purpose.

2. That it be also recommended to the Committee to take into their consideration the qualifications which should be required of young men desirous of being entered on the General Baptist Education Society, and the propriety of affording them some assistance towards obtaining the required proficiency.

The General Baptists have for two hundred years been distinguished for their attachment to the cause of civil and religious liberty, the right of every individual to interpret Scripture according to the dictates of his judgment, and to worship God agreeably to the suggestions of his conscience; and we are highly gratified to find them resolving to obtain that rank among the religious denominations of the present day which they so eminently deserve to hold, but which can only be acquired by a well-educated, as well as pious and industrious ministry. After the business was concluded, the friends of the meeting dined together at the White Hart Tavern, Bishopsgate Street. The Rev. B. Mardon was called to the Chair. All who were present appeared much gratified with the day's proceedings, and separated full of that hope which is the harbinger of success in any righteous undertaking, the produce of minds "zealously affected in a good cause."

Peace Society.

The Twelfth Annual Meeting of the Society for the promotion of Permanent and Universal Peace was held at the Friends' Meeting-house, White Hart Court, Gracechurch Street, on Tuesday the 20th of May; Robert Marsden, Esq., in the Chair.

The meeting has been usually held at Albion Hall, but in consequence of the increasing interest which we are glad to see the Society has excited, it was found necessary to hold the present Anniversary in a more commodious edifice. The numbers who attended fully justified the change.

A detailed and interesting Report was read by the Rev. Mr. Harper, after which an address was delivered by Dr. Hancock on the principles and progress of the Society.

We shall endeavour to give both in our next number.

Several speakers then addressed the meeting, including the Rev. J. Dyer, the Rev. Dr. Pye Smith, Mr. Price, Mr. Bowring, the Rev. James Hargreaves, &c., &c.

Manchester College, York.

THE Forty-second Annual Meeting of the Trustees of this Institution was held in the Cross-Street Chapel Rooms, Manchester, this day, by adjournment from the 28th of February last, Robert Philips, Esq., in the Chair. At this meeting, after passing votes of thanks to the several officers of the College for their valuable services during the past year, the following gentlemen were elected for the ensuing year; viz. Samuel Shore, Jun., Esq., of Norton Hall, *President;* Robert Philips, Esq., of the Park, Peter Martineau, Esq., of St. Alban's, Daniel Gaskell, Esq., of Lupsett, Abraham Crompton, Esq , of Lune Villa, the Rev. John Kentish, of the Woodlands, and the Rev. Thomas Belsham, of London, *Vice-Presidents;* George William Wood, Esq., of Platt, near Manchester, *Treasurer;* Thomas Robinson, Esq., of Manchester, *Chairman of the Committee;* S. D. Darbishire, Esq , and the Rev. J. J. Tayler, of Manchester, *Secretaries;* Mr. Francis Darbishire, *Assistant Secretary;* and Samuel Kay, Esq., and Richard Collins, Esq., of Manchester, *Auditors.* The offices of Visitor and Deputy Visitor continue to be filled by the Rev. William Turner, of Newcastle-upon-Tyne, and the Rev. Lant Carpenter, LL.D., of Bristol; and those of Public Examiners, by the Rev. John Gooch Robberds, of Manchester, and the Rev. Joseph Hutton, LL.D., of Leeds. The Committee of the last year were re-elected, with the exception of Mr. Mason, Mr. Hedley, and the Rev. Arthur Dean, who are succeeded by William Duckworth, Esq , Dr. Holme, and Mark Philips, Esq. The Rev. Robert Cree, of Bridport, has been appointed Deputy Treasurer for that place, in the room of the late Rev. G. B. Wawne.

The accounts of the Treasurer for the year ending September 29th last, were laid before the meeting, duly audited by Mr. Samuel Kay and Mr. John Bentley, and were allowed.

The Trustees regret that they cannot make so favourable a report of the state of the funds for the year 1826-7, as they have had the gratification of doing at the close of several former years. The benefactions, including a legacy of 20*l.* from the late Mrs. Alice Greenwood, have amounted to 129*l.*, and the contributions from the Fellowship Funds to 26*l.* 9*s.* The congregational collections, although they include a most liberal one of 62*l.* 16*s.* 7*d.* from Birmingham, by the Rev. J. R. Wreford, have produced only 95*l.* 10*s.* 7*d.*, a considerably less sum than has been received from this source in many former years. The subscription list has also experienced a small decrease. In consequence of this defalcation of income, the Trustees have been under the necessity of trespassing on the liberality of their Treasurer, who, at the close of the year's accounts, was in advance to the Institution upwards of 550*l.* The Trustees feel assured that they need only mention these circumstances, to obtain from the friends of the College that assistance which will enable them to meet the increasing expenses of the establishment.

The number of Students during the last session was twenty five; viz. sixteen Divinity Students and nine Lay Students: of the former, fourteen were on full exhibitions, and two on exhibitions from the Hackney Education Fund. Three of the Divinity Students completed their course, and have since settled: Mr. Ketley, at Hull, which place he has, however, been obliged to leave in consequence of illness; Mr. Talbot, at Tenterden; and Mr. Martineau, as a temporary assistant to Dr. Carpenter in his school.

The number of Divinity Students this session is eighteen; viz. Mr. William Gaskell, Mr. Francis J. Rankin, Mr. Henry Squier, Mr. Edward Higginson, and Mr. Nathaniel R. Philipps, in their fifth year; Mr. Thomas Davis, Mr. S. Bache, Mr. Charles D. Hort, and Mr. James K. Esdaile, in their fourth year; Mr. Henry Wreford and Mr. H. Hawkes, in the third; Mr. S. Nicholson, Mr. Henry Piper, Mr. R. M. Taylor, and Mr. George Heaviside, in the second; and Mr. Mortimer Maurice, Mr. George W. Swallow, and Mr. T. Baker, in the first year.

S. D. DARBISHIRE,
J. J. TAYLER,
Secretaries.

Manchester, March 3, 1828.

Bolton District Association.

THE Fourth Half yearly Meeting of the Bolton District Association was held at Chorley, on Thursday, April 24. The introductory part of the service was conducted by the Rev. John Ragland, of Hindley; and a discourse suitable to the occasion was preached from 2 Cor. iv. 7, by the Rev. William Probert, of Walmsley. After the sermon, the congregation was addressed by its respected minister, Mr. Tate, who, in announcing the place of meeting at the close of the religious

services, made some interesting remarks on the purposes and objects of such assemblies, advocating the necessity of associations amongst Dissenters as long as they labour under any disabilities or privations on account of their religious profession. The afternoon was spent in discussing those topics which have lately become so interesting to Dissenters. Mr Brownbill was in the Chair. The Rev. W. Allard, of Bury, was elected Supporter for the next Meeting, which will take place at Cockey Moor in the autumn.

B.

North Eastern Unitarian Association.

THE Annual Meeting of this Association took place at Lutton in Lincolnshire, on the 11th and 12th of June. The Rev. George Harris, of Glasgow, was the preacher, and he delivered to the Society three very impressive and useful discourses, viz. one on Wednesday evening, another on Thursday morning, and another on Thursday evening. The Society and their friends dined together at Lutton on Thursday, Mr. Harris taking the Chair. In the course of the afternoon, several excellent sentiments were proposed, and the following gentlemen addressed the meeting: viz. Mr. Selby, of Lynn; Mr. Wright, the Missionary; Mr. Walker, of Wisbeach; Mr. Scargill, of Bury; Mr. Philp, of Lincoln; and Mr. Lee, of Boston. The number of persons who dined together amounted to 118, being a larger meeting than has ever assembled in that district.

Test Repeal Act.

[The Bill (we beg pardon, THE ACT) now stands as follows. We have been requested to print it entire for the information of the country.]

An Act for repealing so much of several Acts as imposes the Necessity of receiving the Sacrament of the Lord's Supper as a Qualification for certain Offices and Employments.

WHEREAS an Act was passed in the Thirteenth year of the reign of King Charles the Second, intituled, "An Act for the well-governing and regulating of Corporations:" and whereas another Act was passed in the Twenty-fifth year of the reign of King Charles the Second, intituled, "An Act for preventing Dangers which may happen from Popish Recusants:" and whereas another Act was passed in the Sixteenth year of the reign of King George the Second, intituled, "An Act to indemnify Persons who have omitted to qualify themselves for Offices and Employments within the time limited by Law, and for allowing further time for that purpose; and also for amending so much of an Act made in the Twenty-fifth year of the reign of King Charles the Second, intituled, 'An Act for preventing Dangers which may happen from Popish Recusants,' as relates to the time for receiving the Sacrament of the Lord's Supper now limited by the said Act."

And whereas it is expedient that so much of the said several Acts of Parliament as imposes the necessity of taking the Sacrament of the Lord's Supper according to the rights or usage of the Church of England, for the purposes therein respectively mentioned, should be repealed; be it therefore enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that so much and such parts of the said several Acts passed in the Thirteenth and Twenty-fifth years of the reign of King Charles the Second, and of the said Act passed in the Sixteenth year of the reign of King George the Second, as require the person or persons in the said Acts respectively described, to take or receive the Sacrament of the Lord's Supper according to the rights or usage of the Church of England, for the several purposes therein expressed, or to deliver a certificate or make proof of the truth of such his or their receiving the said Sacrament in manner aforesaid, or as impose upon any such person or persons any penalty, forfeiture, incapacity or disability whatsoever for or by reason of any neglect or omission to take or receive the said Sacrament, within the respective periods and in the manner in the said Acts respectively provided in that behalf, shall, from and immediately after the passing of this Act, be, and the same are hereby, Repealed.

And whereas the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline and government thereof, and the Protestant Presbyterian Church of Scotland, and the doctrine, discipline and government thereof, are by the laws of this realm severally established, permanently and inviolably: and whereas it is just and fitting, that on the repeal of such parts of the said Acts as impose the necessity of taking the Sacrament of the Lord's Supper according to the rights or usage of the Church of

ıd as a qualification for office, a
ation to the following effect should
ɔstituted in lieu thereof; be it
ɔre enacted, that every person who
hereafter be placed, elected or
in or to the office of Mayor, Al-
n, Recorder, Bailiff, Town Clerk
mon-councilman, or in or to any
of magistracy, or place, trust or
ment relating to the government
city, corporation, borough or
port within England and Wales,
town of Berwick upon-Tweed,
within one calendar month next
or upon his admission into any of
resaid offices or trusts, make and
be the Declaration following:
A. B., do solemnly and sincerely,
presence of God, profess, testify,
eclare, upon the true faith of a
an, that I will never exercise any
authority or influence which I
ossess by virtue of the office of
, to injure or weaken the Pro-
Church as it is by law established
and, or to disturb the said Church,
Bishops and Clergy of the said
, in the possession of any rights
rileges to which such Church, or
d Bishops and Clergy, are or may
aw entitled."
be it enacted, that the said De-
ɔn shall be made and subscribed
resaid, in the presence of such
ɔr persons respectively who, by
arters or usages of the said re-
e cities, corporations, boroughs
nque ports, ought to administer
th for due execution of the said
or places respectively; and in
of such, in the presence of two
of the peace of the said cities,
ations, boroughs, and cinque ports,
there be, or otherwise in the
e of two justices of the peace of
pective counties, ridings, divisions
nchises wherein the said cities,
ations, boroughs and cinque ports
hich said Declaration shall either
ered in a book, roll, or other re-
o be kept for that purpose, or
e filed amongst the records of the
orporation, borough, or cinque

be it enacted, that if any person
elected or chosen into any of the
id offices or places, shall omit or
to make and subscribe the said
tion in manner above-mentioned,
acing, election or choice, shall be
nd that it shall not be lawful for
rson to do any act in the execu-
the office or place into which he
so chosen, elected or placed.

And be it further enacted, that every person who shall hereafter be admitted into any office or employment, or who shall accept from his Majesty, his Heirs and Successors, any patent, grant or commission, and who by his admittance into such office or employment or place of trust, or by his acceptance of such patent, grant or commission, or by the receipt of any pay, salary, fee or wages by reason thereof, would by the laws in force immediately before the passing of this Act have been required to take the Sacrament of the Lord's Supper according to the rights or usage of the Church of England, shall within six calendar months after his admission to such office, employment or place of trust, or his acceptance of such patent, grant or commission, make and subscribe the aforesaid Declaration, or in default thereof, his appointment to such office, employment or place of trust, and such patent, grant or commission, shall be wholly void.

And be it further enacted, that the aforesaid Declaration shall be made and subscribed in his Majesty's High Court of Chancery, or in the Court of King's Bench, or at the Quarter Sessions of the county or place where the person so required to make the same shall reside; and the court in which such Declaration shall be so made and subscribed, shall cause the same to be preserved among the records of the said court: provided always, that no naval officer below the rank of Rear Admiral, and no military officer below the rank of Major General in the army, or Colonel in the militia, shall be required to make or subscribe the said Declaration in respect of his naval or military commission; and that no Commissioner of Customs, Excise, Stamps, or Taxes, or any person holding any of the offices concerned in the collection, management or receipt of the revenues which are subject to the said Commissioners, or any of the officers concerned in the collection, management or receipt of the revenues subject to the authority of the Post-Master General, shall be required to make or subscribe the said Declaration in respect of their said offices or appointments: provided also, that nothing herein contained shall extend to require any naval or military officer, or other person as aforesaid, upon whom any office, place, commission, appointment or promotion shall be conferred during his absence from England, or within three months previous to his departure from thence, to make and subscribe the said Declaration until

after his return to England, or within six months thereafter.

And be it further enacted, that all persons now in the actual possession of any office, command, place, trust, service or employment, or in the receipt of any pay, salary, fee or wages, in respect of, or as a qualification for which, by virtue of, or under any of the before-mentioned Acts, or any other Act or Acts, they respectively ought to have heretofore taken or ought hereafter to receive the said Sacrament of the Lord's Supper, shall be and are hereby confirmed in the possession and enjoyment of their said several offices, commands, places, trusts, services, employments, pay, salaries, fees and wages respectively, notwithstanding their omission or neglect to take or receive the Sacrament of the Lord's Supper in manner aforesaid, and shall be and are hereby indemnified, freed and discharged from all incapacities, disabilities, forfeitures and penalties whatsoever already incurred, or which might hereafter be incurred in consequence of any such omission or neglect; and that no election of or act done or to be done by any such person or under his authority, and not yet avoided, shall be hereafter questioned or avoided by reason of any such omission or neglect, but that every such election and act shall be as good, valid and effectual, as if such person had duly received the said Sacrament of the Lord's Supper in manner aforesaid.

Provided, nevertheless, that no act done in the execution of any of the corporate or other offices, places, trusts or commissions aforesaid, by any such person omitting or neglecting as aforesaid, shall, by reason thereof, be void or voidable as to the rights of any other person not privy to such omission or neglect, or render such last-mentioned person liable to any action or indictment.

Sacramental Test Repeal.

Commemoration Dinner at Freemasons' Hall, on the 18th June.

We never so much lamented the narrowness of our limits as when we found ourselves unable to present our readers with an ample report of this most important and glorious meeting. Those who partook its gratification know how vain it would be to attempt to convey an adequate impression of the delight which glowed in every head and heart, but we hope that the United Committee will be induced to conclude their labours by publishing the verbatim report taken by their own short-hand writers. Meanti would say, that "The World" co a very creditable report, and t "Morning Chronicle" did the though on a more reduced scale. T we must for the present refer our r

The great object of such a meet been most happily attained. Th senters have been brought forw the most honourable character. have been seen by many who ha too credulous to the calumnies o whose interest it is to weaken and uniting with a sympathy and enth which those who witnessed can estimate; hailing the most enlarge ciples of religious charity; and exp to their illustrious Catholic gues acknowledgment of the obligation their own triumph imposed on t be doubly zealous in working o same liberty for others.

No circumstance occurred, du meeting which lasted with inter increasing interest to an unusua hour, to impair or weaken for a s that character which the friends gion and freedom would wish to pressed on such an assembly. speeches were all those which de by their eloquence, and stimul generous and good feelings by t cilliatory and liberal feeling whi breathed. No one present will e nish the memory of such a day fr mind; and no Dissenter who was can be otherwise than proud of t racter in which the community to he belongs, and the principles w professes, were represented.

The room was crowded at a hour; and the galleries were fill ladies, gracing with their prese well becomes them, the triumph o tian charity and religious toleratio a quarter past six o'clock, his Highness the Duke of Sussex ent room, and was loudly cheered by company. His Royal Highness w ceded, or accompanied, by a nu assemblage of Noblemen and Gen all of whom were loudly and greeted. Among them were the Carnarvon, Lord Holland, Lor Russell, Lord King, Lord Nugen Althorp, Lord Stourton, Lord S Lord Clifford, Lord Durham, La wick, Lord Dacre, Mr. Brougham Sir F. Burdett, M. P., Sir Hen nell, M. P., Sir John Newport, Mr. Hume, M. P., Sir Robert M. P., Mr. Byng, M. P., Mr. M. P., Mr. F. Palmer, M. P., Grattan, M.P., Mr. Alderman Wa

, Mr. Alderman Wood, M P., Mr. Hobhouse, M. P., General Phipps, , Mr. D. W. Harvey, M. P., Mr. ; Rice, M P., Mr. Coke, M. P., Wood, M. P., Mr. Westenra, M. P., illimore, M. P., Mr. Mouck, M P., uest, M. P., Mr. Grattan, M. P., asthope, M. P., the Mexican Amlor, Mr. Charles Butler, and many Parliamentary and distinguished duals. The room was quite full of ny; but the excellent arrangements Stewards prevented any inconve- being felt.

the Chair being taken, Dr. WINTER an appropriate and an impressive .

er the dinner was terminated, Dr. DROUT returned thanks in an apate address.

Royal Highness the Duke of Sus- after proposing "The King, with Times Three"—"His Royal Highthe Duke of Clarence, and the rest e Royal Family"—gave "Every right, and every nation's best in—Liberty of Conscience." (Loughed and enthusiastic applause)

Duke next proposed—"The event e met to celebrate, and our congraons to our fellow-subjects upon the ph of Religious Freedom and Chris- Charity in the Abolition of the Sa- ntal Test" (great and enthusiasplause); adding, "I shall now urther say, Amen; and that I hope to have the happiness to say Amen her Acts following up such prece-." (Great applause continued for time.)

. W. SMITH, M. P., in a suitable h, proposed the health of "His l Highness the Duke of Sussex, and rinciples which placed his Family the British Throne."

e Duke of SUSSEX returned thanks most interesting speech, in which served, "I do feel pride—I assure real satisfactory pride, at seeing myurrounded by so many warm hearts trong minds, pursuing a course perconsistent with sound constitutional iples, and claiming a right for them—and, while they are claiming that for themselves, they will not, I am forget that they are in duty bound to claim it for others. (Loud and continued cheers.) My respected d, in proposing my health to you as st, connected it with the principles placed my family on the throne. nd to support those principles. (Ap-.) It is my duty to support them; those principles. (Great applause.) But, Gentlemen, I mean to look those principles in the face; I wish them to be fully acted on. I know no reduction of them—no frittering them away; I know of no impediments in their way. Mine is a straight-forward road, and I believe a good conscience is that which on all occasions gives the best advice. Seeing Lord Stafford, Lord Stourton, and Lord Clifford present before me, I propose as our next toast—'A speedy and effectual relief to all his Majesty's subjects who labour under any legal disabilities on account of their Religion.'" (It is impossible to describe the applause and enthusiastic cheers which followed this toast.)

Lord STOURTON returned thanks in a speech of great feeling.

The next toast was—"The Noble Mover of the Repeal in the House of Commons, worthy of a name consecrated to Liberty—Lord John Russell."

Lord JOHN RUSSELL returned thanks in a speech received with great applause, detailing the progress of the Repeal Bill.

The next toast was—"Our unequalled and successful Advocate in the House of Lords, and the eloquent Supporter of the best Principles of the Constitution—Lord Holland." (Immense cheering.)

Lord HOLLAND delivered a speech, of which we cannot say more than that those who knew Mr. Fox, were strongly reminded by it of that great man's happiest eloquence.

The Royal CHAIRMAN then proposed —"Long life and better health to John Smith, Esq, the able and zealous seconder of the Motion for the repeal of the Test and Corporation Acts in the House of Commons."

Mr. ABEL SMITH returned thanks.

"The immortal Memory of Charles James Fox, and of those enlightened Patriots who have maintained our cause in less propitious times," was received in solemn silence.

The next toast was—"The Health of the Deputy Chairman, William Smith, Esq., the Honourable Representative of the Protestant Dissenters in the House of Commons, and the tried friend of the Rights of Conscience."

Mr. WILLIAM SMITH returned thanks.

"The Marquis of Lansdowne, the hereditary and unvarying friend to the Liberty of the Protestant Dissenters, and of all Mankind."

"Lord Althorp, the Friend of his Country, and the County Members who supported the Repeal."

Lord ALTHORP's speech was received with great applause.

Dr. Cox proposed—"The Archbishops, Bishops, and other Members of the Established Church, who liberally promoted the restoration of Protestant Dissenters to their Constitutional Rights."

The Duke of SUSSEX then proposed—"The Protestant Dissenting Ministers, the worthy successors of the ever-memorable 2000 who sacrificed interest to conscience." On this toast having been received with much enthusiasm,

The Rev. Mr. ASPLAND returned thanks for himself and his brethren, in a speech which we hope one day to be able to present to our readers, if a complete report of the whole day's proceedings is not published. We will only now say, that it reflected the highest honour on his talents and principles; that it was received with enthusiasm by the meeting; was warmly complimented by the most illustrious guests present; and was in every respect calculated to give the most favourable impressions, to all present, of the feelings and opinions of the body of Dissenters. We felt no small pride in seeing our friend placed in a situation in which he did himself and his brethren so much real honour.

"The United Committee who conducted the application to Parliament for the Repeal, with Thanks for their services."

Mr. WAYMOUTH returned thanks.

The toast of—"Sir John Newport, and the Friends of Religious Liberty in Ireland," was received with continued applause, as was his speech.

"Mr. Brougham, and Education without Subscription to Articles of Faith."

Mr. BROUGHAM spoke with his usual eloquence.

"The Earl of Carnarvon, and the other Noble Defenders of our cause in the House of Peers," was followed by a speech from Lord CARNARVON.

"Mr. Denman, and the Liberty of the Press."

Mr. DENMAN returned thanks in an admirable speech.

The next toasts were—"Lord Nugent, and the rest of our Noble and Honourable Guests."

"Sir F. Burdett, and the Glorious Majority of 237."

"Alderman Wood and the other Members of the City of London, with thanks for the valuable support afforded by them and by the Corporation."

"Mr. Spring Rice and the Irish Members who gave this great cause their generous support." And,

"The Stewards;" which were followed by suitable speeches.

At about half after one his Royal Highness quitted the Hall. Notwithstanding the lateness of the hour, nearly the whole of the company, and of the ladies, with whom the galleries had originally been filled, remained to the last.

Warwickshire Tract Society.

THE Annual Meeting of the Unitarian Tract Society, established in Birmingham for Warwickshire and the neighbouring counties, will be held at Kidderminster, on Wednesday, July 9, 1828, on which occasion a sermon will be preached by the Rev. Edward Bristow, of Birmingham.

J. R. W.

Western Unitarian Society.

THE Annual Meeting of the Western Unitarian Society will be held at *Yeovil*, Somersetshire, on Wednesday, the 16th July next, when the Rev. Hugh Hutton, A. M., of Birmingham, has engaged to preach on the occasion.

THOMAS FRY, Secretary.

Bristol, June 24, 1828.

CORRESPONDENCE.

The press of Intelligence must be our excuse to many correspondents for postponement of matter kindly furnished to us. It will be seen that we have done our best to prevent any arrear, though we have been obliged to curtail a great deal, which it would have given us sincere pleasure to detail. Would that we could give our readers some more adequate idea of the feelings excited by the glorious meeting of the 18th, at Freemasons' Hall!

Our poetic correspondents must bear with us. We are, it may be, too fastidious; but we will try to exercise the power vested in us meekly.

We regret to be obliged to postpone to our next Number an account sent us of the proceedings on the presentation of a suitable testimony of respect to the excellent Minister of the Leicester congregation.

Owing to the peculiar circumstances attending this month's publication, the notice of the death of Mr. John Rowe was received too late for insertion, but will certainly appear next month.

HE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XX.

AUGUST, 1828.

MEMOIR OF ROBERT ROBINSON.

Correspondent suggests that it might gratify our readers to extract
he American "Christian Examiner" a memoir which has lately ap-
l of Robert Robinson. We adopt the suggestion, because it is always
ting to see how characters which we value are appreciated in foreign
ies.]

ERT ROBINSON was an extraordinary man. He was remarkable for
anges of his life; for his genius; for his native, vigorous, but somewhat
iplined powers of mind; for his unwearied activity in different occu-
s wholly unlike each other; for his strong, benevolent, unrefined vir-
little tinctured with vanity; for his excellent, though imperfect views
e religion, and of what constitutes the character of a Christian; for
al pleasure which it gave him to manifest his hearty contempt of all
rious classes of pretenders, who elect themselves to constitute the
's aristocracy of saints; for the keen relish with which he was dis-
to pull off and pull to pieces sanctimonious affectation, hypocrisy,
sion, and parade; and for a corresponding independence of character
things, which often shot out into eccentricities, half natural, half a
of ostentation. In his own day, we believe, he had no rival as an
nt extempore preacher, with power to command the attention, equally.
refined and the most uncultivated. In the society of Baptists at
ridge, which he may almost be said to have formed, his successor has
the famous Robert Hall, a man apparently with greater advantages of
ion, and a more finished writer, but not his superior in native powers,
ot his equal in liberality of feeling and just conceptions of religion.
inson forced his way upward to distinction under very unfavourable
stances. He was born in 1735. His father, who held an office in
ise, was a worthless profligate. He ill treated his wife, who had been
marry him against her father's consent, partly from the unkindness
she experienced at home. He died when his son Robert, the youngest
ee children, was about seven years old, leaving his family in distress
h poverty. Of the two other children, one, a son, had been appren-
to a painter, and the other, a daughter, to a mantuamaker. Robert
nt to a Latin school when six years old, where he recommended him-
the master by his abilities and good conduct, and made some profici-

ency in the classical languages. He likewise acquired a knowledge of the French, which he was enabled to do the more readily, as the French usher lodged at his mother's house. When he was fourteen, however, the poverty of his mother compelled her to take him from school, and endeavour to procure him some employment. An attempt to obtain a more desirable situation having failed, he was bound apprentice to a hairdresser in London, who had offered to receive him without a premium.

During his apprenticeship, he rose at four or five in the morning to study, procuring old books from stalls. He was tolerably attentive to his trade, and strictly virtuous in his conduct. His mind was much occupied by religious topics, and he was fond of attending a variety of preachers among the different sects of the Calvinistic Dissenters. But he was particularly attached to Whitfield, whom he used to call his spiritual father; and on leaving his trade, when he was about twenty years of age, he commenced preaching among the Methodists, which he continued for about two years.

During his apprenticeship and afterward, he kept a regular diary, which sufficiently proves his religious simplicity. In one place, he says, "I think this day our dear king is seventy-four years of age. O! my soul, bless God for the liberty we enjoy under his mild and gentle reign. Lord, bless him with the choicest of thy blessings, spiritual and temporal! I went to the monthly meeting at Mr. Hall's, and found it was good to be there. A good man in his own hair from Deptford prayed first; then old Mr. Cruikshanks preached a sweet sermon, very awakening, from Hebrews xi. 7—the oldest preachers are the most thundering of late. God prosper them. Mr. Hitchin prayed next very sweetly; then Mr. Conder dismissed us with an affecting prayer. Lord hear us for this sinful land." From the mention of the age of George II., this appears to have been written after he was twenty years old. In the following extract, the conception expressed of the piety of Frederick the Great and the Prussian army is somewhat startling: "As the Lord has been pleased so signally to own and bless the Prussian arms, (having on the 5th of November, when many I trust were praying for them, enabled him with about 1700 men,* to conquer an army of French and Austrians of 60 or 70,000: the Lord stirred up the King of Prussia and his soldiers to pray; they kept up three fast days, and spent about an hour praying and singing psalms before they engaged the enemy: O how good it is to pray and fight!) we kept this day at the tabernacle," &c.

Such characteristics of an individual like Robinson ought not to be kept out of sight. It is only with those who look but on the surface of things, that they can injure his fame, or affect the influence of what is excellent in his character and writings. They are highly instructive. It is a very remarkable fact, and a decisive proof of the original strength of Robinson's mind, that from being an apprentice to a hairdresser, and the author of such a diary, he rose to be one of the eminent men of his age, a keen and vigorous writer, and a most eloquent and powerful preacher. We learn from his diary, how different are the forms which the mind may assume at different periods of life. Nor is this the only nor the most important lesson which it teaches. It may instruct us, when disposed to regard such extra-

* This is the number given in the volume before us; but Robinson probably wrote 17,000, which would be near the truth. He refers to the battle of Rosbach, fought the fifth of November, 1757.

ancies as it presents, only with ridicule, that they are not merely con-
ent with sincere piety, but that they may be the errors of a mind gifted
n natural powers far beyond the common lot.

While he was preaching among the Methodists, he had an opportunity of
ng proof of his Christian integrity. A rich relation who had promised
provide liberally for him, and had bequeathed him a considerable sum in
will, threatened to withdraw his favour altogether, unless he quitted the
senters. The threat was unavailing; Robinson persevered in what he
eved his duty, and suffered the forfeit. Soon after he became a Bap-
; and in the year 1759, when he was twenty-three years of age, began
preach to a small congregation of Baptists at Cambridge, with which he
ained connected during the rest of his life. While yet among the Me-
dists, though almost without means of support, he had married. His
e's maiden name was Ellen Payne.

After preaching to his congregation for two years, he was regularly set-
as their pastor in 1761. He had then, as he himself informs us, no
spect of assistance from his family. His wife's fortune, originally a
dred pounds, was partly gone. He had never inquired what his con-
gation would allow him, nor had any body proposed any thing. Their
nbers, it is said, were only thirty-four, and most of them were poor vil-
ers. They had been quarrelling together about the question of free
mmunion; and the libertinism of many of the former members had given
ad character to the whole society. They paid their future pastor for the
t year that he was with them, three pounds twelve shillings and five
ce. "We lived," he says, "in bare walls, and they fit to tumble
ut our ears." His salary, however, gradually increased, till, in 1770,
h nine young children, a wife, and an aged mother to support, he re-
ved ninety pounds, a sum which at that time was far from being equal in
e to forty pounds when the Deserted Village was flourishing.

But "the love of his people," he says, "was worth a million." For
m and for his family he laboured without respite. He was constant in
attentions to them, particularly to the poor and to children. Of the
er he used to say, "that if a child but lisped to give you pleasure, you
ght to be pleased." He preached extempore twice, and occasionally
e times, on the Sabbath; and delivered several lectures during the week
ong his scattered congregation, preaching sometimes in barns, and some-
es in the open air. He took the hours before they had commenced, or
r they had ended the labours of the day,—the evening, or the early
rning, and intermitted his lectures in hay and harvest times. But these
e not his only labours. The sum which he received from his people
ag so inadequate to his support, he was obliged to provide necessaries
comforts for his family by other means. He accordingly engaged in
iculture, first renting some land, then purchasing it, and afterwards
cing additional purchases, till he became a busy, successful, thrifty
ner. There is a long letter written in gay spirits, in which he describes,
lently with a little exaggeration, the multiplicity of labours and duties
came upon him in one day, in the latter part of May, 1784. He thus
tes his occupations before breakfast: "Rose at three o'clock—crawled
the library—and met one who said, 'Yet a little while is the light with
: walk while ye have the light—the night cometh when no man can
k—my Father worketh hitherto, and I work.'—Rang the great bell,
roused the girls to milking—went up to the farm, roused the horse-
per—fed the horses while he was getting up—called the boy to suckle

the calves and clean out the cow-house—lighted the pipe, walked round the gardens to see what was wanting there—went up to the paddock to see if the weanling calves were well—went down to the ferry to see whether the boy had scooped and cleaned the boats—returned to the farm—examined the shoulders, heels, traces, chaff, and corn of eight horses going to plough—mended the acre staff—cut some thongs, whip-corded the boys' plough whips—pumped the troughs full—saw the hogs fed—examined the swill-tubs, and then the cellar—ordered a quarter of malt, for the hogs want grains, and the men want beer—filled the pipe again, returned to the river, and bought a lighter of turf for dairy-fires, and another of sedge for ovens—hunted up the wheelbarrows and set them a trundling—returned to the farm, called the men to breakfast, and cut the boys' bread and cheese, and saw the wooden bottles filled—sent one plough to the three-roods, another to the three-half-acres, and so on—shut the gates, and the clock struck five—breakfasted." The remainder of the letter is in the same style. In another, written in 1772, he says that he is attending his wife for the tenth time in childbirth; "three nights I have sat up, and what with the fatigue of overseeing so great a family, where one is old, another sick, and all, as it were, past help, or not arrived at it; what with public labours and a variety of *et ceteras*, I am now fit to sleep on the floor." In a letter written apparently a few days later, after mentioning the encouraging prospect of his wife's recovery, he says, "I have had a fine week, you must think, nurses, helps, &c., to the number of seventeen or nineteen in a day, with my own family; and I, poor I, all day forced to find eyes and feet, and thought for all."

But it was not merely for himself and his family that he thus laboured. Robinson was an eminently charitable and hospitable man, always ready to communicate from his own means, such as they were, to relieve the necessities and add to the comforts of others. In this particular, the sentiments expressed in one of his letters, were those on which he acted. In the original they are blended with some reflections on the vanity of learning in a Christian preacher, which he himself, we are confident, would, if called upon, have explained away and limited, till we should have differed from him but little or not at all; but which, as they stand, are expressed much too broadly and loosely. We mention this in order to explain the allusions to the same subject in the extract given. "I feel," he says, "three pounds, gained honestly by the sale of a fat bullock, produce more fire in my spirit, than all those pretty, but poor, tassels and spangles can give me. With three pounds I can set fire to ten cold hearts frozen with infirmity and widowhood, poverty and fear. Half a guinea will purchase the native eloquence of a grateful old woman; and she, if I set her to read, will give me a criticism of the heart, and the finest reading in the world. Oh! bless the old soul! what honied accents she pours into my ear! If I can honestly get, and afford to give away three pounds, it will always be my own fault if I be not very happy. Now then set me to preach. How is it possible I should be dull! The luxury of living to the glory of God, and the good of society; the joy of having saved a forlorn and forgotten cripple from hanging herself in despair; the felicity of setting fire to incense that burns to the glory of God; these are preparations of the pulpit, which the cold consumer of midnight oil never derives from his accents and quantities."

But, notwithstanding the pressure of all his other occupations, such was the untiring activity of Robinson's mind, and such too, it must be added, was the uncommon vigour and elasticity of his animal frame, that he was

able, in 1770, to commence a distinguished literary career which terminated only with his life. To explain in some degree his marvellous industry and the versatility of his powers, it must be remarked that his health was always firm, and that he enjoyed an almost boyish lightness and alacrity of spirits till the last year or two of his life, when his constitution gave way, in consequence of excessive exertions, and his confining himself too much to merely intellectual pursuits. Like other strong men, he was too confident in his strength. "I have but one nerve," he used to say, "and that comes from my breeches pocket."

In 1770, he commenced his well-known translation of Saurin's Sermons, the first volume of which was published in 1775. The several volumes contain valuable preliminary matter on different subjects. In 1774, he published his "*Arcana*; or the Principles of the late Petitioners to Parliament in the Matter of Subscription." It has the reputation of being one of the most able works which have appeared on the subject. Its immediate occasion was this. In 1772, a petition was presented to Parliament by members of the Church of England, principally clergymen, but including, likewise, members of the professions of civil law and physic, praying for relief in the matter of subscription to the Thirty-nine Articles. It failed of its object, by a great majority in the House of Commons; as did a motion to the same effect the following year. In 1772, likewise, a bill was introduced for the relief of the Dissenters, whose clergymen and schoolmasters were, and we believe are, *legally* exposed to heavy penalties if they undertake their offices, without subscribing all the *doctrinal* articles of the Church of England. Though it passed the House of Commons, by a great majority, it was thrown out in the House of Lords; all the bishops, with one honourable exception, Green, Bishop of Lincoln, who was never afterwards translated, voting against it. The same was the fate of a similar bill the following year. These subjects excited great attention. Among the members of the Church of England who interested themselves in the cause of religious freedom, the most distinguished were Lindsey, Robert Tyrwhitt, then Fellow of Jesus College, Dr. John Jebb, Bishop Law, and, we regret to add, Paley. The Defence which he published about this time of the Considerations of his patron, Bishop Law, only increases the sorrow with which an honest man must read the poor sophistry in respect to subscription with which he afterward paltered with his own conscience, and taught others to do the same.

We happen to be writing with the "*Arcana*" on the table before us; and in taking it up, the first passage on which we open is so characteristic of Robinson's style as to be worth quoting. The book is written in the form of letters. Addressing his correspondent, he says, "You know the story of father Fulgentio, preaching at Venice on Pilate's question, *What is truth?* He told his hearers that at last, after many searches, he had found it out, and held out a New Testament, and said that there it was in his hand; but then he put it in his pocket, and coldly said, *But the book is prohibited.* Now what great difference would there have been, if he had said, *You may read the book, but its true meaning is prohibited?* Yet this is what all the Arminian clergy in England must say, if they speak consistently with themselves; for in the opinion of all impartial judges, the established religion is Calvinism."

Robinson was a thoroughly *catholic* Christian, and an enemy of intolerance in all its forms. He regarded in the true spirit of our religion all attempts of sects and churches, of Episcopalians or Baptists, to impose the

subscription or the profession of their creeds upon others, by holding out bribes in the one hand, and inflicting penalties and disabilities with the other. He was a sincere and enlightened lover of liberty, religious and civil. He admired the American constitution, and regarded the character of Washington with the veneration to which it was entitled. His fame early extended to our country; and in one of his letters, he speaks, in a tone of exhilaration, of a visit from some distinguished Americans. He was invited by them to remove and settle among us. "Happiest of countries," says he, "peace and prosperity attend you! I shall never see you; but if I forget the ability and virtue that struggled to obtain, and actually did obtain, all that mankind hold dear, let my right hand forget her cunning."

We cannot transcribe these words without feeling that in this country the contest is to be won or lost, on which the hopes of mankind depend: If the clouds which have broken away in the heavens, and let down upon us a clear sunshine, unknown before, should close again, no human foresight can determine the continuance of the gloom and storms that will follow. We seem, however, not to be fully aware, that as the highest earthly blessings cannot be obtained, so they cannot be secured, without unremitting and strenuous exertions. Of late we hear, especially from ourselves, too much of our national praises, and too little of our duties and responsibilities. At one period it was necessary, in order to produce a proper feeling of patriotism and gratitude, that we should be reminded of our distinctions; but of late, national flattery, mingled with falsehood, has been administered in too much abundance—in draughts adapted to intoxicate or to sicken. Such flattery may be as pernicious to a people as to a monarch, and is commonly offered with the same selfish purposes to the one as to the other. We need those who will warn, and counsel, and exhort. A republic is in continual danger. There is no season of idleness or indifference for those who wish well to their country, their children, or mankind. As regards our national government, there is always danger of the existence of an unprincipled opposition, loving intrigue for its own sake, and having no object but the gratification of private ambition in its meanest forms; but restless, cunning, working its way steadily, and silent or clamorous in its operations as occasion may require. Such an opposition may embarrass government, defeat the most important measures, and consume the time of our public councils in noisy and endless harangues, and the discussion of questions brought forward only as part of the hostile machinery of a faction. Its members may even labour to dishonour their country in the adoption of public measures, for the sake of bringing discredit on those who are at the head of affairs. Taking advantage of pernicious prejudices, false principles, wrong sentiments, and corrupt passions, they may countenance and strengthen them; deceiving, misleading, and, as far as it is in their power, perverting the moral sense of all that portion of the community over which they can gain influence. To these dangers is our general government exposed; nor is any one of our confederated republics secure in its present prosperity. We speak on these subjects merely with the feeling of Christians and of moral men. As for the names of party distinction, no one can regard them with more indifference than we do. In addressing Unitarian Christians, we consider ourselves as addressing a very enlightened portion of the community, and especially as addressing men who understand well, that true religion exercises its unrelaxing authority over every act that may affect the condition of our country or our fellow-men.

We return from what is hardly a digression. In reading the lives of those in our own times who have felt and written like philosophers and Christians, we cannot but observe with what an earnest gaze their attention has been turned to America. The recollection of what has interested them most deeply in the progress of human improvement, necessarily awakens all our hopes and solicitudes for our native land. Its fate becomes blended with their history.

Robinson was, as we have said, a thoroughly catholic Christian; and this fact alone implies that he had just notions of what is essential in religion; and attached no extravagant importance to any of those false doctrines, the reception of which others have made the necessary condition of escaping everlasting misery. Educated as a Calvinist, under such preachers as Gill and Whitfield, his belief was through life gradually changing, and becoming clear and rational. Upon the occasion, however, of Mr. Lindsey's publishing his celebrated Apology for Resigning the Vicarage of Catterick, he came forward as a defender of the proposition, that "Jesus Christ is truly and properly God," in a work, entitled "A Plea for the Divinity of our Lord Jesus Christ." In what sense he maintained this proposition, the reader of his Plea may probably think that he himself would have found some difficulty in distinctly explaining. He writes with great candour, and with much respect for the integrity of his opponent. His work was thought very able by those who ought to be best qualified to judge of its merit; and his services were very thankfully acknowledged, not merely by Dissenters, but by Dignitaries of the Establishment. Proposals were made to him to accept a situation in the church, but of course were rejected. "Do the Dissenters know the worth of the man?" asked Dr. Ogden. "The man," said Robinson, "knows the worth of the Dissenters."

On many topics of controversial theology his opinions seem, during much of his life, to have been loose and unsettled. In discussing them with his brother ministers, he sometimes treated such subjects with what seemed to them levity and sinful indifference. On one occasion he said, for instance, "Brother, I have delivered my present sentiments; but I am going to feed the swans at the bottom of my garden; on my return, perhaps I shall think differently." He had a habit very provoking in addressing another who was possessed with a solemn sense of the orthodoxy and importance of his opinions. He would gravely ask such a one to give a clear account of his belief. "Brother," he would say, "explain the matter; when I understand the subject I will preach about it." His own orthodoxy respecting the Trinity, which, at the time when he wrote his Plea, would not have stood any severe test, gradually melted away. In a letter written in 1788, two years before his death, he thus expressed himself: "As to personality in God, a Trinity of persons, I think it the most absurd of all absurdities; and, in my opinion, a man who hath brought himself to believe the popular doctrine of the Trinity, hath done all his work; for after that there can be nothing hard, nothing inevident; the more unintelligible, the more credible." It is remarkable that one commencing life as Robinson did, should have died as a guest of Dr. Priestley, from an interview with whom he had expected much gratification; and that the first honours to his memory should have been paid in a funeral sermon by that eminent man.

Besides the works of Robinson which have been mentioned, his translation of Claude's Essay on the Composition of a Sermon is well known. There are others which attracted much attention at the time of their publication, and passed through repeated editions. They may be read at the

present day with interest and instruction. One of them is a "Plan of Lectures on the Principles of Nonconformity." It is a strong, able, undisguised attack upon the Church of England. Another is entitled, "A Political Catechism, intended to convey, in a familiar manner, just Ideas of Good Civil Government and the British Constitution." In the advertisement he says, it is the duty of all good citizens "to support the present excellent administration," which was the Rockingham administration. Notwithstanding, however, his attachment to the administration of which Mr. Burke was a member, his Plan of Lectures and his Catechism, some years after their publication, when Mr. Burke had separated from his party, brought upon Robinson an attack in Parliament from that eminent man, which he shared in company with Dr. Priestley and Dr. Price.*

Robinson's high reputation, his talents and virtues, gave him, at one period, great influence with the denomination to which he belonged. But it was shaken and weakened by his liberality of sentiment, by his resistance of all usurpation over the faith of others, and by his disbelief of many of the articles of the orthodox creed. In 1781, he published a tract, entitled "The General Doctrine of Toleration applied to the particular Case of Free Communion." The proposal of free communion was in itself obnoxious; and Robinson had besides the hardihood to affirm, that "there is, there can be, no moral turpitude in involuntary error." The expression of this opinion was regarded as highly offensive by Mr. Abraham Booth, a distinguished Particular Baptist, by Dr. Rippon, an eminent man, and others, who, conceiving that they possessed a monopoly of truth in this sinful and ignorant world, were outraged that their peculiar possession should be so undervalued. At some monthly meeting of Baptist ministers a voice was heard, which may not yet have reached the ears of all whom it is adapted to inform. Mr. Abraham Booth, as Dr. Rippon relates, "stated with an energy of mind and a force of argument never to be forgotten, that if error is harmless, truth must be worthless; and with a voice for him unusually elevated, declared, that every partisan of the innocency of mental error is a criminal of no common atrocity, but guilty of high treason against the majesty of eternal truth." The words of Mr. Booth and his admirer may sound to many like an echo of one of the Rev. Gabriel Kettledrumle's sermons in Old Mortality; but we are none of us, probably, fully aware of the state of things in which we live; and are apt, it may be, to believe the world wiser than it is. We are much mistaken if as gross folly is not delivered with as much arrogance and dogmatism, and almost as much effect, to congregations in our own metropolis. In the present case, the effect of this and similar denunciations was considerable. Many of his own denomination were led to view Robinson as an object of suspicion; and of its leaders, many, without doubt, had before regarded him with jealousy.

Still the weight of his character was such as to withstand, in a great measure, the attacks to which he was exposed. In 1781, a respectable meeting of gentlemen of the Baptist denomination, convened in London for the purpose, applied to him to undertake a history of the Baptists. He assented to their request; and was occupied in literary labours relating to this work during the remainder of his life. The fruits of his studies ap-

* See Annual Register for 1790, pp. 76, 77, and Dyer's Life of Robinson, p. 155. There must be an anachronism in the date assigned by Dyer to Mr. Burke's attack.

d after his death in two large quarto volumes; the one entitled a
y of Baptism, and the other, Ecclesiastical Researches. These works
ɔe of some use to the student of ecclesiastical history; but they are
ʒ the least valuable of his writings. He wanted that long discipline
rning, and those comprehensive views to be derived only from a very
ıive acquaintance with collateral subjects, which are necessary to
y one for such undertakings. This want, no studies, pursued merely
ıe particular occasion, can supply. The facts which are learnt by the
ɔiplined student are often but very imperfectly apprehended. Their
ɔharacter and bearing are not perceived. He can hardly fail to mis-
as to the proper inferences from them, and he is very liable to mistake
nisstate the facts themselves. In order to accomplish well such works
se just mentioned, the mind must be accustomed to critical study and
ophical investigation; otherwise, we shall find in them loose, partial,
erated, false statements, only conformed in their general outline to
the author may think the truth. These faults are characteristic of
son's histories. They are distinguished, likewise, by an occasional
of style, harsh judgments harshly expressed, and strong and sweeping
ions in coarse language, which, as the author is often in the wrong,
ın air of flippancy to his composition. Still a man like him could not
two quarto volumes without affording abundant proof of the vigour of
ind. The amount of labour of which they give evidence is wonderful.
curious, and may be useful, to perceive in what manner the facts in
iastical history were viewed by one regarding them from the position
ich Robinson stood, and expressing himself with so much indepen-
. His remarks may suggest new thoughts. His language is often
ınd forcible. To give a single example; after relating the proceed-
ɔy which Calvin brought Servetus to the stake, he proceeds, "Many
pretended to apologize for Calvin; but who is John Calvin, and
are his nostrums, which end in tyranny and murder, that the great
of nature should be drowned in the din of a vain babbling about

ɔinson's devoted attention to his congregation, and particularly to the
has been already mentioned, and is one of the very pleasing traits
character. When preaching in the villages through which they were
ed, he used to take pleasure in visiting his poor parishioners, and
ing, when asked, of their brown bread and *black* tea. The smallest
ısion of kindness from them, though it were but lighting his pipe, was
ılly acknowledged. "When a poor man," he said, "shews anxiety
ninister to your comfort, do not interrupt him. Why deprive him of
easure of expressing his friendship?" He was piously attentive to
ıther, who died at a very advanced age, having been long an inmate
family. He was an affectionate husband and a fond father. He was
ind to his servants, familiar with them, patient with their weaknesses,
ɔssessed the art of governing tempers thought by others to be un-
eable. He used to say that "nothing so much humanizes the heart
ring with the infirmities of others." In his notions of education, he
to have anticipated principles more generally adopted since his time.
ather invited inquiry than imposed tasks." "His opinion was, that
people recollect longer what they discover by their own sagacity and
ation, than in the way of formal lessons." A great part of his house
uck over with cheap pictures which might serve for their instruction.
dren," he said, "catch their most useful hints in their most un-

guarded moments." "His system, however," we are told, "inclined to excessive indulgence;" but though the writers of his life say or insinuate this, they afford no proof that any ill effects followed from it.

About the beginning of the year 1790, as he was completing the fifty-fifth year of his age, his health began to give way, under the pressure of his various labours and cares. His body failed, and his mind shared in some degree its weakness. He undertook, for relaxation, a journey to Birmingham to visit Dr. Priestley. He retained the sprightliness of his conversation, but he felt that he was an altered man. He said to one who visited him while in that town, "You have only come to see the shadow of Robert Robinson." He preached, however, in Dr. Priestley's pulpit. The next Tuesday evening he passed in their company, entertaining them with his usual vivacity. He did not fear death; but had always expressed an apprehension of the distress of parting with his family and friends, from the affliction which they must suffer. He died that night, agreeably to a wish which he had expressed, "softly, suddenly, and alone." When he was found in the morning, the bed-clothes were not discomposed, nor his countenance distorted.

PROFESSOR SACK ON MR. ROSE'S VIEW OF RELIGION IN GERMANY.

[The following letter is from the pen of a learned and able German Theologian, Professor Sack, and addressed to the Rev. E. P. Pusey, a minister of the Church of England, who has lately published "An Historical Inquiry into the probable Causes of the Rationalist Character lately predominant in the Theology of Germany." Both parties, it will be seen, are of the Evangelical school, but the subject has lately attracted so much interest, that we have thought we should gratify our readers by printing the Professor's letter entire.]

You express a wish, my dear Friend, for my opinion upon Mr. Rose's book "on the State of Religion in Protestant Germany;" and, even at the risk of your occasionally meeting with views and opinions contrary to those to which you are attached, I will give it you; being fully convinced that we are agreed on the main points, and that you are yourself sufficiently acquainted with Germany to enter into the circumstances which either remove or mitigate the charges of Mr. R. You will allow me in the outset to own to you that a renewed perusal of the work of your countryman excited in me on two accounts a feeling of pain; on the one hand, that so much evil could be said of the Theological Authors of my country, which it is impossible to clear away; on the other, that this was done in a form and manner which could not but produce a confused view and false picture of the state of Germany. Gladly, however, I allow, that a very different mode of judging of German Theology would have given me infinitely deeper pain. I mean such an agreement with the prevailing views of the Rationalist school as would have presented them to the indifferent party in England under the dazzling colours of theological liberality. This would have seemed to me a yet more unnatural violation of the relation in which the English Church (taking the word in its widest sense) is called upon to stand to the German; and since Mr. R. has missed the real course of the developement of the opinions of theological Germany, the harsh and oft per-

lexing manner in which he has delivered his statement may still indirectly e productive of much good, although indeed, in order to its attainment, uch accurate investigation and renewed examination on both sides will be nquestionably indispensable. You will have already perceived (and indeed you were before aware), that I am not one of those Germans who have eceived this English work with a mere tissue of revilings, with renewed xpressions of self-approbation, altogether mistaking the (as I do not doubt) xcellent and Christian disposition of its author. Very different are the houghts to which it has given rise in myself; the most essential of these I rill endeavour briefly to lay before you.

First, then, I would remark the erroneousness and injustice of the imputation, that the Protestant churches of Germany, founded as they were on he authority of Holy Scripture, at the same time permitted any one of their ninisters and teachers to vary from it even in their public instruction as far nd as often as they pleased.* At no place and at no time was such the ase. The Protestant churches of Germany have founded their public eaching and observances on confessions of faith, which their abandonment of unchristian errors compelled them to frame; and in these scriptural "confessions" themselves, were marked out the limits, beyond which the liberty of their ministers was not to be extended.

It was unavoidable and it was right, that the period in which an undue alue was attached to the letter of these confessions, should be followed by nother, in which a distinction should be made between that which constiutes their essential import, (to meet each error by the positive statement of he opposed truth,) and that which in the form of expression originated olely in the then state of doctrinal science; nor did this in any way destroy he right and duty to bind down the public teacher to the matter of the confession; nor did the conduct of individuals who, in literary controversy, hen this difference had been perceived, spoke slightingly of the value of he confessions generally, by any means imply any renunciation of them on he part of the church. This, I repeat, never happened; and if ecclesiasical authorities, in times of an innovating boldness of teaching, did allow he reins to pass too much from their hands, and occasionally permitted the iberty conceded to their teachers to be unworthily abused, still this was nly a transient, although great, error of ecclesiastical jurisdiction. But the hurch never abandoned aught of its rights, nor does their conduct establish ny absurdity in the fundamental principles of the Protestant churches. Would it be a fair and just inference, if from the cases in the English Episcopal Church in which unprincipled clergy were for years continued in heir functions to the spiritual detriment of their cure, one were to attribute o the church the disgraceful inconsistency, that, while she appointed the clergy for the edification of their charge, she at the same time permitted hem to give offence by their unchristian life? If Mr. R. will not allow his, but ascribes it to the deficiencies of individual spiritual authorities, how can he charge the Protestant churches in Germany with inconsistency?

Closely connected with this confusion of the errors in the functionaries with the principles of the church, is the too great value which Mr. R. attaches to the preventive means for those evils which he observed in Germany. The English Episcopal Church may glory and rejoice in the character of her XXXIX Articles; she may from her point of view give them the preference over those longer formulæ which had their origin in histo-

* Page 10.

ritual blessing which the church enjoys. The former would too
semble the controul which the Romish Church exerts over her
the latter appears to involve too strange a confusion of the preve
evil with the existence of a good.

The necessity of deterring the ministers of a church from th
aberrations of heresy, by binding them to human articles, and
assuming the right to remove them when convicted of erroneou
may often, perhaps always, exist; yet where it does exist, it
an inclination to these heretical aberrations, and that in a deg
tionate to the apparent urgency of this necessity.

Such an inclination, however, in a considerable part of the cl
healthy condition, nor one productive of blessing. Its suppres
the prevention of a yet greater evil than actually exists within
The blessing, however, the blessing of doctrines delivered by
and believing men, must be derived elsewhere; from the spirit,
grace and of prayer, which human forms can never give, but
may by an unreasonable strictness hinder, though they cann
When a church then so far confides that this spirit of grace an
which is the Spirit of Christ, will illumine her teachers, if duly p
called, as to trust that such unscriptural, heretical aberrations, by
basis of Christianity is shaken, should be but of rare occurrence
indeed, go too far in this originally noble confidence, and may
compelled by experience to return more decisively to the preve
and rules comprised in the documents upon which she was foun
event, however, will she be tempted to look for blessing and
from the establishment of the most definite verbal forms, from th
of symbols independent of immediate controversy, and from a n
straint which places the human form of the doctrine on an equali
word of Scripture. Had she such expectations, it were evide
trusted more in the human formula than in the Spirit of Christ.
trusts in this, she will indeed not neglect those means of prote
she will make it her first aim to impart to her young clergy, by
theological preparation, that spirit which preaches the same go

never reach the object they proposed? And if their principles are grounded on faith in the Spirit of Christ, should they abandon them in the midst of their career, and recur to those which centre on a reliance upon the letter of the human form, and upon the restraining force of the law?

But this leads further to those other charges of Mr. R.'s work, which indeed constitute by far the most important portion of its contents, the condemnatory representation of the direction which theology took for so long a period, and in part still takes, in so great a portion of the German authors: and here it is my duty both candidly to avow the pain which I also feel at such numerous aberrations from the purity of Christian truth; and yet distinctly to indicate that this evil, when contemplated in the due connexion with the free developement of theological science, (and how can science exist without freedom?) appears partly to have taken place beyond the limits of the church, partly to have been a necessary point of transition to a purer theology, partly to have been less widely extended than the author represents.

It is not necessary for us, my dear friend, to settle as a preliminary, whether those rationalist tendencies, through which the external and internal facts of Christianity are to be transmuted and solved into speculation and reflection, are disastrous and pernicious in any literature, and in any times.

Christianity is a divine fact, whose divine character, externally manifested, is inseparably united with an internal transformation of mind, which remains eternally distinct from any thing which man by his own device can produce: and yet will the rationalism of all times and all descriptions remove this distinction; this is its error, this its πρῶτον ψεῦδος, and herein is it at all times equally destructive, whether it employ itself in the sublimest speculations on the ideas contained in the facts of Christianity, or whether, on the shallowest department of the common-place, empiric, factitious view of history, it strain to evaporate the miracles of the sacred relation.

Yet must we confess that this rationalism appears from time to time in every people and every literature. England has felt its full presumption and full perniciousness, in its deism. In France it united itself, though not at all times entirely, with materialism: and in Germany, it appeared in the form of a baseless, innovating interpretation of scripture, a shallow, would-be enlightening philosophy of religion.

If then the author rightly says, that the distinctive and specially revolting characteristic of the German rationalism consists in its having made its appearance within the church, and in the guise of theology; this indeed cannot be denied, yet it is not true to the extent to which the author represents it. Many of those writers whom he quotes for their unscriptural positions and opinions, as Reimarus, Becker, Buchholz, &c., were never in any ecclesiastical or theological office: they wrote as men pursuing in entire independence their philosophical systems; and if the influence of some of them widely extended itself even among the theologians, yet are not their opinions upon that account to be charged upon the theology and the church. Or can this be done with greater fairness, than if the deistical principles of a Hume and a Gibbon, nay of a Toland and Tindal, were to be imputed to the English theology? We may further take into consideration, that many of those scientific men who went furthest in a superficial and forced interpretation of the sacred documents, belonged to the philosophical faculties in our universities: in these it has ever been a principle to allow science to speak out entirely unrestrained, even in opposition to the doctrine of the church, in the confidence that the theological faculty, through greater depth,

or the greater correctness of its point of view, would be able to supply a counterpoise: if we take this also into the account, no small portion of the blame is already removed from the theologians and the church of Germany: the evil itself remains, but it appears more as connected with the philosophical and literary spirit of the time, than as a charge against the theology, which, however it may have come in contact with, and been affected by, the philosophical endeavours of the age, has yet its own independent history; nor are the several portions of this so indistinct and confused as would appear from the notes of Mr. Rose.

And this constitutes the second point which I would notice, namely, that not only in Mr. Rose's citations, but in the sketch given in the discourses themselves, the distinction of the different times and periods has been to so great a degree neglected: an omission which has entirely obscured the several points of transition by which theology progressively advanced towards a purer and sounder state. How can your countrymen form a correct image of our literature, when Lessing and Schelling, Steinbart and Bretschneider, Töllner and Schleiermacher, Bahrdt and Wegscheider, Herder and the anonymous author of the Vindiciæ sacræ N. T. scriptur., are mentioned together, without any other distinction than the often incorrect dates? Most of these authors who are thus named together, were separated by thirty or forty years from each other; they may to the letter say the same thing, and yet the meaning in which they say it, and the influence which it has upon the times, are by no means the same; the earlier have, perhaps, suggested as an experiment what has long since been discarded; or they have started that as philosophers, which only the more superficial writers have attempted to convert into theology: several of them moreover had grown up in close connexion with a period in which it was a duty to contend against a false orthodoxism which clung to the letter alone: while many of the weaker moderns have proceeded to develope their opinions into positions, against which those nobler strugglers for truth would themselves with great earnestness have contended. The neglect of these historical relations, however, (which is not made good by the description of Semler,) casts a false light upon the whole view. Had our author possessed a vivid conception of the spirit of German theology, which toward the middle of the preceding century was more rigidly attached, than was ever the case in England, to a false system of doctrine, combined with a confined idea of inspiration, and a stiff, intolerant method of demonstration, which impeded the healthy process of a scriptural and deeper theology; had he moreover by the study of the noblest authors of our nation in that earlier period, whether in philosophy, or in practical or elegant literature, learnt the inward desire after a noble, genuine freedom of mind, for which at that time Protestant and Romanist longed, he would deem the rise of a new and partly daring direction of theology, not only a natural but an interesting phenomenon; he would have acknowledged that in part the legitimate requisitions of science, in philology and history, led to the adoption of that new course; that many also of those so-called innovators, were well conscious that they possessed a Christian and good scriptural foundation and object, but that almost all were so deficient in firm, scientific principles in the execution of these views, that too much freedom and too open a course was given to the bad, the capricious, and the irreligious, to violate the sanctuaries of the Bible, by a semi-philosophical babbling and a lawless criticism.

If then this point of view be adhered to, that all German innovations in theology discharged themselves principally in two main channels; the one

which scientific clearness and freedom were the object of honest exertion, e other in which an inward indisposition toward the peculiar character of e Christian religion moulded the yet uncompleted results of historical in-stigation with a shallow philosophy into an unconnected, revolting com-ixture of naturalism and popular philosophy, all the phenomena in the story of theology will be sufficiently explained. That better race of au-ors, for the most part too little acquainted with the principles of the sci-nce of scriptural interpretation and the defence of religion, committed in-eed many an error, but with a chastened judgment they again struck back nto the right path. It was natural that they should occasionally fail at first ght to recognize the shallowness and pervertedness of inquiries of the se-ond sort; and that to a certain degree participating in the fascination with hich the spirit of that time had invested every species of tolerance, they ould expose themselves to the injustice, by which their purer endeavours ere subsequently confounded with those of the deistic naturalist;—an in-stice frequently practised in these times in a crying manner, not by Ro-anists only, but by Protestants of too exclusive a system of theology. And ow that this better sort of temperate, religiously-disposed, and scientific in-hirers have gained a better basis, rule, and method, partly through their own ore enlarged acquaintance with the province of their science (to which elongs also the acknowledgment of its limits); partly through the exertions f decided apologists and apologetic doctrinal writers; partly, and not least, rough the endeavours of a deeper philosophy; and lastly, in part through e religious stimulus caused by momentous political events: now also that tudies in ecclesiastical history, alike deep in their character and pure in heir point of view, have quickened the sight for discerning the essence of hristianity; our German theology is attaining a pure and scientific cha-acter, which it could not have acquired, so unfettered and in such full con-ciousness, without first discharging itself of those baser elements.

Much is yet left to be done, much to clear away; but the more that ge-uine apologetic and hermeneutic principles, derived from the nature of elief and of thought, possess themselves of the mind, the more will those alsifying theories of accommodation, those wretched explanations of mi-acles, those presumptuous critical hypotheses, give place to a perspicuous iew of the essence of Divine Revelation, to a living understanding of the rophetic and apostolic writings, and consequently to a purer exposition of he main doctrines of Christianity. You must not allow this hope to be bscured by what you may have seen of the struggles of supernaturalism nd rationalism, or perhaps may read most obnoxiously exhibited in several f our periodical works. Within the province of proper theology this con-est is not so important as it often appears, and the more it developes itself he less lasting can it be; inasmuch as an independent rationalism is irre-oncileable with the very idea of Christian theology, and a bare supernatu-alism, which goes no further than what its name expresses, does not contain he slightest portion of the substance and doctrines of Christianity. If then : is true, that through a genuine study of scriptural interpretation and of istory, a better theology has begun to find place among us, the distracting nfluence which this conflict exerts must of necessity here also be gradually iminished: on the other hand it will probably continue, possibly yet more evelope itself, in the more direct province of religion, in philosophy, and in olitics, where, amid many a struggle and many an alternation, it may sys-matize itself in the contrast of a religious and of an atheistic, or of a sin-ere and of an hypocritical character of thought, and then again from the

various points of mutual contact unavoidably re-act upon theology. This danger is, however, no other than that to which the English Episcopal, nay even the Romanist, and indeed every part of the Christian Church, is exposed; and this disease, thus universal to mankind, may indeed delay, but cannot preclude, the restoration of German theology, derived from the genuine sources of philological and historical investigation, combined with that experience in faith which brings the mind and heart in vivid contact with them.

If, however, Mr. Rose has failed to perceive the necessary course of developement of German theology, so neither has he become sufficiently acquainted with, nor duly appreciated, the counter-workings by which the further progress of the evil was even in the worst and most perplexed times opposed and checked. He names indeed Storr as an opponent of the rationalist school, yet so that no one could thence perceive that this theologian was only the representative of a party at all times considerable and important. He names the philosophy of Schelling, yet almost as if all the impulses in religion and in the church, which, for almost twenty years, have been tending to improvement and increased unity, were derived from the suspicious source of mystical philosophemata. Neither was the case. Storr was but the disciple of the whole school of Würtemberg and Tübingen, of which he was subsequently the head; a school which, without being exempt from the errors of the time, has now for between thirty and forty years united in its writings the most conscientious earnestness with the deepest investigation. Here should have been mentioned together with Storr the names and the works of the two Flatts, of Süsskind, Bengel, Steudel, &c. To the same effect notice should also have been taken of Reinhard, who, chiefly by the pure means of works alike classical and theological, promoted an improved spirit in Saxony; of Knapp, who, but lately deceased, blended the purest orthodoxy with classical attainments, which might satisfy even English scholars, and with a depth of scriptural interpretation which was the object of respect in every school; of Hess, the venerable investigator and relator of biblical history; of the works of Planck on Theological Encyclopædia, and in defence of Christianity; of Kleuker in Kiel, Schott in Jena, Schwarz in Heidelberg, and of the direction (in part one of scientific depth) decisively opposed to the common rationalism, which the theological faculty of Berlin has by its historical and philosophical investigations, for more than fifteen years, imparted to theological study. All this must be viewed in connexion with the great number of well-disposed and Christian practical clergy in evangelical Germany, and with the almost universal removal of the lower classes from unchristian books upon religion. It should have been acknowledged, that in certain parts of Germany and Switzerland, Christian societies existed for the purpose of mutually imparting biblical and Christian knowledge, and for the circulation of the Scriptures, even previous to the (it must be confessed, somewhat too vehement) impulse given by the British Bible Society. It should have been noticed how the community of the Moravian brethren exerted, upon the whole, a very deep and gentle influence (even though not altogether exempt from error) upon the very highest as well as upon the lowest classes, in producing the reception of the fundamental doctrines of Christianity, especially of the Atonement. It should have been remarked, that the entirely voluntary associations in Bible and Missionary Societies could not have been so universal and so great, as is upon the whole the case, without a considerable foundation of Christian disposition; this and

o much more therewith connected, must be more accurately known, inves-igated deeper, and exhibited in more connexion, before the theology and hurch of Protestant Germany can be displayed in their real form; and they ould then certainly not appear so revolting and so offending as they are epresented in Mr. R.'s work.

Should these remarks have now made it clear that the foundations upon hich the theology of Protestant Germany may be raised to a high degree of ure Christian and scientific elevation, are, through the blessing of God, lready laid on the deep basis of her improved principles, neither can one hare the great expectations which the author entertains from the introduc-ion among ourselves of fixed liturgies, and an ecclesiastical constitution re-embling that of the Episcopal Church. Be it here undecided how far the ne or the other could in themselves contribute to a better state of things; hus much at least is certain, that in a church accustomed, in the noblest ense of the word, to so much freedom as that of Evangelical Germany, and hich, without any external interference, is at this moment conscious of a oluntary return to the fundamental evangelical principles, (a return in hich all its earlier spiritual and scientific advances are comprised and gua-anteed,) political restraint can be neither necessary nor beneficial. Those, owever, who conceive that they can observe in the theology and church of vangelical Germany an internal formative principle, tending to realize a igh Christian purity, while they do not ascribe the same value as the author o the measure which he proposes, will attach themselves so much the more irmly to one which they regard as proceeding from the same principle, and f which the author speaks with an almost inconceivable suspicion. You ill perceive, that I speak of the union of the Lutheran and Reformed hurches in Germany; and I must confess to you, that it is the judgment assed upon this which appears to me to fix the stamp of misconception pon every thing else which is unclear in the work. Had the author but ecalled to mind, that in the period of the greatest indifference to religion nd church, the division of these two parties continued unregarded and un-itigated; that the endeavour to remove it coincided with the renewal of a arm interest in divine worship and in the church; had he allowed himself o be informed, that it originated with men very far removed from indiffe-entism, and promoted by that very evangelically-disposed King of Prussia rom whom he himself anticipates so much, he could scarcely have ascribed he union to motives so bad. But had he (which he at all events both could nd ought) informed himself, that the one difference in doctrine between he two churches is of such a nature, that the distinction can scarcely be re-ained in the symbolical books of church even by a straw-splitting nicety, this is the case with regard to the doctrine of the Lord's Supper in the two hurches,) while the other, that regarding election, never existed in Ger-nany, (in that the strict Calvinistic doctrine is not at all expressed in the ymbol of the German reformed church, the Heidelberg Catechism,) and hat Brandenburg expressly refused to acknowledge the definitions of the ynod of Dort respecting it; had he weighed this, he would have spared imself this hostility against a work, in its nature originating in Christian rotherly love, and which has already produced in many countries, especi-lly in Prussia and Baden, the cheering fruits of reanimated interest in the hurch.

Yet enough; for you, my worthy friend, I have made myself sufficiently ntelligible; and should I, through your means, perhaps, contribute to pre-are a portion of your countrymen for a correcter view of Protestant Ger-

many, I should deem myself happy in thereby repaying a small portion of the debt which the privilege of surveying the character of your English Church in its important and pure (though as yet unreconciled) contrasts, has laid upon me. And if I might express a wish which forces itself upon me at the close of this long letter, it is, that more of your young theologians would visit our Protestant Universities, become acquainted with our theologians, and hear our preachers, only not making a transient and hasty stay, nor living principally amid books, but acquainting themselves with the people, and the church, and the literature, in their real character, and ready for mutual, confidential interchange of their different talents.

With real regard and esteem,

Yours most sincerely,

CHARLES HENRY SACK,

Professor of Theology and Minister of the Evangelical Church of Bonn.

Bonn, July 27, 1827.

THE SISTERS.

SHE died in Summer eve—the twilight pale
Fading in beauty from her languid eyes
Around her the last zephyr's gentle gale,
And on her ear soft mingling melodies—
She died 'midst fragrant dews and closing flowers,
In the delicious calm of evening hours.

And did she gaze on all the radiant bloom
That shone around her in its careless pride?
Amidst the coldness of approaching doom,
Of living beauty saw she aught beside?
Bright flowers, soft air, and richly glowing skies,
Had these her heart? had these her dying sighs?

Ah, no! There knelt beside her one alone,
Whose young, slight form had riveted her look;
A fair cheek scarce less pallid than her own;
A soft, clear brow, which bloom had all forsook;
Dark, heavenly eyes, filled with resistless tears—
The Sister of her first and happiest years.

She did not weep, but as those eyes she read,
With tenderness and grieving love o'erfraught,
With throbbing heart and faltering voice she said,
"Sister, recall me sometimes to your thought;
'Midst dearer hopes and gayer scenes, oh yet
Let not your heart this evening hour forget!

"Oh, sometimes, tho' all else should have forgot,
As the south wind shuts the last violet,
Come with full heart to this deserted spot,
And think of days when here we fondly met—
Retrace our infant sports—our youthful love—
And turn some sweet and sorrowing thoughts above.

" The flowers shall breathe to thee their softest sighs,
And fancy mingle my departing breath,
And all these mournful evening melodies,
Oh! they shall seem to thee my knell of death.
Sister, farewell!" A cold shade lightly fled
O'er the bright brow, and she had vanished!

J. E. R.

THE DEPUTIES.

To the Editor.

SIR,

IN the First Volume of the New Series of the Mon. Repos., p. 133, appeared some observations on the constitution, prospects, and objects, of the Society called "the Deputies," to which I must refer your readers in the outset, in order to save myself the trouble of entering into detail as to several of the points then, nearly for the first time, brought before the public, but on which you said much of what I should now wish to say.

I have, then, a few words to say on the subject of this Society; but you will permit me first to congratulate you and your readers on the feelings which must animate every friend to religious liberty in contrasting the position of affairs as contemplated by you at the period I have referred to, with the happy result which has attended the adoption of your counsels as to union, energy, and exertion. No one can doubt that this fortunate result was mainly to be attributed to the successful union of delegates from other bodies, who brought with them fresh talents, and infused new and younger feelings into a society which had certainly begun to exhibit marks of superannuation.

My principal object is now to suggest the propriety of the United Committee not separating without the Deputies taking the opportunity of consulting and considering with it whether some permanent renovation should not be adopted.

There are many particulars in which the Society of Deputies (if society it may be called, which has no constitution, or definite æra or plan of formation) requires considerable remoulding, if it is ever to form a well-regulated and orderly representation of the leading bodies of Protestant Dissenters.

As to name, style, and purpose, I can find none properly defined. It seems that the Society (so far as a purpose and plan of formation sufficiently continued to constitute identity can be traced) has, at various times, had various titles and component parts. Lately a question arose as to the legitimate object of application for the funds which it possessed, and none of the lawyers even could define it. At one time the repeal of the Test Acts seemed to have been considered the sole object of the Society; at another, and for a long course of years, the care "of the civil affairs of the Dissenters" seemed to embrace almost every thing; while in practice it extended to looking after little petty concerns of congregational annoyance or ecclesiastical vexation, by no means to be neglected, but still not comparable to the great objects at which a society should aim, which purports to represent the feelings of such a body of persons as the Protestant Dissenters of England *ought* to be.

As to constitution, "the Deputies" form the only society ever perhaps

heard of in England which has *no rules; no laws* whatever exist except as they can be gathered from practice. There are no resolutions constituting the Society which can be referred to as the rule of its proceedings. It has (as might be expected) been exceedingly lax and irregular, and scarcely a meeting passes without discussions about matters and principles which in every other society are fixed and certain. Till within a very few years, the Committee never made a Report. It was not till last year considered *regular* for a question even to be asked as to the Treasurer's Account; and even members of the Committee declared that they knew nothing of the funds or income of the Society. Is it proper, or even prudent, that such a society should go on without some definite constitution or declaration of its objects?

By the disclosures which some discussions last year brought out, it is now publicly known that the Society had, from want of any very deep call on their resources, accumulated about the value of £8000; the income of which (without calling upon any congregation of late for a shilling) had carried on all the ordinary purposes of the body of Dissenters for a great many years. It was certainly not too much for such a purpose; and many cases, where assistance had been of the most eminent service, bore witness to the policy of keeping up such a resource.

The call which the late expensive proceedings have occasioned, and some other expenses, will, perhaps it is no over estimate to reckon, diminish this fund more than one-third, and thus, unless it is replenished, the common exigencies of the body will not be supplied. Perhaps Dissenters in the country have not been fully aware of the extent of the agency for good which the administration of this fund (always ready when wanted) afforded, nor of the serious injury which would often have accrued from its absence, while the whole has cost the country nothing, so far as the present generation are concerned. There can surely be no objection to the Dissenters buying the late increase of their liberties at what it has cost; by replacing the fund which has been applied for the purpose, in order that it may continue to be devoted to the same useful purposes. If the repeal of the Test laws is not at least worth the pecuniary expense of procuring it, the attempt might as well have been omitted.

No one surely can imagine that it is desirable to break up or cripple an institution representing the most influential portions of the Dissenters, at the time when their position in society has been raised,—when it becomes more than ever desirable to see them respectably represented,—and when all the objects which, for thirty years, occupied their exclusive attention remain, and must remain, to be held in view. It is no time to take off a watchful eye from the protection of our liberties when they have become more valuable. If we have less left to *gain*, we have more to lose, and abundant occasion for resisting *encroachment*. The session which repealed the Test Act did not pass over without witnessing one of the most scandalous attempts ever devised, to add new burdens to the Dissenters in favour of the Church; and without active and prompt resistance this attempt would have been successful. Have the Dissenters no other points beside the Test laws, in which their liberties are imperfect? Have they no relief to seek on the subject of registration — to say nothing of marriage? Are they not at least bound to support their own institution for the registering of births, which they have been lately advised to take measures for extending to deaths?

But I am very much inclined to look at the kind and conciliatory feelings

which arise out of an association of various sects for a common purpose, as alone a sufficient reason for preserving and extending such a society. No one can have witnessed the proceedings of this year, without rejoicing at the liberal and generous feelings which arose out of the banishment of petty sectarian feelings, and without being conscious that the Dissenting body rose in the estimation of the best friends of liberty and virtue in proportion as it acted upon enlarged and catholic principles.

Allow me to enumerate a few points which I think should now be taken into consideration by the Deputies, and by the Dissenting public, in contributing to place their representatives in a position suited to their increased and increasing importance in the community, at a time when they have assumed a legal position, unknown before; entitling them to share in all the honours and offices of the state, and therefore, surely now, if ever, entitling them to look for the speedy removal of any remaining badges of inferiority. I must premise that I am looking, and that what I should suggest is designed to tend, towards a permanent and duly organized representation of a class of men of immense importance to the cause of freedom; who have interests to preserve and principles, in many respects, distinct from those of other branches of the community; and whose influence, while exerted (as I trust it always will be) for good, it is exceedingly important to preserve and direct, as contributing very much to give a correct tone to religious, moral, and political feeling throughout the country.

1. "The Deputies" should come to resolutions *declaring* their object and general constitution; I say *declaring*, because I would on no account break up the continuity of an ancient society which is on many accounts valuable and dear in all our recollections, by pretending now to *form* a new society, or by doing any thing which should not purport to be an acting upon the continuing basis of former proceedings. To the general frame of this constitution, as collected from practice and so declared, should be now added minor by-laws or regulations, into which may be introduced such variations as the present state of things point out. My object in short is, that this Society (like all others which pretend to regularity and consistency) should be able to point, for its guidance and that of the public, to *written law*, not to an uncertain *common law*, which is disputable at every inch.

2. Steps should be immediately taken to restore the permanent fund, which *ought* not to be less than £10,000—indeed more, if a suitable house or office is to be appropriated to the Society. It would deserve consideration whether the congregations sending Deputies should not be required to send with them a small annual subscription; but to this there would be the objection, that the burthen would thus be thrown on the London congregations, which, from their contiguity, would naturally send the greater number of the Deputies for ordinary purposes, whatever rules might be made (as ought to be the case) to admit country Deputies if they chose to come. It seems better, more honourable, and less troublesome, to establish at once a permanent fund by replacing (and something more) the amount spent on the late struggle, leaving the Society to appeal to the public (as on this occasion) when unusual demands arise. Nevertheless, it is extremely desirable that congregations should make a point of bearing the exigencies of such a body in mind; and that they should not be content, as they have been for a series of years, to let all the civil affairs of the united body be conducted in silence, without any interest being excited, or one shilling being subscribed by those who were every day deriving the benefit. Experience has shewn that this was the sure way to send the Society to sleep; that inquiry and

remonstrance came with a bad grace from congregations which had done nothing for the interests of the Society; and that any call on their funds, however small, would have excited interest, roused inquiry, and stimulated exertion.

3. Although the parties to whose personal exertions we must permanently look to discharge the functions of such an association will mainly be the Deputies of London congregations, there is no reason why *any* congregation wishing and applying for connexion with the Society, and for liberty to send Deputies, should not have that right; and if the annual meeting was held at a proper season of the year, and a greater interest was given to such meeting, there is no doubt that many from the country *would* attend: of course, none but those within the twopenny post need be *summoned*.

4. I, for-one, say, "Abolish the exclusive title of the Three Denominations;" a title which seems to mean nothing but that the Deputies are a set of persons, many of whom meet under false colours. The names, in many respects, have ceased to have any correct application. Even the Chairman, I believe, sits under what, with all submission, I must call a false pretence,—that of Essex Street being a Presbyterian congregation. Besides, why should the Dissenters of England be sulky, and recognize no one as belonging to them but those who will wear their three-cornered hat? Let us have a Society of "Deputies of the Protestant Dissenters of England."

5. The Society should have a permanent office; a house suitable in respectability and appearance, and containing accommodation for all the meetings of Dissenters, and for their various concerns. There the Registry should be kept, and the Secretary have his office. The Registry alone, and a saving of the expenses now incurred in tavern meetings, would go a considerable way towards maintaining the establishment.

6. A committee and officers being appointed to manage the business, the main body need have only one yearly general meeting, to which the committee should make an annual address or report suited to the occasion, and from which would, at all times, emanate a respectable and influential expression of the feelings and opinions of the Dissenting community.

7. It will deserve consideration whether provision should not be made for the admission of Ministers as part of this general meeting. I see no reason why the minister of every congregation sending Deputies should not be invited to attend the annual meeting, though probably the Committee for managing the affairs (which are almost wholly civil) should, in the *general way*, continue to consist only of laymen. Every one knows how powerfully the accession of strength from the body of ministers operated during the late proceedings in infusing energy and activity, and occasions would probably often occur on which it would be very useful and proper to call in their assistance, by adding a selection to the Committee.

8. There is no doubt that the extension of the objects of the Society, and the elevation of the position of themselves and their constituents in society by the recent Act, would impose upon the Deputies the duty of increased watchfulness in the conduct and proceedings of such a representative body. It would not be merely the particular or sectarian interest of the Dissenters which they would have to promote and attend to; they would have to consider themselves a body to which England, and even Europe, would look as the hereditary guardians and assertors of liberty, and of true Protestant independence of mind and thought. It would be their business and duty to promote every thing which was conducive to the interests of religion and virtue, of knowledge, peace, charity, and benevolence. It would be their

d by their precept and example to a better understanding of the rights nscience, and of the mutual duties which Christians owe to each other; rry on to perfection all that was great, and good, and amiable, in the iples which their fathers professed, and for which they suffered; and uld be their duty, from which they should never shrink, to repel and e intolerance and bigotry, under whatever disguise or pretence they seek to influence the passions or debase the mind of man.

ough I cannot say that I belong to either of "*the Three Denomina-*" I beg to subscribe myself,

A DISSENTER.

LINES.

"That ye sorrow not, even as others who have no hope."

Oh child of sorrow! raise thine eye,
Thus sadly bending o'er thy woes;
Behold, where Mercy from on high
Descends, to give thy breast repose!

Weep not, as hopeless mourners do,
Who trust to Nature's light alone:
Ruins of time and death they view,
And 'midst the dreary prospect groan.

Weep not like them!—Faith points thy gaze
Beyond weak Reason's farthest scope,
To brighter scenes than earth displays,
And bids thy drooping soul to hope.

Weep not the tears of wild despair,
When conscious guilt alarms thy breast;
Behold the Gospel message there,—
"Sinner, repent,—and be at rest!"

Nor murm'ring weep, when pleasure dies,
And fancied joys thy grasp elude:
Kind is thy Father,—kind as wise,—
He gives,—withholds,—and all for good.

Weep not, when storms thy course assail,
When Sorrow's gath'ring clouds come fast;
For struggling Virtue shall prevail,
And reach her peaceful home at last.

Weep not, desponding, o'er the tomb
Where sleeps the friend, belov'd and lost;
Nor let the silent mansion's gloom
Thy comforts and thy hopes exhaust.

To these dark scenes shall light succeed,
And earth shall cease,—Death's reign be o'er;—
Then Friendship's wounds no more shall bleed,
Affection's ties be rent no more!

Then tread with patient step thy way,
God's faithful word thy feet shall guide;
Nor fear the ills of life's short day,—
Religion's comforts still abide!

H. H.

remonstrance came with a
nothing for the intere
however small, wo
exertion.

3. Although
nently look to
the Deputies
tion within
send Dep
held at
meetin
cours

4
tio
of
r

REVIEW.

Officiers de l'Etat Civil, pour la Tenue des Registres. E. Le Mott. 2e Edit. Paris, 1827.

We read this little volume with some curiosity, and a great deal of unfavourable comparison which must be drawn between the institutions, to which it relates, and those of our own country. Our parochial registration (if we can properly call it a system) is [illegible] with absurdities, imperfections, and inconveniences; it belongs to a rude age, and to one in which, if diversity of religious opinion existed at all toleration for its exercise must have been set at nought. To those by whom it at first occurred that it might be useful that some record should be kept of births, marriages, and deaths, an obvious step towards such a record would occur in the list which might be kept of the baptisms, of the religious celebrations or acknowledgments of marriage in the face of the church, and of the burials which should take place. The imperfections of such documents, as applied to a whole population, were to be sure obvious. It was not certain that all children would be baptized; and, if they were, the time of birth was no way shewn by the registration of the baptism. Marriages (in many countries at least) might not all be acknowledged in church, and burials might, in many cases, also escape clerical superintendence; but the plan might work tolerably well as far as it went, and, in the absence of a better, might pass muster among the institutions of a country not much advanced in civilization, and where diversity of religious worship was little known, and never recognized. But when the church ceased to comprise any thing like the whole of the community, and when sects were allowed to establish themselves in their separate congregations all over the country, one can hardly imagine how the same country could go on persisting in depriving itself of all legal means of registering the heterodox portion of its population,—could persist in shutting its eyes to the notorious fact, that the church services, and, consequently, the church registers, did not, and could not, comprise any thing like an accurate record of the population—that they could only be made to do so by enforcing conformity when the law pretended to waive it—that for all legal purposes such a record became grossly defective—and that, in a statistic point of view, the delusion which any reliance on such documents would produce must be ridiculous and humiliating.

We shall consider in detail some of the leading features of our system when we have stated the outlines of the French plan, as developed in the little Manual before us.

The Code having detailed the general formalities to be observed for recording births, marriages, and deaths, constant attention has been given to the regular developement of the details in practice, and an efficient class of municipal officers has the whole under constant superintendence. With a view to remove all the irregularities and clashings of interests which must arise from intrusting such duties to the clergy (in any country at least where men were not or did not mean to continue for ever all of one mind in religious matters), the official superintendence of the register and of the docu-

vents and acts on which it is to be founded, is committed to the officers of *l'Etat Civil*. The *Maires* of Communes are the persons who occupy this station, and their functions relate of course to the following divisions:—the record of births, of marriages, and of deaths; as to all which they prepare and enter the necessary acts. The accuracy and regularity of the Register-books are guarded by minute regulations; they are kept in duplicate, and closed at the end of each year with such formalities as to prevent interpolations. Alphabetical indexes are formed, immediately on the annual closing of the register, in a tabular form; and one copy of the register and index is sent to the office of the *Tribunal de première Instance* of the district, where it is examined by and placed under the superintendence of the *Procureur du Roi*, whose duty also it is to instruct the *Maires* and see that they do their duty; the other register and its index remain in the *Archives* of the *Commune*.

Every ten years another complete alphabetical index is made, and the extreme accuracy of all these operations furnishes the means of forming the most perfect statistic documents for every purpose for which a government can wish to concern itself with the state of population.

The entry of a birth is founded on a declaration which is required by law to be made within three days after its occurring; the infant itself being necessarily produced and identified. The formalities and facts necessary to this declaration, and to the entry thereupon in the register, forming what is called the "*Acte de Naissance*," are as follows:

1. The year, day, and hour when the declaration is received.
2. The name and quality of the public functionary receiving it.
3. The name, age, profession, and residence, of the party declaring the birth (generally the father or a near relation, &c., according to circumstances).
4. The presentment of the child.
6. 7. 8. The day, hour, and place of birth.
9. The names, profession, and abode, of the father and mother.
10. The name given to the child (the Manual urges the importance of not giving the child more than one name).
11. The names, professions, and abodes, of two witnesses present at the declaration and presentment.
12. The fact of the declaration having been read over to them.
13. The signatures of the functionary, the declarer, and the witnesses.
14. The mention of any cause which may prevent any of the parties signing.
15. The entry of the whole on the register-book, without any blanks, abbreviations, or figures.
16. The noting of any erasures, &c.

The form given is not altogether the best which could be devised; a tabular form is always most convenient, and in some other respects obvious improvements in the plan might be suggested. The presence of two witnesses to the functionary's reception of an official act seems not very necessary; the attendance of a second witness to the birth itself would be a far greater security. The mother's maiden name, and her father's name and description, ought not to have been omitted.

It is well known that the contract of marriage, in its legal requisites, is

regarded in France as entirely civil. It is surrounded with many formal precautions, all of which are detailed and explained in the *Manuel*. At present we are only considering the form of registration, and (supposing all the publications, consents, &c., to be correctly vouched) the act of marriage, as it appears on the register, comprises the following facts or operations:

1. The year, month, day, and hour, of the reception of the act.
2. The quality, &c., of the public functionary.
3. The place of celebration.
4. The names, &c., of the married persons.
5. Mention of the fact of their being of, or under age.
6. The names, &c., of their respective fathers and mothers.
7. Their consent to the marriage.
8. The fact of previous publications of the intended marriage.
9. Mention of the fact of there having been, or not having been, any opposition, or of its removal.
10. That the 6th chap. of the Code, "On the Mutual Rights and Duties of Married Persons," was duly read to the parties and witnesses.
11. The declaration of the contracting parties of their marriage.
12. The pronouncing of their union accordingly.
13. The immediate drawing up of the act.
14. The names, &c., of four witnesses present.
15. Declaration of their relationship.
16. The reading of the act to the parties and witnesses.
17. The signatures of the officer, parties, and witnesses.
18. Mention as to those who cannot sign.

The form of the act enumerating all these particulars is necessarily long, and if arranged tabularly would probably be much simplified. We may observe, too, that it would seem much better (especially where the forms are so long) to adopt one plan, as to marriage registers, of having the register-book printed in blank forms.

In cases of deaths, it is the duty of the public officer to attend on the spot, and receive the legal declaration of the fact; and without his certificate of this public duty having been performed no burial can take place. This visit, of course, supplies a very proper opportunity for ascertaining the cause of death, not only for purposes of statistic inquiry, but for the purposes of investigation in cases of violent death. In such cases the officer (after calling in medical opinion) transmits information to the *Procureur du Roi*. The act drawn up in the register-book comprises the following particulars:

1. The year, month, day, and hour, of receipt.
2. The name, &c., of the officer.
3. The names, &c., of two witnesses, and their relationship, if any, to the deceased.
4. The day and hour of death.
5. The name, &c., of the deceased.
6. The name, &c., of the deceased's husband or wife, if one is left.
7. The names, &c., of the deceased's father and mother, as far as is known.
8. The place of death.
9. The reading of the act to the parties appearing.
10. The signatures by the officer and parties.
11. Mention of any reason for not signing.

As to births, marriages, and deaths, abundant directions are given in

the *Manuel*, with respect to special cases, such as the admission on the register of those which have occurred abroad, the correction of erroneous entries, and a variety of cases which it is obvious that any complete system must contemplate, and for which it can easily provide when placed under the superintendence of an efficient body of officers responsible for their acts. A register thus kept with vigilance, and preserved in duplicate, and carefully indexed in alphabetic order, both annually and decennially, seems to leave nothing wanting for the completion of a system fully adequate to all the exigencies of a well-regulated community.

We shall now proceed to notice as briefly as we can the state in which registration exists in this country, its imperfections, and the causes from which they arise.

The only registers which are received as direct evidence of the facts they contain (as coming from official sources) are the books kept at the parish churches for recording the baptisms, marriages, and burials, there had and solemnized; and we shall proceed to consider each in order, reminding our readers that the whole efficiency of such a plan depends on the assumption of what is known to be untrue, namely, that all the population are members of the Church of England.

As to Births.—One fundamental objection to our system of registration is obviously this, that it is no proper record of birth at all. It is true that one may reasonably conclude a party to have been born at least some time or other *before* he was baptized, but how much sooner no one can tell; and from this absurdity it has often resulted that, in fact, people have actually attained twenty-one, and exercised most important acts, when by the only known official record and evidence of their legal *status*, they were under age; and for safety and convenience, on proof, it has been considered advisable afterwards, on attainment of majority according to the evidence, to confirm what had been done. To meet this deficiency, the birth has been lately added to the register, in the entry of baptism; but on no adequate authority, the minister's record of hearsay being thus made evidence of the fact, contrary to all ordinary rules. The form, too, in the register-books, is essentially bad, as not containing the mother's maiden name, without which no sufficient linking together of a pedigree can be effected.

But, supposing all this well done, what becomes of all those children of persons passing under the denomination of churchmen, (among the poor especially,) who neglect baptisms from various causes? Where go all the Catholics, the Dissenters, and particularly the Baptists, who cannot be recorded even on the unofficial register-books of the Pædobaptist sects? The law, in its dignified self-complacency, knows no such persons as these; the law supposeth every man to be churchman.

The Dissenters, to remedy the evil as far as they can, have established, what it is disgraceful to every government that individuals should be left to provide for themselves—a register of *births*, kept at Dr. Williams's Library. This is formed on declarations, signed by the parents and competent witnesses present. But a record of this character (though in its nature far better than the Church Register, and containing a clue to the best direct evidence) has some legal difficulties to contend with, arising from the non-official character of its keepers.

As to Marriages.—The better opinion decidedly is, that marriage by the old law of England, as of many other states, was essentially a civil contract, and that it required no ecclesiastical sanction for its validity. The marriages of Jews and Quakers have no express sanction given them by the

to all other persons became compulsory by the operation of thi
by law every one, be his opinions what they may, is now *pro*
member of the church, and is obliged to use a service which c
templates church membership, and expressly points to a subseq
munion.

The state has certainly a right to interfere with marriage, (co
an engagement involving the most important civil consequence
posing previous restrictions, and regulating the circumstance
upon its celebration and record, with a view to such consequenc
is obvious that compelling all persons to pass through the reli
nances of the church, though *one way* of effecting the legitimate
the state, is not only not the *only* way, but is not the best way,
posing that conscience is to go for nothing in the account. Bu
may further think it its duty to see that so important an obligatio
a view to its effect on public morals, the sanction of a *religious*
On this head the state's interference is less easily justified; but
cede the point, the necessity only becomes the more obvious of
the religious feeling of the parties, and of taking care that the ce
one accordant with the opinions and devotional feeling of the par
in direct opposition to his known and openly avowed creed.

The government, therefore, as soon as a case was made out of
religious freedom (arising from institutions adopted for reasons,
civil or religious policy, not maturely enough considered), oug
hastened to its relief. If it saw fit to intrust the official duties
this important contract to parties having a religious bias different
of many with whom they must come in contact, it should hav
those who retained the office to do it in a suitable manner. We
however, how this matter has been treated by some persons, and
mon sense and liberal feeling have been set at nought, even in
the most eminent men both in church and state, who have acknow
evil and done what they could to remedy it.

The House of Commons has three times passed bills for the reli
tarians. The House of Lords has several times decided by majori
favour: yet while the principle is conceded, it is thought in this c

perly and without offence to the consciences of others, or to resign an office which their prejudices render them incompetent to discharge! Even in Catholic Austria, as the Bishop of Chester properly observed, there is far less bigotry on these points, the Catholic priests being obliged to register the marriages, baptisms, &c., of Protestants, on certificates sent them.

The *form* of the Marriage Register in the Established Church is far from perfect, particularly in its omission of the names of the parents of the marrying parties, which all registers should preserve.

It need not be added, that the marriage law leaves Jews and Quakers without any legal provision for the celebration and record of their marriages, or for the prevention of clandestine marriages; and that it does not even deign to state whether those marriages are valid. The legislature chooses to proceed on the absurd principle, that the use of the register would be a favour and premium on nonconformity. It ought rather to exercise greater vigilance to compel it, lest irregularities should take place, which the state should guard against for its own sake, not with any view to the merits or demerits of individuals.

As to Deaths.—The Parochial Register perhaps comprises a larger portion of the deaths which take place than it does of the births. Few or no Dissenters are baptized at church, but many are buried there, because many Dissenting chapels have no burial-places. But in this respect, too, the register is very imperfect. The time of burial is only inferentially proof of the time or fact of death, and a record which contains (as the French system requires) a deposition of the actual fact and *time* of death (often of great importance) is infinitely preferable. We have, in order in some measure to supply our deficiencies, an officer called the Searcher, whose duty would properly combine with that of the Registrar; and both would connect themselves, under a well-regulated system, with the Coroner's interference when necessary.

The registers of births, marriages, and deaths, are, or ought to be, copied and sent periodically to the diocesans; but this duty is badly performed, and the returns thither are so kept as to be useless for all ordinary purposes.

The general result of our system is, that, even to the extent to which it goes, it is singularly rude and defective; and that (from its being founded on the ordinances of a church which half the population has, since the system began, deserted) it is radically and hopelessly partial and inefficient. It appears to us disgraceful that in a country like ours a common pedigree cannot be hunted out without the greatest difficulty; that a chasm must exist wherever heterodoxy has crept in; that the data for any accurate census, or for proper statistic returns of population, are wholly wanting; that even the defective returns of the neighbourhood of London, called the Bills of Mortality, are a compilation for which we are obliged to be indebted to so sapient a body as "THE WORSHIPFUL COMPANY OF PARISH CLERKS." We hope none of our calculators of population venture to place reliance on such a return of births, for instance, as can be made up by the parish authorities, when perhaps half the children never come within orthodox observation at all.

The truth is, that this duty of registration will never be properly performed, until we can get fairly out of the dilemma, of either affronting the church by removing parts of its official duty, or of endeavouring to make it do its duty in a more catholic way. We want a municipal lay-officer having the conduct of this matter, independent of any religious preferences; and there are very many duties which such an officer could discharge, which are

now left to such people as churchwardens, overseers, constables, &c., for want of some person who should be to be found in or near every parish, and whose acts should have legal credit. The little use made in this country of notaries renders this still more desirable.

During the Commonwealth a most useful act was passed for establishing in every parish a Registrar, who should have the care of all the municipal records. We know that an alarm is always raised against the severance of the civil requisites of marriage from the religious ordinance. But there would be no necessity for any such dissociation; on the contrary, an easy means would be provided for reconciling the one with the other. The Registrar could attend at one form and place of worship as well as another, and there draw up and attest the civil results of what passes, as in fact the Notary does in many Catholic countries at marriages. The manner in which the system has worked in France shews that a perfect registration of actual births and deaths is readily obtained; and there is no necessity whatever (if it be thought unadvisable) to make marriages dependent on the act of the municipal officer only, who is easily grafted upon such a religious ordinance as is likely to procure that sort of moral and devotional obligation which can alone make it useful for the state to interfere with that department at all.

ART. II—*Bible Controversy in Ireland. Infallibility not possible, Error not Culpable; with some notice of Transubstantiation; in Reply to Messrs. Pope and Macguire; in Letters to Irishmen in particular, and to Catholics and Protestants at large.* By the Author of "A Letter on the Immateriality of the Human Soul." London, Hunter. 1828. pp. 212. 8vo.

WE have read this very able treatise (the production, if we are not mistaken, of one who has been our correspondent) with almost unqualified approbation; and should it, as it ought, be studied by the various parties in the theological arena, we believe it will essentially serve the cause of genuine Reformation. The publication arises out of the celebrated discussions between the Romanist and the Protestant whose names occur in the title-page; but the careful, complete, and impartial manner in which our author has executed the work, should obtain for it a place among standard treatises on the Roman Catholic controversy, and cannot fail, we think, of meeting with high commendation from the clear-judging of all religious denominations.

The Prefatory Letter is addressed to the author's Roman Catholic countrymen; and we cannot do better than allow him to describe the impression made upon his mind by the recent discussions, of which he seems amply qualified to judge, and of the important consequences likely to result from them.

"We have all one object in common—the discovery or preservation of truth. And in proportion as truth is a blessing to mankind, it becomes a duty to hail as an auxiliary, and to welcome as a friend, on whichever side his conclusions may lie, one who, with sincerity and discretion, advances to our aid in this great pursuit. I believe the spirit of free inquiry to have been considerably awakened in Ireland. I am prone to hope that a new leaf has been opened in the destinies of her people; and without being an enthusiast,

I do believe that to Mr. Macguire belongs the merit of having achieved more effectually than centuries of written controversy could have previously done, one great and influential benefit; not only has he taught his countrymen, that Catholic and Protestant may meet in friendly debate, and that while each party, as yet unconvinced, may insist freely, and fully, and firmly, on the propriety of their respective opinions, it is possible for them to separate with mutual good feeling and regard; not only has he done this great good, but he has stimulated them TO TASK THEIR INTELLECTUAL POWERS; he has taught them to know that that acquiescence with which inherited opinions were hitherto received, must give way before the necessity of self-defence; that EXAMINATION is a duty from which Catholics can no longer either safely or honourably refrain, and is, in fact, itself indispensable to demonstrate that examination is not necessary at all. In a word, he has taught them to feel that, with whatever success either Catholic or Protestant may happen to encounter opinions at variance with his own, he is indebted for that success to more or less of study and inquiry; and Irishmen may at length discover, from the example of Mr. Macguire, and the free, and manly, and decorous spirit in which he bore his share in the late discussion, the gratifying truth, that religious disputation, in place of a barbarous struggle of BIGOTRY, may be ennobled into a more noble and generous struggle of MIND.

"Have I a right, in matters of religion, to form a conclusion by the exercise of my own reason? Such I conceive to be the simple question at issue; and let me add, I conceive too, the instant it is stated, the controversy may be said to expire. The very question involves a solecism; for how, let me ask, is it in the nature of things to come to any conclusion *without* the exercise of my own reason? Can I, in the most unlettered, or the most childish state of mind conceivable, be influenced to form an opinion without more or less of reasoning, be it ever so simple or so short, to conduct me to that opinion? Impossible; just as impossible as to think without thinking."

Such constitutes the burthen of our author's first argument against Infallibility, "from the impossibility of excluding private judgment."

Additional arguments are derived from the manifest opposition to *fact* involved in the interpretation of a distinguished text, by which this doctrine is usually defended; and from the admitted absence of that faculty in investigating the sense of those passages in general which are represented as teaching that doctrine.

The *Romanist* adduces the following words of our Lord, from the concluding verses of St. Matthew's Gospel; "All power is given to me in heaven and in earth; go ye therefore and teach all nations, baptizing them in [rather *into*] the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you all days, even to the consummation of the world." Upon which he offers the following comment: "Christ here declares that the *same* power given to him by the Father, he communicates to his apostles *without limitation*, moral or personal," &c. Our author asks,

"Where does he [Christ] declare this? Not here assuredly, for there is nothing like it. I apprehend the Spirit was given without measure to Christ; but I am not so sure it was given in the same measure to the apostles; if it were, how came it to pass that they mistook the very terms of their commission, and that in the tenth and eleventh chapters of the Acts, we find Peter and the other apostles represented as only then, by an additional revelation, discovering that "*all nations*," including the Gentiles, were to be comprehended in the gospel scheme? Again, how came it that, notwithstanding all their supernatural gifts, Paul and Peter, as detailed in the second chapter of Galatians, came to open rupture, Paul withstanding the latter to the face,

and declaring that he was to be blamed, because he dissembled, and walked not uprightly, "*agreeably to the truth of the gospel*"? That a sufficient power was given them to propagate the substantial tidings of the gospel, repentance and remission of sins, there cannot be a doubt; but that all the power, all the wisdom, and all the knowledge of Christ, were transferred into the apostles, there is not in this passage one atom of evidence; while in others there are directly contrary intimations."

Now if, as our author successfully shews, the Romanist is wrong as to the *extent* of the power promised to the disciples, there can be less necessity for going into the question how long that power was to endure. The history of the alleged miracles of modern times might safely be left to settle that part of the subject, (as far as the Romanist is concerned,) without any critical discussion of the meaning of texts. But we remark, that our author has inadvertently forgotten to support by evidence his expressed doubt, whether the words of Christ do contemplate the succeeding ages of the church. After having reversed the primary inference, he might, we think, have admitted readily, what we cannot but deem the natural and just interpretation, though some few critics have called it into question, that *ἡ συντελεία τοῦ αἰῶνος*, *the end of the world*, as it is translated in our Common Version, is coincident with the close of the Christian dispensation; *the end*, in the Apostle's phrase, 1 Cor. xv. 24, which sense best suits the connexion in Matt. xiii. 39, 40. A very good note in defence of this interpretation will be found in the learned commentary of the Unitarian Woltzogenius, Matt. xxviii. 20.

We next find our author (p. 39) introducing the remark of Cyprian on the words of Christ, Matt. xvi. 18, &c., "I say unto thee, thou art Peter," &c.

"'He that does not hold this unity of the church, can he think that he holds the faith?' But the same Cyprian also remarks, 'Christ says to his APOSTLES, and through them to all his ministers, he that heareth YOU, heareth me,' &c. By what conceivable stratagem, then, does it come to pass, that the authority, whatever it was, which appears, by the admission of Cyprian himself, to have been *equally conferred upon* ALL *the apostles*, and through them, upon their respective successors wherever dispersed, is made to centre in the Bishop of Rome, as the successor of *one only* of these apostles? And see John xxii. 22, 23; Eph. ii. 20; Rev. xxi. 14."

We are amused with the extract from Dr. Doyle's Pastoral Letter, 28th of August, 1825, which occupies part of the note p. 60, and which consists ill with the noble efforts of the Catholic disputants.

"It is the worst of heresy, and a virtual apostacy from the Christian religion, to assert that the gates of hell have ever prevailed against this church, (against the *Christian* church they never will,) that is, that the pastors and people who compose it, have ever, at any period, even for a single hour, professed error! You, therefore, cannot enter into a disputation, which would seem to imply that the opposite of what is here stated *is even remotely possible!*"

Our author justly remarks,

"All this is vastly fine, but is it *wise* of Bishop Doyle? I grant, indeed, that by entering into discussion, my firm opinion is, his cause must eventually be lost; but by declining it altogether, is he not undone without a blow? He who resolves to fight, if victory is impossible, may at least reap applause for his courage: but to him who will not fight at all, the *scorn* of his rival and of mankind must be the bitterest ingredient of defeat! Abstracted from

political considerations, the most passive population upon earth could not *always* remain attached to a system which had nothing but silence to oppose to its enemies. After all, Bishop Doyle feels this, for he often writes."

Letter IV. contains the argument against infallibility from the fluctuating state of opinion in succeeding ages of the church.

"'Could Christ himself,' says the Romanist, 'have left hundreds of millions of men for nine hundred years in error?' And almost his last words in the discussion were, 'How could a church have thus subsisted for eighteen centuries, if error had formed its corner-stone and foundation? Have we ever read or heard of any system, either in politics or religion, lasting for such a period of time, unless it was founded upon the best principles?'"

We extract only one part of the reply which our author makes:

"Yes, my countrymen! I could tell Mr. Macguire that we have both read and heard of a Paganism which has subsisted for a period of double that duration; and we doubt not, if there were any of the followers of the Indian Vishnu, whose latest incarnation Sir William Jones, upon a moderate calculation, places two thousand seven hundred and ninety-nine years ago, within reach of Mr. Macguire's speculations, they would be zealous to testify their sense of this magnanimous vindication of their faith! Nay, were it not that the religion of *the Prophet* has only endured for two-thirds of the period of time assigned by Mr. Macguire as the mark of divinity, (and yet 'Christ has left' Mahometans 'in error,' many of them apostates from his own church, for longer than the time specified in his first calculation,) added to the circumstance that they have at present too much to think of in that quarter, we might have thought of transmitting, by the first courier, to Constantinople, a recommendation of our ingenious countryman to the grand Mufti at the Porte; the high priest of a religion which has flourished unreformed and unaltered for a space of one thousand two hundred years!"

Letter V. contains the argument against Infallibility from the character of the medium through which it is supposed to have been transmitted. And this is a melancholy page; clear indeed in the demonstration which it yields, but too deplorable to permit us to transcribe. With unfeigned reverence for many of those who have firmly adhered, and who still firmly adhere, to the Catholic communion, and with unexceeded earnestness for the restoration of their civil rights, we cannot for a moment refer to any higher source than the most inveterate prejudice, an unshaken belief in the immaculate purity of a church, so many of whose members—not that it is singular in this respect—have been grossly corrupt and shockingly immoral. And as for *infallibility*, we think with our author, "that is the veriest shadow, the most immoderate fiction, that was ever set up to amuse or astound the human imagination." P. 53.

Having accompanied our author in the arguments by which he so successfully repels the doctrine of the Romanist, we are now to witness his impartiality in his remonstrance upon the Protestant advocate's surrender of the Protestant cause, and upon his great temerity and unchristian zeal in charging Almighty God with entertaining wrath against the conscientious errors of private judgment.

"Almost in the opening of the debate, and touching the most precious of the points for which a Protestant can lift his voice—the right of private judgment—the baffled ear, impatient for the mingled sounds of eloquence and wisdom, found nothing to report but the imbecilities of a school-boy, or the bigotry of a dominican!"—P. 173.

We appreciate the sentiment, and admire the spirit of the following:

"The '*real Protestant*,' my countrymen, is he who, rejecting all authority, whether written or unwritten, Catholic or Reformed, Established or Sectarian, consents to be bound only by the canonical Scriptures of God; for his particular interpretation of which, by the conscientious exertion of his means and capacity, he is answerable *to that God alone*. Whatever, therefore, his conclusions may be as to the contents of the Sacred Volume, so long as he fairly exerts his judgment upon them, and of that fairness none but the Searcher of hearts can have competent knowledge, he ceases neither to be a Christian nor a Protestant. This Fox, our Martyrologist, avowed when, refusing to sign articles or canons, he drew a New Testament from his pocket, desiring to sign that if they would let him. This Bishop Jewell declared, when he said in his Apology, that 'in the Scripture *only* could the mind of men acquiesce.' This Chillingworth contended for, when he nobly professed that 'by the religion of Protestants he did not understand the doctrine of Luther, or Calvin, or Melancthon; nor the confession of Augusta, or Geneva, nor the catechism of Heidelberg, nor the Articles of the Church of England—no, nor the harmony of Protestant confessions; but that wherein they all agree, and which they all subscribe with a *greater* harmony as a perfect rule of their faith and actions, that is, the Bible. The Bible, I say, the Bible only, is the religion of Protestants."—P. 185.

We find our author (p. 188, note) alluding to the Reformation Society recently organized in Dublin, to which we are indebted for the origin of Dr. Drummond's letters to Lord Mountcashel.

"The stipulation of that society, that *none who deny the doctrine of the Trinity* shall be permitted to unite in its purpose of encouraging our Roman Catholic countrymen to more liberal and Christian views of our common religion, must not only have met his [Mr. Pope's] concurrence, but has, in all probability, been considerably owing to his horrific declarations respecting that doctrine. A society so organized, deserves to want success; and it will assuredly 'have its reward.'"

We have had occasion to notice that in a similar society, in the county of Kent, the same stipulation is put in force. But whatever the cunning inventors of such stipulations may imagine, we believe that the discerning bystanders cannot fail of reading, and being instructed by the language which they convey.

From the inconsistency, and we are sorry to say the intolerance, of the Protestant advocate, we turn to the refreshing observations of our author near the conclusion of his volume.

"If ever, therefore, there was a mind which, undismayed by danger, unseduced by interest, and strong in the possession of conscious purity, sought for truth at the throne of the Divinity, that mind was *Milton's*. And yet Milton and Mr. Pope [the Protestant advocate] have come to opposite conclusions on the doctrine of the *Trinity!* and not only so, but the reception which has been given to certain texts which are generally relied upon in support of that doctrine, has been characterized by him as no better than immoderate credulity. Dr. Sumner, whose integrity and independent spirit in giving this work an English dress, are entitled to every praise, has been pleased to apologize for Milton's errors upon the doctrine of the Trinity from his having written before the age of Waterland! And yet—quot homines tot sententiæ—Bishop Warburton was of opinion, that the only thing which this learned Doctor, in the course of his controversial labours, had established beyond dispute, was *his own dulness!*"

We think our author might have assigned a higher place to Locke, than that of dividing the honours of a note with Archbishop Magee. Let it not

be supposed that we attach an undue importance to the opinions of the illustrious trio, Milton, Newton, and Locke. We are not disposed to say, "We would err with them;" but we think their concurrence in an affair of judgment no mean corroboration of the conclusions to which, from proper sources, we have arrived; and while patiently, and we hope devoutly, searching for Christian truth, we feel an internal consciousness—but far be it from us to employ the language of bitterness or intolerance in asserting—that we are in the right.

Such works as the interesting volume of which we with reluctance take our leave, are calculated to advance the interests of Christ's kingdom, and the line here pursued is precisely that which, by the Divine blessing, will lead to catholic, evangelical, saving faith. Most sincerely, therefore, do we join with our author in the wish, that his volume

"— may enjoy an encouraging reception; that it may be permitted to take a station in the number of those pioneers in the road to improvement, which from time to time are opening the way for that more visible and striking change which may one day ensue, when a more auspicious policy shall have composed his unhappy land, and the disencumbered minds of men, expanding with their acquired liberties, and catching the progressive impulse of the times, shall turn with wonder from the political to the spiritual and mental evils under which they have been similarly languishing!"

ART. III.—*Four Discourses on the Sacrifice and Priesthood of Jesus Christ, and on Atonement and Redemption.* By John Pye Smith, D. D. London. 1828.

(Continued from p. 480.)

DR. SMITH, like many other modern and moderate Calvinists, as they are termed, is evidently dissatisfied with the common representations of the Atonement; but what his own peculiar notion of it is, it is not so easy to determine. Much of his reasoning and many of his distinctions are exceedingly subtle and fine-spun. Thus, having asserted in the former edition of his work that Jesus Christ voluntarily sustained the guilt and punishment of sin, he now tells us that he has omitted the word guilt, on account of the misconstruction to which it was liable, though it might have been retained, understanding it in the sense in which he used it, as denoting legal answerableness, (reatus,) and not blameworthiness (culpa). We deny the justness of the position altogether. We reprobate it as most false and unscriptural. But we just notice it here to shew the subtle and scholastic distinctions which Dr. Smith sometimes introduces, and which, we are quite sure, the Scripture-writers never thought of. From the want of simplicity and clearness in his views and reasonings, we can only state generally what we conceive his opinions on the Atonement to be. With Grotius, Stillingfleet, and others, he seems to consider that God, upon the breach of his laws, was in a manner bound to vindicate their authority,—to vindicate his justice and his honour by the infliction of punishment, if not upon the offender himself, yet upon Christ, who in this instance becomes his substitute, and thereby expiates his sins. From the ancient sacrifices Dr. Smith infers, "that the essential righteousness of Jehovah rendered it necessary and inevitable that sin should be punished—that the sinner is totally unable

by any powers or resources of his own to escape the punishment due to his offence—and that though God is full of mercy and willing to pardon, yet that the way of pardon is through the substitution and sufferings of a piacular victim." Dr. Smith further says, "Jesus Christ, by the sacrifice of himself, voluntarily sustained that suffering which was the marked punishment of sin,—and that the tremendous manifestations of God's displeasure against sin he endured, though in him was no sin, and endured them in a manner of which even those unhappy spirits who shall drink the fierceness of the wrath of Almighty God will never be able to form an adequate idea." These passages certainly do not go the length of asserting that Jesus Christ died to appease the wrath of God, to render him propitious, or to reconcile him to his offending creature, man; but they contain propositions equally objectionable, and to which are strongly opposed the dictates of reason, and the feelings of nature, and the voice of Scripture. It would require a volume to enter into a full refutation of all that Dr. Smith has said in behalf of these statements. Referring our readers, therefore, to Dr. Sykes's work on Redemption, for a rational and satisfactory explanation of the various passages of Scripture to which appeal is made, we shall proceed briefly to assign our reasons for utterly rejecting the positions above laid down, and for denouncing them, which we do unequivocally and unhesitatingly, as false and unreasonable, inconsistent with the perfections and character of God, repugnant to the heart of man, and contrary to the authority of the written word.

In the first place, then, we deny "that the essential righteousness of Jehovah renders it necessary that all sin should be punished;" if by punishment be meant the full infliction of the threatened penalty upon every instance of disobedience and transgression. In one sense, no doubt, all sin, even that which is repented of and forsaken, is punished, viz. by the consequences which it naturally entails—by the sorrow and remorse of which it is always more or less the occasion; but that all sin must be punished in the way in which we commonly understand the word, by the continued loss of the approbation and favour of God, is contrary to the express declarations of Scripture, God having promised that he who truly repented of his sins, should be spared the penalty annexed to their commission. In the very same breath, if we may venture upon such an expression, in which God declares "the soul that sinneth it shall die;" he likewise promises, "that if the wicked will turn from the wickedness that he hath committed, and do that which is lawful and right, he shall surely live, he shall not die." It is argued, nevertheless, that the justice of God requires that the threatened punishment of disobedience and transgression should be strictly enforced, if not against the person of the offender himself, yet against Jesus Christ, the substitute provided for him. Now, this appears to us to be one of the most monstrous propositions ever advanced by presumptuous man, and affords of itself a sufficient reason for rejecting that doctrine which needs to be supported by such reasoning. Justice requires that we should give to every man his *due*, but justice *does not* require that we should exact from every one what is due to us. It compels us to pay to others, if demanded, the debt that may be owing to *them*, but it does not compel us to take from others the debt that may be owing to *us*. And when we proceed to apply the word *justice* to any part of the Divine proceedings, we have no right to give it a meaning inconsistent with its common usage, and at variance also with the general perfections and character of God.

When it is alleged that God must punish a sinner because his justice

demands it, we ask, Why? Why is God required, for the sake of his justice, to exact from his creatures what he has the right of exacting? This is not accordant with the notions of justice as entertained among men, there being no kind or degree of injustice in any one's foregoing a claim which he might legally have enforced. But this notion of justice is not only opposed to the common understanding of the word, but it would render the Divine attributes of a jarring and contradictory character; it would make the justice of God inconsistent with his mercy. The act of mercy is the remission of punishment, the relinquishment of a debt, the forgiveness of the sinner, the pardon of the guilty. And if it be contended that the justice of God requires that, without the offer of an equivalent, the guilty should not be pardoned,—that the sinner should not be forgiven,—that punishment should not be remitted, it is in effect to say, that God is not merciful, that mercy is no essential part of his nature, is no necessary element in the composition of his character. But so to speak of the justice of God, so to define it as to lead to such absurd and frightful consequences as these, is a manifest proof that we know not what we say, or that what we say is palpably and grossly erroneous. However convenient it may be to the imperfection of our minds to speak of God's justice, and truth, and mercy, as distinct attributes, they must all, like the different voices of a chorus, flow harmoniously into one. Benevolence is the great general principle into which the moral perfections of God may be resolved. This is the fountain of them all, and they are to be regarded as so many rays of light streaming in different directions from the same Mighty Orb. Justice is goodness flowing in one direction; mercy is goodness moving in another; and faithfulness is goodness in another still. In God it is just to be merciful, and it is merciful to be just. His perfections do not jar, and strike one upon another, but go their eternal rounds in perfect concord and delightful harmony. With us it may be otherwise. With beings imperfect in their apprehensions, and narrow in their views, and confined in the range of their knowledge, and liable to be, at all times, imposed upon by artifice and cunning, the one *may* and *does* frequently clash with the other. Their interests will be conflicting, and in the conflict a sacrifice must sometimes be made of the one or of the other; but with the all-perfect and all-knowing God, who sees all things from the beginning to the end, with all their relations and dependencies, they uniformly go together. To him the claims of justice can never be inconsistent with the claims of mercy. What then becomes of the boasted argument in favour of the Atonement which is derived from the justice of God? In the first place, IT IS FALSE IN POINT OF FACT: God HAS *pardoned the guilty upon their repentance and amendment*, as appears from many instances recorded in Scripture. In the second place, it is false as it respects the Divine declarations and promises. "I, even I, am he, saith the Lord, that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." And to make a plain thing still plainer, let us attend to what Isaiah says in another place. "Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well;—and though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The justice of God then—we say it confidently, because we say it under the express authority and sanction of his own word—the justice of God does not require punishment for the

sin that is repented of and forsaken. His language to the offender is, Turn unto me, and I will turn unto you. What the justice of God really requires is, that he should act towards his creatures in consistency with the character under which he has been pleased to reveal himself. And what is the character under which he has been pleased to reveal himself? It is this: "The Lord passed by Moses and proclaimed himself. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression, and sin." To say after this, that the justice of God requires that every sin, though repented of and forsaken, should entail upon it the punishment originally denounced against it, is to set up the fictions of our own imagination in opposition to the positive assertions of the divine word.

It is very true, that in civil society an offender against the laws is punished without any inquiry being made about his repentance. And the reason of this is sufficiently obvious. Limited as are our faculties, and circumscribed as is our knowledge, it is quite impossible for us at any time to say that such a repentance is genuine and sincere; and, therefore, with us punishment must take its course. But this reason does not, in the slightest degree, apply to the Divine Being. He can remit the punishment; he can forgive the offender, without injury to his laws, because he knows, certainly and unerringly, when to forgive and whom to forgive. He is not to be imposed upon by false representations. He is not to be deceived by outward appearances. He looketh at the heart, and he knoweth when the heart is right. To deny to the Divine Being the power of forgiving sins upon repentance, or, which is the same thing, to say that such an act is inconsistent with his justice, is to rob him of the brightest jewel in the crown of his glory. That doctrine, therefore, must be false, and that reasoning must be bad, which would place in direct opposition and contrariety to each other, the justice and the mercy of God. To forgive a debt, to remit a punishment, is an act of mercy; and to him who knows always and with certainty what debt to forgive, and what punishment to remit, what and when is the proper time and occasion for exercising this disposition,—to such a being the act of forgiveness can never be opposed to the demands of justice; in other words, these two attributes of the Divine Being will always concur and harmonize with each other.

The general reasoning in favour of the common doctrine of the Atonement is also founded on erroneous conceptions of the nature and design of punishment. Punishment was not ordained for its own sake, or for any vindictive purpose, but for the furtherance of the ends of truth and righteousness. And whenever the cause of righteousness can be more effectually promoted by the exercise of forbearance and forgiveness, than by the infliction of punishment, the laws of God, so far from requiring punishment, are best honoured and vindicated by the exercise of forgiveness. The object of punishment is the promotion of the general good, combined with the reformation of the individual offender. For the reasons just stated, it is not always possible, under human governments, to connect these two purposes together; but under the government of God there is nothing to prevent their most perfect and entire combination. With God, fully acquainted as He is with the thoughts and purposes of the human heart, if the sinner truly repent of his sins, and do works meet for repentance, the end of punishment is obtained, and the necessity of its positive infliction is done away with. But punishment, it is repeated, must be inflicted in vindication of the authority of God's laws. But God's laws are best and most worthily

indicated when they are obeyed, when the necessity of obedience is felt and acknowledged, when the desire of obedience springs up vigorously in the soul, and puts all its energies and efforts into active requisition. And repentance being a sign and a characteristic of this conversion of the heart to God, of the existence of an earnest desire in the inward man to change his old ways and habits, and to mould them into greater conformity with the Divine will, is of itself no mean homage to the authority of God's laws, and no slight vindication of their excellence and value. But if, by a vindication of God's laws, it is meant that the breach of them must, under all circumstances, be followed by the threatened punishment, it is the same as to say, that the sin of men, though repented of and forsaken, cannot be forgiven, because the execution of the threatened punishment is not forgiveness; and if this punishment be insisted upon, forgiveness there is none. To vindicate the honour of God's laws, by denying to him the propriety of bestowing forgiveness, of exercising mercy, is not to justify the ways of God to man; it is to asperse the Divine character, to dishonour the Divine perfections, and to perplex and confound the moral notions of men. The moral law of God is vindicated, and can be vindicated only, by insisting upon the absolute necessity of repentance and reformation before the sinner can be restored to the hope of the Divine favour and acceptance. Repentance and reformation open the only door to a consistent exercise of the mercy of God. This is the only way to reconcile his holiness and his justice with his goodness and his mercy.

If it should be said (and Dr. Smith intimates something like it), that, under the old dispensation, repentance and reformation possessed the virtue and efficacy which we have now attributed to them, in consequence of the sacrifices which were then performed, and of the value which they derived from being typical of the great sacrifice to be offered up by Christ, our answer is, that there is not the smallest ground for such a supposition; because, in the first place, sacrifices are uniformly declared to be nothing in comparison with moral actions; secondly, because there is no proof that the Mosaic sacrifices *were* typical of the sacrifice of Christ; and, thirdly and principally, *because no sacrifices were ever required or offered up for the greatest moral offences;* and yet for the greatest moral offences, repentance and reformation were declared to be the proper and only, but still *sufficient*, means of procuring the Divine forgiveness, of bringing man within the pale of the Divine mercy. And not only is this stated in the form of a general proposition or declaration, but it is upon this ground *specifically* and *precisely*, that David and others express their hope of obtaining pardon from God, of being favoured with the visitations of the Divine mercy. It is as clear as noon-day that, under the old dispensation, the greatest offenders of the moral laws of God petitioned for forgiveness, looked for pardon, hoped for favour and acceptance on the consideration of the Divine goodness and mercy alone, combined with their own contrite and penitent spirits. And if Moses and the prophets announced the Creator as the God that pardoneth iniquity, and retaineth not his anger for ever, Christ has revealed him to us as our heavenly Father, kind even to the unthankful and the evil, willing to forgive us our trespasses, if we are merciful and forgiving to our fellow-creatures, and conferring upon us, of his own free-will, the gift of everlasting life. If Christ is said to be the propitiation for our sins, if he is the means by which we are recovered and reconciled to God, are brought into a state of privilege, of friendship, and communion with him, (which is the real meaning of the word rendered propitiation or atonement,) this

propitiation, atonement, or reconciliation is attributed to the love of God. It was because he loved us, as the Apostle John declares, that he sent his Son to be the propitiation for our sins, to be the means and instrument of delivering us from our wretched bondage, and of restoring us to the freedom and happiness of the children of God.

Why should it be a matter of wonder that the apostles, themselves Jews, brought up in the faith and profession of the Jewish religion, with all their most sacred associations founded on Jewish institutions and cemented by Jewish phraseology—why should it be at all wonderful that, in speaking of the doctrines of the gospel, and in referring to the great facts of the Christian history, they should throw over them a Jewish dress, and exhibit them, especially when addressing Jews, in something of a Jewish form and attitude? The deliverance of the Israelites from the land of Egypt, their rescue from the miserable bondage in which they had been long held, it was the habit of the Jews to characterize by the term redemption; and what could be more natural than that the apostles, Jews, and speaking to Jews, should make use of this term in designating the moral and spiritual deliverance effected by Christ? What, again, could be more natural than that the term propitiation or atonement, having been employed to express the means or instruments by which men were formerly brought into a state of outward privilege and communion with God, should be applied to the labours, sufferings, and death of Christ, by which mankind are brought into a state of far greater privilege, possessing far nobler promises, and opening into far more glorious possessions than ever appertained to the Jews? How natural also was it that the apostles, having been accustomed to call by the word sacrifice every laborious effort, every suffering exertion, every act of self-denial in behalf and furtherance of truth and righteousness, should apply it to the death of Christ, that noblest effort to advance the cause of truth and virtue, that most complete and perfect act of obedience, that most precious and entire submission of the whole mind and heart to the will and service of God? And to a Jew, what could be more natural and agreeable than the figure, that, as the high-priest under the old dispensation was accustomed to enter into the tabernacle with the blood of bulls, Christ, as the high-priest of the new dispensation, entered into the tabernacle, not made with hands, eternal in the heavens, with his own blood? What is there in these allusions and comparisons to excite our surprise, or to make us look about for a meaning which is inconsistent with the acknowledged perfections of God and the plain, general language of Scripture?

On the supposition that the common doctrine of the Atonement is really a doctrine of the gospel, it is most extraordinary that Christ, when he treats expressly and explicitly, as he sometimes does, on the conditions of our future acceptance,—on the means of recommending ourselves to the favour and blessing of God, not only makes no allusion to this supposed essential doctrine of the gospel,—not only omits to say one word about what we are now so often told is the one and all-important article, but positively inculcates doctrines, and lays down terms and conditions of our future salvation, which not only have no reference to the supposed atonement, but are manifestly inconsistent with it, and utterly subversive of it. When he states the way and manner of a sinner's return to God, how he may regain the paths from which he has wandered, and be restored to the privileges and enjoyments which he had forfeited—by what means he could be brought back to his father's home, and receive again the blessing of a father's love, he points, for this purpose, to the paths of contrition and repentance, making

n whatever of the atoning efficacy of his blood. It is to the our heavenly Father that we are taught to look—on *that* we are place our reliance, on the universality of his love, and the ten- his compassion; and, as the only thing needful on our parts, to is confidence, to feel this reliance, to enjoy this assurance, we ito the paths of penitence and walk in the ways of righteousness. e done, steadily and perseveringly, and under the guidance of in- lom, and the protection of infinite mercy, we shall at last be our destined habitation, to our final resting-place, to our heavenly l home.*

—A Connexion of Sacred and Profane History from the Death of to the Decline of the Kingdoms of Israel and Judah, intended to e the Works of Shuckford and Prideaux. By the Rev. M. Rus- . D., Episcopal Minister, Leith.

consider the Bible merely as the most ancient historical work recording the original laws and institutions of a peculiar people, from the rest of the world by the singularity of their religious es, every thing that can elucidate the interesting narratives which iere, and throw any light upon early customs, manners, and cere- iust be interesting to those who love to trace the progress of so- igh all its varieties. If we regard the Sacred Volume in a higher iew, as containing not only the history of a single nation, but as the dispensations of Providence in the preservation of a simple, sacred system of religious belief, we must contemplate with atten- ect, and gratitude, the labours which learning, talents, and in- nploy in endeavouring to make the narrative more clear to the iderstanding, to remove obscurity, or to place truth in a more us light.

s to the appearance of Dr. Russell's book, two works of very e were devoted to the purpose of connecting the history of the that of the rest of the world, or perhaps we should say, to shew xion of sacred and profane history. The invaluable work of the rideaux, which has indeed enjoyed a just, lasting, and extensive ', was intended to fill up, with materials collected from ancient he interval between that period at which the narrative contained in ical Jewish Scriptures ceases, and that at which the history of the ament commences. Dr. Shuckford afterwards, in the "Sacred me History of the World, connected from the Creation of the the Death of Sardanapalus, &c.," attempted to illustrate the an- : Hebrew people by a reference to the condition of the neighbour- is. He intended to continue his narrative to the epoch at which commences his work, but did not live to complete his plan: his ceeds no farther than the time of Joshua. The book before us nds the times of the Judges, and terminates with the commence- he regal government and the death of Samuel. The author an-

---

eviewer requests the reader to correct an error of the press in the pre- cle on this subject, p. 480, line 28, where the words "fire flame," should our."

nounces his intention to continue his narrative to the point of time at which Prideaux commences his inquiries.

The uncertainty of chronology in most historical writings of early times forms one of the principal difficulties in reconciling the accounts given by different authors. In the Old Testament, where the only standard by which the progress of time is marked is the duration of life, or the length of a generation, the difficulty becomes almost insurmountable. Science has laboured to remove the obscurity, but so uncertain are the data on which her reasonings can proceed, that a difference is to be found in the various computations of time, from the creation to the deluge, of not less than seven hundred years, and of eight hundred from the deluge to the death of Abraham. Nothing is more dry and uninteresting in general than chronological details, because they are for the most part inconclusive and unsatisfactory; Dr. Russell has, however, considered the subject, in his preliminary dissertation, with great clearness and perspicuity, and thrown into it all the interest of which such a subject can admit.

It is a fact well known, that there is a very great and remarkable difference between the chronology of the Hebrew Scriptures and that of the Samaritan Pentateuch, the Septuagint Version, and the works of Josephus. This difference did not always exist, nor, in our author's opinion, did it originate in the ignorance or carelessness of transcribers, but was regularly planned and effected to serve an important purpose. The difference is exhibited in a table of the various statements contained in the Hebrew, the Samaritan, and the Septuagint Scriptures, together with the statement of Josephus respecting the whole duration of life of the antediluvian patriarchs, and the time that each lived before the birth of his eldest son—

"In which it is to be observed, that between Josephus and the Septuagint the difference is only six years, while both of these differ from the modern Hebrew Bible not less than six hundred. The cause of this remarkable difference, or rather, perhaps, the manner in which it was effected, may be discovered in the principle according to which the Jews constructed their chronological tables. They measured the several æras of their ancient history, not by adding together the full lives of their successive patriarchs, but by taking the sum of their generations, that is the age which they had respectively attained at the birth of their eldest sons; for example, the generation of Enos, or his age at the birth of Cainan, is estimated by the Hebrew and Samaritan texts as having extended to ninety years—the residue of his life, according to the same authorities, is eight hundred and fifteen years, and the total length of life, being the amount of both these sums, is nine hundred and five years: whereas, in the Septuagint and Josephus, the generation is enlarged to one hundred and ninety years, the residue of life is diminished to seven hundred and fifteen years, while the full length of life, or nine hundred and five years, is, of course, the same in all these ancient records."

From the deluge to the birth of Abraham the length of time is varied on the same principle, and extended in the Septuagint by the insertion of a second Cainan, to whose generation one hundred and thirty years have been assigned; by these means, while in the Septuagint this period appears to have been 1072 years, in Josephus nine hundred and ninety-three, in the Hebrew text it is diminished to two hundred and ninety-two years. From Abraham to the departure of his descendants from Egypt, the account of time is not so dark or obscure, but from that event to the building of the temple there is a greater intricacy; some chronologers making the time seven hundred and forty-one years, while, from the Hebrew text it appears to have been four hundred and eighty. Thus the whole deviation of time,

from the creation to the birth of Christ, is supposed, by Jackson, to be 5426 years, by Hales, 5411, both following the authority of the Septuagint and Josephus, and maintaining that the modern Hebrew text has been greatly vitiated, which makes the same period 4004 years.

This difference between the Septuagint and the Hebrew Scriptures did not always exist. Dr. Russell argues,

"First, on general grounds, it is to be presumed that in all cases the version shall agree with the original in regard at least to the important matters of fact and date, and that, in every instance where there is no deficiency on the part of the translators in point of knowledge or of fidelity, the former shall present a correct view of the events recorded in the latter, embodying all the circumstances of time, place, and persons, with which the narrative was at first accompanied. The nicer shades of distinction which belong to the idioms of language may indeed be lost in the process of translation from one tongue to another; vigour of conception, as well as propriety and beauty in the delineation of thought, may escape amid the mechanical efforts of a mere linguist to find out suitable terms and corresponding phrases; but there is not, within the range of casualties incident to this species of literary labour, any reason to apprehend an inaccurate version of such palpable things as numerical lists, genealogies, and records."

Philo and Josephus both assure us that the Greek version was made with the utmost exactness, and obtained a remarkable reputation for exactness among the learned Jews. Josephus, according to his own statement, compiled his Antiquities from the Hebrew originals. He was a complete master of the Hebrew tongue, and his numbers coincide with those of the Septuagint. Demetrius and Eupolemus, both of whom wrote histories of the Jewish kings, and who of course made use of the Septuagint, accord exactly with Josephus.

"Such a coincidence," Dr. Russell observes, "could not be accidental. In no particular are authors of the best faith and the greatest industry found so frequently to differ as in the minute details of chronology. When, therefore, we find that three historians, who wrote on the same subject, at times and places considerably removed from each other, and who derived their materials from different sources, two of them from the Septuagint, and the third from the Hebrew original, and who yet agree not only in the substance of the events and occurrences which they narrate, but even in the order, succession, relative distance, and chronological position, and more especially in the length of the gross period which these events occupied, from the commencement to the very end of the series,—are we not under a moral necessity to conclude, that in regard at least to the principal facts and dates contained in the archives to which they had recourse, the original and the version must have been entirely the same?"

Previous to the second century of the Christian æra no traces are to be found of any difference supposed to exist between the Greek and Hebrew sacred books. During the unsettled state of the Jews after their expulsion from their own country, all the Hebrew copies of the Bible which escaped destruction remained in the hands of the Jews, of whom a few only retained any knowledge of the language of Moses and the ancient prophets. The Septuagint was not only in the possession of the learned Jews, and read in their synagogues in various parts, but it was also in the hands of Christians in every part of the empire. This materially diminished the chance of corruption in the Greek Scriptures, and rendered any general corruption almost impossible, while it was perfectly easy to practise the arts of interpolation or alteration in the Hebrew.

At the end of the first century, the Jews, alarmed at the general progress of Christianity, regretted that the Greek version had ever been made, because from that the Christians derived their strongest arguments. It is said that the rabbis instituted an annual fast to curse the day in which the Septuagint was completed. No wonder, then, if they attempted a corruption of the original records in order to depreciate the value of the translation. Why this corruption should be attempted principally in the dates, seems to be accounted for thus: "An early tradition prevailed among several nations of antiquity, which we believe may be traced to the mysticism of Jewish interpretation, that the world in its present form was to last only 6000 years." A belief in this singular notion is to be found in the writings of Heathens, Jews, and Christians. Absurd and groundless as this opinion is, it never could have arisen from the Hebrew Scriptures as they now stand, though possibly it might from the Septuagint. Expecting the Messiah to appear in the latter ages of the world, or during the sixth millenium, and finding that Christ, according to the computation of time in the Septuagint, did in fact come at that period, the Jews, on the assertion of Abulfuragius, altered the chronology of their Bible, and so made it appear that the time when Jesus lived and taught was only in the middle of that period allotted for the duration of the world, and therefore could not be the expected Messiah.

We shall not dwell on the various arguments by which our author supports his position; they are founded on very diligent research, and stated with great clearness and precision. On the whole, they appear to us to justify him in the conclusion, that the chronology of the Septuagint and Josephus is to be preferred to that of the Hebrew. He then proceeds to define the limits of that particular period which is the subject of his book, the interval which elapsed between the exode from Egypt and the building of Solomon's Temple. The period of four hundred and eighty years, which stands in the Hebrew text of 1 Kings vi. 1, our author considers a forgery, introduced by the Mazoretic Jews; for Josephus refers to the passage in which it is inserted, and yet extends the period to five hundred and ninety-two years. Origen cites the text, but takes no notice of the numbers. It is, therefore, concluded that the time was not specified in the copy used by him. The period is fixed by our author, on the authority of the Septuagint and Josephus, at five hundred and ninety-two years, and the absurdities are pointed out which result from the mode of estimating the time adopted by Usher, Petavius, &c., by which "Samuel is made a judge at thirteen, was an old grey-headed man and had sons fit to assist him in his office before he was twenty-three, and finally died at an advanced age, about the time he completed his fiftieth year."

It is an easier task to compute the time from the building of the temple to the captivity of Judah and the demolition of the Jewish capital. Josephus has fallen into an error, adding forty years to the reign of Solomon. An allowance being made on this account, the true period will be 430 years, which makes the whole extent of time from the creation of the world to the birth of Christ 5441 years. According to the system of chronology established by our author, the narrative contained in his work begins in the 3898th from the creation of the world, and the 1543rd before the nativity of Christ, being the year immediately succeeding the death of Joshua.

"Relying on the chronology introduced by the Rabbis, Dr. Shuckford fixed the death of Joshua in the year of the world 2578, being, according to the same scheme, the 1426th before the epoch of Christian redemption. The difference between the two systems of computation in the period from Adam

› the nativity, is not less than 1437 years, the greater part of which is to be ›und in the ages prior to the deliverance from Egypt. From the exode to ıe birth of our Saviour, the difference is only 117 years, 112 of which elong to the time of the Judges, and the remaining five are scattered over he long space which intervened between the foundation of the temple and he thirtieth year of Augustus Cæsar."

The first book embraces the period from the death of Joshua to the com-ıencement of the regal government. The first chapter of this book is evoted to a consideration of the civil and political constitution of the He-rews. During this period, the Jewish history is particularly obscure, and ffords very few data from which any certain conclusions can be drawn with espect either to the general state of society, or the political relations which ound the several tribes together in a kind of federal connexion. Moses, ho had been their leader during their wanderings in the wilderness, on the oint of death named his successor, but Joshua appointed no one to supply is place. In his address to the tribes, and in the speech which he after-ards made at Shechem, no allusion was made to any form of government hich he wished them to adopt, nor can it be determined by any act of ublic authority recorded, what was the form of administration which pre-ailed after the military government under Moses and Joshua had ceased. very tribe seems to have conducted its own affairs. The patriarchal go-ernment was the only one to which the sons of Jacob had been accustomed, ll, during their wanderings in the wilderness and before they were finally ettled in the promised land, the family jurisdiction was superseded. Their ıspired leader was esteemed and obeyed as the Lieutenant of the Lord of losts, and his successor, Joshua, was considered invested with the same au-ıority. The princes of tribes and heads of families were converted into aptains of thousands, of hundreds, and of fifties, but when settled, they eemed to revert to the more ancient form of society.

As property is the basis of power, it seemed necessary, under the head of ıe Civil and Political Constitution of the Hebrews, to give an account of the grarian law sanctioned by Moses and acted upon by Joshua. The ex-ıt of the Hebrew territory is computed to have been sufficient to allow to very Hebrew capable of bearing arms a lot of about twenty acres, besides hat was reserved for the cities of the Levites and for public uses. The rritory was equally divided among the tribes and families according to ıeir respective numbers, nor, whatever may be supposed by Harrington, is ıere any reason to conclude positively, that the princes of tribes and heads f families were supplied with a larger portion of land than fell to the in-eritance of an ordinary household. As the landed property of every He-rew was inalienable, and every incumbrance must be cleared off in the ear of jubilee, no individual could dispose of his estate for more than a rtain number of years. Houses in fields and villages were on the same oting as lands, and must return to their respective owners at the year of ibilee. Houses in cities were redeemable only for one year, after which ıe sale was binding for ever. Equality of wealth was thus, perhaps, as early as possible preserved; together with equality of rank and political im-ortance, which appears to have been one of the main objects contem-lated in the Mosaic constitution. The Hebrews held their land on military rvice, every man of competent age being bound to bear arms in defence f the country. This is illustrated by the severe punishment inflicted on ıe men of Jabesh Gilead, who had not sent any aid to the confederate army ı the war against the Benjamites.

With respect to civil constitution, it appears that in every tribe there was a chief called the prince of the tribe, or the head of thousands, and under him the princes of families, or commanders of hundreds.

"Most probably the first-born of the senior family of each tribe was usually received as the prince of that tribe, and that the eldest son of every family succeeded his father in the honours and duties which belonged to the rank of a patriarch. The prince of the tribe presided over its affairs, administered justice in all ordinary cases, and led the troops in time of war. He was assisted in these important duties by the subordinate officers, the chiefs of families, who formed his council in such matters of policy as affected their particular district, supported his decisions in civil or criminal inquiries, and commanded under him in the field of battle."

The system of polity was not confined to the government of separate tribes; some traces are to be found, even in the disorderly period which immediately followed the settlement in the promised land, of a general government, a great council or senate of elders, to decide in cases of difficulty and danger. Sometimes a judge was invested with a high degree of executive authority, and lastly the concurrence of the congregation of Israel appears to have been at all times necessary to give vigour and effect to the resolutions of the leaders; but in no case could any measure of importance be determined upon without the voice of Jehovah, revealed by Urim and Thummim, to sanction it. Neither the general council nor the judge, how extensive soever might be their powers, possessed the privilege of making laws; this was retained by the Divine Head of the nation. The occasional meetings of the princes of tribes and patriarchal chiefs were the only national council, and had no resemblance to the Council of Seventy established by Moses in the wilderness, nor to the Sanhedrim, which most probably had no existence prior to the Babylonish captivity. This council only met occasionally on great emergencies, having no stated times of assembling.

The Judges were magistrates differing considerably from the public officers of every other country. They were like the Carthaginian Suffetes in scarcely any thing but the name שופטים. They bear scarcely any resemblance to the Greek Archon or the Roman Consul, or to the Roman Dictator; except that the latter was invested with power only when the exigence of affairs required the aid of superior talents or the weight of a supernatural appointment. But the Hebrew Judge retained his high authority during his life. The Dictator resigned his office when the crisis which called for him was over. There are no means of determining how the Judges were elected; they appear in general to have derived their appointment from a divine commission impressed upon their minds by a supernatural impulse, or conveyed to them formally by the mouth of a prophet. Provision was made by Moses, and established by Joshua, for the due administration of justice throughout the land. "Judges and officers, said Moses, shalt thou establish in all thy gates." There was doubtless a distinction between judges and officers, but the sacred records afford no definite description of their several functions. We find that all the Israelites were either shepherds or agriculturists, from the princes of Judah down to the meanest family of Benjamin, nor can we observe any distinction of rank springing from wealth, office, or profession.

The Levites were not wholly confined to spiritual offices. They supplied the whole nation of the Israelites with judges, lawyers, scribes, teachers and physicians. The learned professions were made hereditary in the several families of Levi, who had no inheritance in the land, but were to receive

rom their brethren a tenth part of the gross produce. The better to effect he purposes for which they were intended, they were distributed among all he tribes, and had a certain number of cities set apart for their maintenance. Six of the Levitical cities had the privilege of affording refuge and protection o a certain class of criminals, and each of their cities was a school as well s a seat of justice.

"There the language, the traditions, the history, and the laws of their ation were the constant objects of study, pursued with that zeal and earnestness which can only arise from the feeling of a sacred obligation combined with the impulse of an ardent patriotism. Within their holy walls rere deposited copies of their religious, moral and civil institutions, which it ras their duty not only to preserve but to multiply. They kept besides the genealogies of the tribes, in which they marked the lineage of every family which could trace its descent from the father of the faithful. Being well nstructed in the law, and possessed of the annals of their people from the arliest days, they were well qualified to supply the courts with judges and cribes, men who were fitted not only to administer justice, but also to keep record of all their decisions."

The second chapter treats of the Religious Belief and Practices of the Ancient Hebrews. We are not to look for the practical belief of the Israelites n the institutes of the Mosaic law. There it is simple and clear enough; ut we must gather much from casual notices in the narrative of the historian and the remonstrances of the prophet. During the time of the Judges, he pure religious faith which had enlightened and elevated the minds of the ncient patriarchs, had been corrupted by mixing with idolaters, and by an vident proneness to unite with them in their absurd worship. Still the races of a pure and uncorrupted faith are to be found in their devoional compositions. They recognized one great almighty Cause, the ource of all existence, the director of all events, an unceasing providence he rewarder of goodness, the punisher of vice. Our author notices a disinction in some of the Hebrew writings between the notions entertained of he Deity when worshiped as the God of the whole earth, where his attriutes are described in simple, sublime, and appropriate language, and those lescriptions which are applied to him as the tutelary God of the Hebrews, vhich are deficient in the dignity and elevation that belong to the greater art of the ancient Scriptures. The devotional and prophetic writings of he Scriptures place God before our minds in terms as sublime and simple s are suitable to the dignity of the Divine attributes, so far as *that* is comprehensible by the human intellect; but in speaking of him as the tutelary God of the nation, words and actions are ascribed to him of a much more familiar nature, though they never fall into the error of heathen writers who multiply the number of their gods.

With respect to the evil principle, in the simple theology which the Jews held previously to the Babylonish captivity, they never doubted that all events, good or evil, proceeded from Jehovah. They believed in the existence of intellectual beings superior to the human race, who, though they might vary in the benevolence or malignity of their dispositions, were under the constant and immediate controul of the Deity. The doctrine of two independent principles was as yet unknown in Palestine. Not the least allusion is found in the early records to Satan as the chief of the malignant angels, or as counteracting the designs of the Almighty. The notion can be found in none of the sacred books composed previously to the return from Babylon, and we find the same event, which in the 24th chapter of the 2nd Book of Samuel is ascribed to the anger of the Lord, is in the 21st chapter of the 1st Book of Chronicles (compiled after the return from Babylon)

attributed to Satan, who is there spoken of as a voluntary, independent agent. That any evil spirit can controul the will of the Almighty, that evil entered into the world by means of such a malignant being, is a doctrine which cannot indeed be found by a diligent perusal of the sacred writings; we must look for its origin somewhere else.

Our author next considers the belief of the *ancient* HEBREWS with respect to the doctrine of the TRINITY! He very justly observes, that

"— in all investigations of this nature, we ought to confine our inquiries to the writings and religious usages of the Israelites themselves, as we find these recorded in the canonical books of Scripture, placing ourselves as nearly as possible on the very ground which they occupied at the particular period in which the history is to be examined. Many authors, neglecting this indispensable rule, have had no difficulty to discover in the creed of the Hebrews all the articles of the Christian faith; and proceeding on the footing which they have thus assumed, they interpret the writings of the earliest ages upon principles which were entirely unknown both to those who composed those writings and to those who were to read them. Others, again, have sought a basis for the profoundest doctrines of our holy religion in the uncertain deductions of verbal criticism, drawing from the grammatical properties of a language which is no longer clearly understood, a system of belief which ought to have for its authority the plainest declarations of inspired truth."

To this statement we can readily assent; but we can hardly come to the same conclusions at which Dr. Russell afterwards arrives, that the Hebrews entertained the notion of a plurality of hypostases in the Godhead; nor that the gospel supplied what is wanting to a distinct conception of the doctrine of a Trinity in Unity. How it can be apparent that what he calls the *true* doctrine relative to the Divine nature was known to the patriarchs and the inspired teachers under the law, we cannot well conceive. We may think it possible that the inspired Father of the Hebrew tribes, who predicted the blessings to be poured on the world by the Prince of Peace, knew the relation in which the Deliverer stood to the Sovereign Ruler of the world; but it is also at least *possible*, that he had not any idea of a Trinity in Unity in the Godhead. Nor can we readily accord with him, that if we confine our attention to the institutions of the religion established by Moses, and to the devotional exercises directed by his successors, we can find intimation of a plurality of persons in the Divine nature. From the facts which Dr. Russell has adduced—the divine appearances to various individuals, the visit of the three angels to Abraham at Mamre, of two to Lot, of another to Jacob, of the captain of the Lord's Host to Joshua—we cannot see how the candid reader is to agree with Dr. Allix, that the Jews had grounds for acknowledging plurality in the Deity.

The next section of this chapter is devoted to an inquiry into the opinions of the ancient Hebrews with respect to the Immortality of the Soul. In the wilderness, and for a long time after their settlement in Canaan, they had no ideas of the future existence of the soul, connected with the expectation of reward or punishment. Whatever knowledge Moses might possess upon this subject, "the doctrine of immortality, and of reward and punishment in the unseen world, was not employed by that inspired legislator as the sanction of his laws, nor as the motive of obedience to the government which he established among the descendants of Jacob." It was not till a period considerably later, that the doctrine of immortality was comprehended by the worshipers of Jehovah, nor for many centuries after the death of their divine legislator did they seek any other evidence that they were under the special protection of Heaven, besides abundance in their harvests

id success in their wars. But though not established as a religious motive, is probable that the Israelites had some ideas of a future state of existence om their long residence in Egypt, where it was certainly entertained at a eriod considerably more ancient than the arrival of Jacob and his family ito the kingdom of the Pharaohs. According to Herodotus, the Egyptians ere the first people who defended the doctrine of the immortality of the ul, on which was afterwards engrafted the doctrine of the metempsychosis, hich was carried into Greece at a later period by Pythagoras and other in-uirers who had travelled into Egypt in pursuit of knowledge.

"If the conclusions now drawn," says Dr. Russell, "be founded upon ccurate views of ancient learning, we can be at no loss to discover a better ason why Moses did not introduce into his system of laws the sanction of ture rewards and punishments, than that he was desirous to conceal from s people the important doctrine of the immortality of the soul. It will ppear that he did not, as has been represented, throw a studied obscurity ver every fact which was likely to suggest to the Hebrews the idea of a ture state of existence, but rather that he himself did not enjoy such istinct views of the condition of the human soul after death, as were fitted be made the foundation of a system of moral retribution in a divine conomy."

Our author supposes that the language of the Pentateuch and of the Prophets onfirms the notion that the doctrines of the existence of the soul, when sepa-ated from the body, and of a metempsychosis, were incorporated at a very rly period into the popular creed of the Hebrews. In support of his position e use of the words שאול and קבר is adduced. By שאול is meant the state f the dead, the place of departed spirits, and like ἀδης it suggests to the ima-ination the silence, darkness and mysterious dread connected with the un-een world: קבר signifies only a tomb or grave. In the Septuagint, שאול is ways translated by ἀδης, and, as Dr. Russell argues, signifies invariably e state of the dead, the region of departed spirits; while קבר as invariably translated by some word which signifies a grave or tomb. Several in-ances are given as examples, none of which, in our opinion, are decisive on e question; and the conclusion which he draws from the words of Christ, ddressed to the thief on the cross, is quite untenable. The only passage hich seems to corroborate his opinion, is that sublime one of Isaiah, where e dead are represented as being thrown into commotion at the approach of e Babylonish prince; but we are more inclined to regard this fine passage s a beautiful rhetorical figure, than as expressing either a philosophical or eligious opinion. Dr. Russell conceives that the popular opinions respect-ng the forerunner of the Messiah are decisive as to the fact of the doctrine f the metempsychosis forming part of the practical belief at that time, since was expected that he would be animated by the soul of one of the ancient rophets, and Christ himself was supposed by some to be Elias or Jeremiah, r one of the prophets. After a great deal of learned and ingenious argu-ent respecting the opinions of early times with regard to the state of the ead, Dr. Russell sums up by saying,

"In a word, Moses did not avail himself, as a lawgiver, of the hopes and ears which respect eternity, because he was ignorant of the only foundation n which these sentiments could be made to rest, the immortality of the soul nd the resurrection of the body; and not because he was disposed or com-anded to conceal from the people of Israel those most powerful of all mo-ves to virtue and godliness of living."

We may continue this subject in a future Number.

CRITICAL NOTICES.

ART. V.—*The Prospects of Christianity: a Sermon, delivered at the Ordination of the Rev. Warren Burton.* By F. W. P. Greenwood. Boston, U. S.

The Exclusive System: a Discourse delivered in Gorton, Massachusetts. By James Walker. Boston, U. S.

WE are well aware that the popularity which the discourses of American Ministers have obtained in this country, is regarded, by here and there an individual, with some degree of suspicion, as if it were not the truth, but something new in the manner of stating it, which had gained upon the affections of the people; and as it is impossible to penetrate into motives, the attempt to prove that such a notion is mistaken, may be as idle as the original charge.

The fact is certain, that the sermons of Dr. Channing and Dr. Ware, and several other American ministers, are eagerly read and sought after among English Unitarians, and that their popularity is decidedly upon the increase. In looking over a number of discourses and tracts, recently sent hither from Boston, we have been struck by the eminently practical character of the whole, and we cannot entertain a doubt that it is to *this* we are to attribute their acceptableness. Of minute biblical criticism we have found very little; the appeal lies mostly to human feelings and the strength of human reasoning, exercised in comparing the general spirit of the gospel with the spirit of exclusive and narrow systems. The scholar must not think *his* labours undervalued, if it should appear that these plain, energetic, forcible appeals are exciting a degree of interest which he may think disproportioned to their intrinsic worth. The different members of the body of Christ may each perform their several offices, and there need be no division among them.

Mr. Walker's sermon on the Exclusive System is altogether one of the closest and strongest pieces of reasoning in favour of entire religious liberty we ever met with.—The following remarks have struck us as admirable:

"Much stress is laid on the distinction, that modern Exclusionists, at least in this country, do not avail themselves of the aid of the civil arm. But it should be considered, that the true question is, not whether they avail themselves of the aid of the civil arm, but whether their measures are not adapted to injure us in our civil relations. The injustice of former Exclusionists, the Spanish Inquisition for example, did not consist simply in employing the civil arm to inflict the penalties they adjudged, but in adjudging such penalties as affected the supposed mi-believer in his civil relations. What if, instead of intrusting the execution of their sentence to the civil officer, they had chosen to use the influence they possessed over the public mind, to cause their victim to be put under the ban of society; or had given him up to be torn in pieces on the spot by an incensed populace? Would this have made the proceeding less cruel, or less unrighteous?

"Now, will any one pretend, that the Exclusionists of this country do not aim to injure their opponents in their civil relations? Denounce me as an enemy of the truth, and a hater of God; call in question my sincerity, and impute my supposed errors to a corrupt heart; hold me up as a dangerous man in the community, a man with whom it must be unsafe to associate from the contagion of my bad principles; make use of my religious opinions to prevent my political elevation, or represent them as a sufficient reason why I should not be entrusted with the education of the young; this is the course pursued by most Exclusionists in this country; and will any one pretend, that this is not to attempt to injure me in my civil relations? Is it not to attempt to injure me in my standing and prospects in society? But my standing and prospects in society are as much my property, as a good citizen, as my houses and lands; and nothing, therefore, will justify an attempt to injure me in one, which would not also justify an attempt to injure me in the other. Make it to be just to do what the Exclusionists of this country have often done; make it to be just to sow dissension in my family, to injure me in the good opinion of my friends and the community, to subject me to any impo-

eby I may suffer either in my
usiness, or character as a
society; make it to be just
without any authority for so
e strength of a mere opinion,
be right, or may be wrong,
s nothing the Spanish Inqui-
did, which was not just. I
i that the conduct of modern
s is equally revolting to hu-
t I maintain that it is equally
le with the principles of strict
religious liberty.
ıore, it may be replied, that
ns are still directed against
of the Exclusive System, or
ainst incidental effects, and
the system itself. Men may
aists, sincere and consistent,
r only object may be to sever
ember's connexions with the
l if their doing this has the
ure him in his civil relations,
t merely incidental, and not
nd consequently neither they
em are responsible for it.
that this effect is merely inci-
e system and its abettors are
not only for its immediate
those which are really de-
tended, but also for all those
must see will follow, not in-
but necessarily. Now the
severing a man's connexions
urch on the principle avowed
n, is to hold him up to view
, and the more to be dreaded
d because a disguised infidel.
y one pretend that this must
rily injure a man in his civil
Would any one like to have
regard him as an infidel?
an be as likely to form good
in life, or be received into
, if he were regarded by all
him as an infidel? With
any, would it not even affect
ice reposed in him as a man
to have it generally under-
e is a disguised infidel? We
me importance to the moral
hich Christianity imposes;
not, therefore, take some-
a man's credit in the com-
have it supposed that these
re not felt by him? All
must be seen to follow, not
but necessarily, from the
severing a man's connexions
urch, on the ground that he
ristian. You may say, per-
f he is not a Christian, they
llow. And so they should;
but not until this question is decided by a competent authority. You have no right to touch a hair of his head, on the ground that he is not a Christian, until this question has been decided by a competent authority."—Pp. 25—28.

The discourse of Mr. Greenwood is of a different character. It is an elegant and animated piece of writing, full of the spirit of hope and confidence.

"There is," says the author, "a strict affinity between Christianity and all that is good in our nature and great in our destiny; and though oceans and ages intervene, they will find each other out at last."

We trust that both these admirable sermons will be reprinted, and read and acted upon in this country.

ART. VI.—*The English in France.* By the Author of "the English in Italy." 3 Vols. 8vo. London. 1828.

WE notice this book solely for the purpose of extracting a passage which is interesting and instructive as to the state of opinion and parties in France.

"Religion and Philosophy, those two natural allies, which, united, are invincible, but which, separated, fall easy victims to each other's enmity, ran each its short-lived course, the one falling under the blows of the other, and itself surviving but a short period of contempt and disgrace. The reflecting Frenchman of the present day, uninstructed in creed, with his own principles to form, his own education to conduct, looks back on the history of this period, and cannot fail to regard both the religion and the philosophy of the eighteenth century with contempt; the one as inept, bigot, blind, immoral, neither in unison with its law nor obedient to its precepts; the other as selfish, degrading, illusive, neither founded in rational cause, nor productive of the mighty effects which it promised. With him all is level. His mind is the true *tabula rasa;* the old and received principles of moral and intellectual science rejected, and others yet to be fixed in their stead.

"Such being the state of things, you have the key to the three parties which morally divide the nation. The first, and now the most antiquated and least considerable, is composed of the dregs of the *philosophic* school, whose learning never wandered beyond the sixty vo-

lumes of Voltaire's works, and whose negative creed is therein contained. These are the upholders of the *sensation* system of Condillac, and of the *intérêt bien entendu* of Helvetius. They are not much given, however, to moral or philosophical discussion; such matters, according to them, having been irrevocably decided by the great men of the eighteenth century, whom they worship. The grave and unwieldy weapons of serious argument they have almost resigned, and appear no longer but as light troops, flinging their javelins of wit upon their enemies. They deal in epigram, *bon-mot*, and repartee; are fond of irony: and, as they have been long used to the rule of despotism, none know better than they how to hide satire in an allegory, or to veil it in an allusion. They are old *contrebandiers* in adroitly introducing their illicit sarcasms and attacks, despite the *douaniers* of the censorship. In this consists their principal merit. In other respects they have become antiquated, and have lost all hold on the public mind, which has at last begun to perceive the inconsistency of an attachment at once to liberty and to Bonaparte. This latter was, and still remains, their god. They are still full of the inflated style of the republic and the empire; still love the grandeur and the imposing, invoke *la patrie* and *le peuple Français*, on all solemn occasions: they think patriotism to consist in national self-flattery of the grossest kind, and in illiberality and contempt towards foreign nations. At the very name of religion they smile, and scoff of course all idea of its resurrection. Their everlasting sneer, however, has grown stale, in the way of argument, and passes no longer current as before. While, with respect to their other great principle, the general ebb of sympathy and admiration from the memory of Napoleon has left them aground and cast away upon a desert shore.

"The second class is composed of the religionists; those who seek to restore the people to their lost faith, and that, as it would appear, not so much with a view towards the safety of their souls, as to ensure the tranquillity of the state. I have read some of the most eloquent works, written by this class to forward their project of restoring the *culte*, and, do you know, I have been surprised by the want of bigotry which marks them, and, at the same time, the want of true religious enthusiasm. Religion seems with them to be a nostrum, most beneficial to the moral and political health of the living species. It prevents crime, more especially that against the state; it fills the mind with wholesome terrors of an invincible's vicegerent, a king by divine right. It renders a people mild, submissive, contented; and being of lighter specific gravity than any of the other opinions which are apt to agitate and mingle with folks' thoughts, it floats over all, and, like oil on the surface of the waters, it presses down their agitation, and stills all undue propensity to motion.

"These seem to be the advantages which they promise and which they preach. Of immortality to be earned, of bliss in after-life, or of future rewards and punishments, they make slight mention. Those, which with our missionaries would be all in all, with them is but in second rank. Of course they suit their arguments to their super-rational age. And with such they may gain from some a condescending admission of the use of religion, but a true convert to its spirit they will never make.

"The conversion of the risen generation was a task hopeless to them. They have abandoned it, and confined their views to the monopoly of education, resolving that the next race at least should not escape them. The scheme might neither have been pernicious nor blameable, had it been fairly and openly conducted. But by making use of the renovated sect of the Jesuits to effect this, and by bringing the strong hand of the government to support them, the public were disgusted, irritated, and frighted into opposition; and this scheme, like so many others, has of late fallen to the ground from the want of moderation, of honesty and prudence, in the means of promoting it.

"The remaining class is that of the youth and young manhood of the day, uninfluenced by recollections either of the empire or of the ancient régime, and discoursing alike on religion and materialism. They are spirits full of enthusiasm, full of candour, full of eagerness after the truth, unbiassed, and as yet undecided. Placed betwixt two extreme and conflicting parties, holding a kind of medium between them, they have at once felt the strength of this neutral position, and perceived that by keeping aloof, they can be always ready and able to bring succour to that party which is most oppressed, or which promises better for liberty of thought, and the welfare of the species. As it is, however, impossible

to form a moral sect, any more than a political party, without erecting for it a distinct standard, without forming some mass of principle, without founding itself, in fine, on some grounds more noble and substantial than mere negative ideas, mere dissent, this third class have adopted a creed, vague indeed and undefined, as yet extant but in airy speculation, yet for that very cause more convenient. To define what this creed, or those principles are, is beyond my power."—Vol. III. pp. 222—229.

OCCASIONAL CORRESPONDENCE.

On R. M.'s Questions on the Atonement.

To the Editor.

SIR,

Ireland, June 13, 1828.

"IN the spirit of candour and sincere inquiry after truth," which I cordially believe has actuated your correspondent "R. M.," in your Number for May, I beg to offer a very few comments on the subject, upon which, in common with him, I entertain a very anxious interest; and which, if treated in the manner his example recommends, instead of in that acrimonious, dogmatic, and insolent tone, which is alike the bane of all Christian charity and all rational discussion, might be rendered the source of much pleasurable excitement to the mind, and of mutual instruction to the contending parties.

I think I can discover one deep error at the foundation of the reasoning to which R. M. seems at present disposed to resign himself. In speaking of the JUSTICE OF GOD, he appears to answer the Unitarian's objection,—that to have treated Christ, who was really innocent, as if he were a guilty person, "would be a counterfeit of justice, and a collusion beneath the character of God,"—by urging *the reverse* of that treatment, with respect to man, which he supposes to be *the admitted doctrine* of Scripture, namely, that it can *as little* become the justice of God to treat, as innocent, him who is "actually and really guilty."

But *is* this the doctrine of Scripture? I apprehend not. To me it is apparent that no person is said to be forgiven, upon mere faith, unless that faith include in it *a renunciation of sin*, and the commencing of a totally opposite course of thought and action. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." Of which newness, and putting away of former evil habits, &c., baptism was the external sign; intimating, by the submersion then practised in that form, that, having buried, or drowned,—and, as the apostle, always exuberant in figures, sometimes expresses it, "crucified the old man;" the body of sin being thus destroyed, men should thenceforth no longer serve it.

Now I put it to the verdict of unsophisticated human nature, whether *that* be the same attribute which would forgive the unconverted, the unrepenting, the wilful, hardened, insensible, offender, with that which would extend a pardon to the humble, contrite, confessing, regenerated, supplicant, whom alone the Scriptures and common sense recognise as the genuine Christian believer? Is the former, which is the proceeding your correspondent would seem to fix upon the Deity, a remission consistent with justice? No; it is an indulgence granted upon the most arbitrary, improper, and mischievous grounds.

Is the latter, supposing it to be an *uncircuitous* and *uninfluenced* manifestation of favour towards repentance, *inconsistent* with it? No; it is a mercy administered upon the most intelligible, worthy, and beneficial grounds.

I could wish your correspondent, and all the unbigoted orthodox, (among whom I have pleasure in recollecting "Clericus Cantabrigiensis," nor would I willingly exclude Dr. Pye Smith from the number,) to consider well, that mercy and justice are absolutely consentaneous; and that, correctly understood, each may be said to lose itself in the other. For mercy never pardons where justice disapproves; and justice never desires to punish where mercy can be fitly applied. The Divine Mercy is exerted only when it is *proper* to be exerted; and it would be as much a violation of justice as it would of mercy, *not* to exert it when it *is* proper.

Speaking strictly, therefore—and in

laying the foundation of so AMAZING a doctrine as the Atonement, we cannot be too exact in our expressions—speaking strictly, I say, it is not "clemency," as your correspondent observes, but EQUITY which "frees from punishment;" of which equity, or perfect "equality," in the ways of God, we have the most distinct and unimpeachable enunciation in the eighteenth and thirty-third chapters of the Prophet Ezekiel.

I repeat, then, that justice and mercy, in their essence, and as they exist in the Divine Mind, must be ONE.

To suppose them different, is to suppose that God can only be just by the sacrifice of mercy, or merciful by violating justice!—suppositions too lowering to the Creator to be admitted for a moment.

It is true that, in dispensing forgiveness, he departs from the *letter* of the law; for no law contains within itself any pardon for its own infraction. But in so doing, far from being unjust, he would doubtless be doing what was most just; for in particular circumstances, *summum jus* would be *summa injuria*. A law can only be designed to procure the greatest possible amount of obedience to it. But if it were a principle undoubtingly received, that a person having once offended *could never be forgiven*, all endeavour at *recovery* would be abandoned. Perseverance in sin would be the consequence; and the amount of disobedience, the very thing against which the law was directed, be incalculably augmented.

In a word, Sir, the natural theology to which I am adverting, would in effect dethrone the Most High, by depriving him alike of mercy and of justice; for where there is *no pardon*, as this system supposes, there can be no mercy. And not less signally would it deprive him of justice; for to hold the *penitent* and impenitent—him *who renounces* and *grieves for his sin*, and him who corruptly and proudly persists in it, as *both* guilty, and *both* to take up their station among the wicked and the damned; this, surely, would be the consummation of all injustice!

I have said thus much, in order *to fix the attention* of your correspondent upon the most important and critical step in the whole of this truly interesting inquiry, namely, the nature of the *introductory theology* to which he has given his assent, and by which he seems for the present to be held in suspense. For if, on the one hand, nature and reason instruct us that God is *unforgiving*, revelation can never legitimately persuade us of that to which all our previous information is unequivocally adverse.

And, on the other hand, if nature and reason assure us that God is *compassionate*, full of mercy and consideration towards those who deplore and depart from their sins; that such is his essential character as a Being of perfection, who regulates his judgments not less in equity than in mercy, and as the source from whence his human creatures are to derive an ever-increasing invigoration of all their moral notions and habits; then, again, no system professing to be revealed, nor *any interpretation of it*, can be entitled to our credence, which would subvert or enfeeble these imperishable principles.

It behoves, then, those who venerate Scripture, and who regard Revelation as the most unbounded of blessings, from its giving assurance to the most sacred and interesting hopes of mankind, not *to weaken its evidence* by removing the principal pillar upon which it reposes.

The most successful defender of revealed religion who has ever written—I need scarcely advert to the name of PALEY—has assumed it as the basis of his defence, that it was *suitable to the benevolence* of the Deity to grant a revelation. What would become of that defence, if it were either to be shewn that there was no discoverable benevolence in the Deity to which that revelation should conform, or no indication in the system professing to come from him, of any intrinsic benevolence ascribable to its Author?

Sir, I believe it to be most fortunate for the truth of that system which, in proportion as intelligence diffuses itself, will be more and more submitted to the test of inquiry, that the reverse of these imagined demonstrations will be found to be the fact, as well in revealed as in natural theology; nor can I close these few observations, as suggested by a consideration of the latter, without referring to the gratifying conformity with them which we find in two out of multitudes of passages which might be cited to the same effect,—the one from the Old, the other from the New Testament, which seem to affirm the direct, unmitigated, uninfluenced benevolence of the Deity in terms not more impressive from their tenderness than indelible from their distinctness:

"The Lord is full of COMPASSION and

mercy, long-suffering, and of great goodness: yea, like as a FATHER pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we are made; he remembereth that we are but dust."

The second passage may be anticipated to relate to the Prodigal Son, whom, upon returning to his duty, "when he was yet a great way off, his FATHER saw, and had COMPASSION, and ran and fell on his neck and kissed him."

Now, Sir, I would humbly inquire, do these two passages, sustained as they are by the more formal avowals in the eighteenth and thirty-third chapters of Ezekiel, respond to the voice of nature and reason, or do they not? If they do, must they yield to MYSTERY; must they give way to supposed intimations between which and the forgiveness of sins the want of "*discoverable connexion*" stands confessed;* or must these intimations, and this apparent mystery, be interpreted by, and made to yield to, them?

If they do not—if in their naked, unsupported sense, there be any thing suggested by them contrary to equity, contrary to fitness, and *unworthy of the character* of the Creator—I am ready to be better informed; and referring, in the meantime, to the truly satisfactory dissertation contained in the commencement of Dr. Sykes's Scripture Doctrine of Redemption, and to the more early but not less masterly and conclusive discourse of "Modest FOSTER," (as Pope has designated him,) on the Placability of God, I remain, &c.

G. A.

* Magee on the Atonement, Discourse I.

London University.

To the Editor.

SIR,

I AM not at all satisfied of the propriety of giving way to what I consider a senseless and dishonest clamour, by the half-and-half measure of inviting different sects to establish Theological Lectures in a species of connexion with, or at least in the immediate neighbourhood of, the University; but if the system *be* begun, it seems desirable that the instruction should not be confined to one denomination of Christians; and I therefore wish to ask, whether the parties entitled to appropriate the remains of the Hackney College Fund might not meet and consider the propriety of founding with it a professorship of liberal theology? What the present application of the fund is I do not know; but I cannot help thinking that an appropriation of the kind suggested, under public supervision, would be likely to be at least as salutary as the continuance of the present private disposition of the fund, whatever it be. Can any of your readers say how far that part of the fund which is composed of Brown's legacy is applicable to the purpose suggested, or is more properly applied at present; and who, under his will, ought to determine that question?

AN OLD STUDENT.

OBITUARY.

MR. JOHN ROWE.

"December 17th, 1827. At *Potrero*, in *Mexico*, aged 29, Mr. JOHN ROWE, Superintendent of the mines of Bolanos, only son of the Rev. John Rowe, of this city. After having essentially contributed to the successful termination of labours of extreme difficulty, requiring no ordinary degree of judgment, enterprise, and perseverance, Mr. Rowe was stationed at Bolanos, in a situation of comparative ease; but the fatigues and anxiety he had undergone laid the foundation of a disease which, after the illness of a few days, has thus blighted the hopes of his friends, and deprived the Real del Monte Company of his important services."—*Bristol Journal, March* 29, 1828.

Many weeks have elapsed since this announcement of an event which had then just reached the family and friends of the deceased, appeared in the public prints; an event which may fitly demand a somewhat more extended and less perishable record. He who at last ventures upon this melancholy task has been hitherto deterred by the opposite fears

of indulging his feelings too much, or of restraining them too carefully—but love must cast out fear.

From early childhood, courage, used in its largest sense, moral as well as physical, was the pervading characteristic of the deceased. Thrown early into situations which required self-reliance and energy, John Rowe added force to the naturally strong powers of his well-cultivated mind, by keeping them in exercise. Firm and efficient, undertaking silently, he executed perseveringly, and seemed to regard reverse and disappointment rather as adding to his stock of useful and available experience, than as clouding his prospect or diminishing his chance of ultimate success. With a singularly cool and reflecting judgment, he acted, when once entered on a pursuit, as though he were inspired with the confidence and zeal of the most sanguine. Yet vanity or self-sufficiency had no part in him; he was often silent when many others would have spoken; but it was an honest, single-minded reserve—an unaffected absence of display—as far removed, too, from want of kindness as from want of intelligence.

With very little acquaintance or communication, certain indications of character, more easily felt than described, imparted the conviction of John Rowe's perfect integrity. A shrewd observer of mankind, and the more so from being habitually attentive to the workings of his own mind, the results he drew resolved themselves into a practical philosophy of thought and conduct, very benevolent, very energetic, and very straightforward. Steadfast in his friendships, and most affectionate in his family relations, his mind seemed to relax and enjoy itself with peculiar zest, in performing quiet and unnoticed acts of kindness to his inferiors; and many are the unknown regrets and unheard blessings which follow him.

All things savouring of tyranny, or finesse, or vacillation, were objects of his uncompromising dislike. Cruelty or deceit, in any guise, (and more particularly when directed towards others,) kindled instant indignation. This unchecked evidence of high principle and a naturally warm temperament, abstracted nothing from his usefulness, and could not, and ought not, to have been withheld. Never expressed unless called for, his zeal for justice and truth increased the influence which they who associated with him unconsciously acknowledged; for they knew he was always ready to act, and that having already arrived at his own firm and virtuous conclusion, he never used words to convince or to encourage himself. They knew, too, how much more often kind and happy emotion suddenly lighted up his features than even transient anger flushed them, and how readily forgiveness followed the sense of injury.

He was fond of mechanics from infancy, and striking testimonies to his early proficiency in mechanical knowledge still remain. He had also informed himself well in practical chemistry, and was as patient in searching out the causes of success or failure in his experiments, as he was ingenious in applying or removing them. Whatever engaged him he loved to do or to understand completely, and he would rather work out the information he sought for himself at once, than postpone his inquiry until easier means might offer.

During a residence in Spain and at Gibraltar he had made himself master of the Spanish language, and enlarged his acquaintance with mankind. Thus qualified, the formation of the Real del Monte Mining Company supplied him, in his 26th year, with an opportunity of being usefully engaged in the prosecution of that vast undertaking, which, as it held out a fair prospect of rewarding great exertion, threatened also to call for it. A generous spirit of adventure entered largely into the motives which guided his decision to share in this distant enterprise. It was a new æra as well as a new world which attracted him, and he anticipated that while the great, the beautiful, the unexplored works of nature repaid the search of ardent curiosity, and raised and gratified still nobler feelings, the interests of his native country, and the civilization of his species, would be promoted.

He left England in March, in 1825, one of the superior officers of a transport party, by whose exertions stores and the ponderous machinery of steam engines were to be conveyed through surfs, and torrents, and quicksands, and over ravines and mountains, far into the interior of Mexico. The party reached Vera Cruz too late in the season to encounter with safety the numerous delays and obstacles which presented themselves. Guided and assisted, however, by his friend and companion J. N. Colquhoun, Esq, (who, with the master key of a powerful mind and a warm heart, opened all congenial resources,) these difficulties were encountered by him without hesitation. The rainy season set in but too early on a pestilential coast;

vere hardships, much sickness, many aths ensued. He toiled with the strong, : cheered the failing, he comforted the ing. We shall not enter into the mi- rable detail of various and protracted ffering; suffice it to say, that in defi- ice of all difficulties, and of great di- inution of numbers, they accomplished eir undertaking in every point, and the irectors of the Company testified, in e most handsome and unequivocal man- r, their deep sense of the dangerous id important nature of the services hich Mr. Rowe had rendered.

Having recently undertaken the local harge of the Mines of Bolanos, situated the state of Guadalaxara, and belong- g to a Company under nearly the same rection as the mines of Real del Monte, had just arrived there to pitch his hen-removed tent for a continuance d in peace. On an occasion, however, comparatively slight excitement, la- nt disease of a dangerous character anifested itself, and medical aid, most illfully and affectionately administered, as administered in vain. Symptoms of tal disorder appeared in rapid suc- cession, and, alas! with irresistible force.

So distant from all his dearly loved connexions,—far away even from those companions whom mutual dangers and anxieties had attached to him,—almost alone, in a very strange land, "*a remote and insulated spot of difficult access*,"—occupying a station recently and most honourably attained, and at a time of life full of promise and power,—these were considerations which could not tend to alleviate suffering. But the burden was not without its support. The same com- posure and firmness, founded on the same deeply-seated principles of trust in the Almighty, which had led him steadily through life, attended him faith- fully and effectually in his last hours. He thought of his native country and of home, but he thought also of heaven, and of the great Parent who appoints our habitations, and who will, in his own due time, gather his children together. He departed in peace and hope.

July 20, 1828.

INTELLIGENCE.

Manchester College, York.

On Tuesday, Wednesday, and Thurs- y, the 24th, 25th, and 26th of June, e Annual Examination was held in e Common Hall of this College, before aniel Gaskell, Esq., and the Rev. John ntish, *Vice-Presidents;* G. W. Wood, q., *Treasurer;* the Rev. William Tur- r, *Visitor;* Messrs. Bealley, Bell, Hea- ides, Johnson, Oates and Rowntree, d the Rev. Messrs. Berry, E. Hawkes, Hincks, Johnstone, and Lee. The siness indeed commenced on Monday ternoon, by a pretty smart contest of e hours among the competitors for e Classical Prize, both *viva voce*, and writing. Tuesday morning, the three ebrew classes, the junior class in Men- l Philosophy, the senior Latin and ju- or Greek classes, and the Evidence ss, were examined till three; and in e evening, Count Pecchio examined pupils in the Modern Languages. ednesday, the classes in Modern His- tory and the Belles Lettres were ex- amined in writing, those in Moral Phi- losophy and Ancient History, and the junior Latin class, *viva voce:* and Ora- tions were delivered at intervals by Mr. Paget on the Progress of the Reforma- tion, Mr. H. Hawkes on the Dramatic Unities, Mr. Davidson on the Impor- tance of the Study of the British Con- stitution, Mr. Fletcher on the Necessity of the Christian Revelation, Mr. H. Wreford on the Rapid Diffusion of Chris- tianity as furnishing an Evidence of its Divine Origin, Mr. Esdaile on the ques- tion, Whether the Decalogue as it ap- pears in the Jewish Code is obligatory as such upon Christians, and by Mr. Hort on the Character of Hebrew Poe- try. On Thursday, the Theological and Mathematical classes were examined in writing for three hours, and the senior classes in Mental Philosophy and in Greek, an hour each; and Orations and Sermons were delivered, as the day be- fore, by Mr. Bache, on the Mosaic Po-

lity as wisely adapted to the state of the Jewish People, by Mr. Philipps on the Universal Belief in and Worship of the Deity, Mr. Squire on Luke xxiv. 26, Mr. Higginson on Acts xiv. 15—17, Mr. Rankin on John i. 14, and Mr. Gaskell on Luke xxiv. 26.

The College Prizes, as well as those proposed by individual friends, were then adjudged and delivered as follow: The First Prize for diligence, regularity, and proficiency during the Session, to Mr. Charles Davidson, a Lay-Student in his third year. The second, to Mr. Thomas Baker, and the third, to Mr. Mortimer Maurice, Divinity Students in their first year. The Mathematical Prizes, given by a Friend to the College, to Mr. Davidson in the senior class, and in the junior to Mr. Baker. The Classical Prizes, given by Robert Philips, Esq., to Mr. Robert Mitford Taylor, a Divinity Student in his second year, and to Mr. Edward Worthington, a Lay-Student in his first. The prize offered by Euelpis for a Greek Prose Translation, to Mr. Francis John Rankin, a Divinity Student in his fifth year. The prize given by John Bell, Esq., for the best Latin Prose Composition on the subject, "*Quibus nam de causis eloquentiæ studia magis apud Græcos quam apud Romanos cæterosque populos viguerint?*" to Mr. Charles Fletcher, a Lay Student in his third year. The Treasurer's prizes for the best Oration delivered at this examination, to Mr. Davidson: for the best delivered Oration, to Mr. Higginson.

It was announced, that a prize of Five Guineas is offered by Euelpis for the best Essay on the Difference between Classical Greek and the Greek of the New Testament. The competition to be open to the fifth year's Students of the next Session, and to those who leave the College at the end of this, or who left it at the end of the last Session. The Essays to be delivered in before the last day of May, 1829.

The Visitor then, as usual, closed this long and, on the whole, satisfactory examination, with an Address, which we are sorry that our limits this month oblige us to omit.

The company then separated, after a short devotional exercise, well satisfied with the business of the preceding three days. The attendance had been less numerous than usual, owing to the public meetings in London and Liverpool, during the former week, on the Repeal of the Corporation and Test Acts.

Presentation of a Piece of Plate to the Rev. Charles Berry, Leicester.

The Unitarian Chapel in Leicester is the oldest, and at the time of its erection in 1708, was the largest, Dissenting place of worship in the town. Hence it acquired the name of *the Great Meeting*; an appellation which it still retains, though several chapels of equal or greater dimensions have since been built by Dissenters of other denominations. The congregation, during the last century, were Arians, and had the happiness for more than half that long period to possess for their pastor the Rev. Hugh Worthington, (father of the late distinguished preacher of the same name at Salters' Hall, London, and great grandfather of the late highly talented and amiable minister of Cross-Street Chapel, Manchester,) who presided over them for fifty-six years, and whose memory is still held in affectionate veneration among them. He was succeeded by the Rev. Robert Jacomb, now of Wellingborough, Northamptonshire, and on the resignation of that gentleman, whose Calvinistic opinions but ill accorded with the increasing spread of Unitarianism among his hearers, Mr. Berry, then a student at Homerton, was requested to fill the vacant pulpit until the choice of the society as to their future pastor should be finally decided. Though at that time very young, and unsettled as to his theological opinions, the candid turn of his mind, his amiable disposition, and agreeable manners, soon rendered him so general a favourite, that he was solicited to remain in the office he had provisionally undertaken; and thus commenced a connexion, the harmony of which has never met with the slightest interruption, and which, strengthened as it now is by family ties and long attachment, we hope will only be dissolved by death.

The progress of the age, which has caused all minor political distinctions to merge in the two grand divisions of the friends and the enemies of social and intellectual improvement, has operated a change somewhat analogous in the religious world, which may be considered as divided into those who admit the supreme authority of reason as the interpreter of Scripture and those who do not. It is the avowal of this principle, still more than the assertion of the Divine Unity, which has drawn upon its professors the hostility of their brethren, and the Leicester congregation, with their pastor, have shared largely in the

general obloquy. With the view of softening these prejudices, and of promoting the spread of the opinions he has embraced, Mr. Berry has occasionally delivered lectures, chiefly during the winter season, which have been very numerously attended, and have, it is to be hoped, prepared the way for the prevalence of a more candid and Christian spirit hereafter.

It was at the conclusion of one of these courses in March last, that the congregation, gratified by Mr. Berry's exertions, and desirous of expressing, by some permanent memorial, the sentiments they entertained of his character and ministerial services generally, determined on presenting him with a piece of Plate.

A meeting of the subscribers was in consequence convened in the vestry of the chapel, Joshua Grundy, Esq, of the Oaks, in the Chair, when it was resolved unanimously, that a piece of Plate of the value of One Hundred Sovereigns, with the following inscription, should be presented to the Rev. Charles Berry, by the Chairman, attended by J. W. Simpson, Esq., of Rearsby, and Thomas Paget, Esq., of the High Street, Leicester, in the name of the congregation:—

To
The Rev. CHARLES BERRY,
in grateful testimony of
the fidelity, zeal, and affection,
with which, during a period of Twenty-five Years,
he has fulfilled the duties of a Christian Minister,
advocated the principles of Civil and Religious Liberty,
and adorned the intercourse of social life,
this piece of Plate was presented
at the close of a series of Lectures in vindication of
The Unitarian Doctrine,
by the Congregation of the Great Meeting,
Leicester,
March, 1828."

In conformity with this resolution a *Silver Salver*, beautifully ornamented, and bearing the above inscription, was procured from London. It cost *one hundred and ten pounds*, and has been much admired for its elegant and handsome appearance.

After having been exhibited for a few days for the gratification of public curiosity, it was presented by the Deputation before-mentioned, when Mr. Grundy addressed Mr. Berry as follows:

"Reverend and dear Sir,

"The Unitarian Society, assembling at the Great Meeting in this place, has assigned us the pleasing office of presenting to you this piece of Plate, in pursuance of a resolution passed in the vestry, which, with your permission, I will read:

"'Resolved, That a piece of Plate, of the value of *One Hundred Sovereigns*, with a suitable inscription, be presented to the Rev. Charles Berry, in grateful testimony of the fidelity, zeal, and affection, with which, during a period of Twenty-five Years, he has fulfilled the duties of a Christian Minister, advocated the principles of Civil and Religious Liberty, and adorned the intercourse of social life.'

"In the name of the Congregation we beg your acceptance of this Salver; not as a remuneration, but as a small token of the high esteem, the sincere respect, we entertain for your public and private character.

"Deeply as these sentiments are here engraven, be assured, Sir, they are no less deeply impressed on our minds. As the powerful advocate of our peculiar religious tenets—as the dauntless assertor of those constitutional rights which distinguish this favoured isle from surrounding nations, you are entitled to our warmest thanks.

"In you, Sir, we have ever found the faithful pastor—the able instructor—the kind companion—the constant friend. Allow us to express a hope, that by the blessing of that God, who is alone the proper object of religious worship, a connexion so auspiciously commenced, so long, so happily continued, may, at some far distant period, be dissolved by the hand of death alone."

Mr. Berry then delivered the following reply, addressed to the congregation:

"My respected Friends,

"In acknowledging your splendid present, which has been conveyed to me this day, I can hardly select words sufficient to describe my gratitude to those who have manifested to me their respect in so munificent a manner. The gift itself is costly, and is a proof of the generosity of the subscribers; but it is rendered to me most interesting and valuable by the inscription which it bears, recording the affectionate regard of those with whom I have now passed the longest and happiest portion of my life. The zeal and cordiality with which, as I have been informed, my friends have contributed on this interesting occasion, renders my gratification complete. That I am ardently attached to the principles of

civil and religious liberty, I admit; it is likewise true that I have publicly advocated the cause of what I deem sacred truth, according to my ability; yet, I fear, your partiality has formed too high an estimate of my merits; but, whatever my past services may have been, I considered myself amply rewarded by that agreeable, improving, and affectionate intercourse, which, without interruption, I have enjoyed for so many years in your society.

"I assure you, I neither expected nor wished such a magnificent testimony of your esteem as that which I now receive. I accept it with the deepest feelings of respect and gratitude; and I hope I shall be encouraged by it to devote myself still more firmly to the support of those principles by which we are in common distinguished, and on the maintenance of which depends, I am persuaded, every thing valuable in the world.

"While I live I shall make use of this piece of Plate with heart-felt satisfaction and delight; and I hope those that come after me will ever carefully preserve it, as alike honourable to the givers and the receiver.

"I am, with the most unfeigned respect and affection,

"Your Friend and Minister,

(Signed) "CHARLES BERRY.

"*To the Congregation of the Great Meeting-House, Leicester. May* 23, 1828."

The Deputies.

At a Meeting of the Committee of Deputies, held 11th July, 1828, it was resolved,

"That this Committee recommends to the General Meeting to sanction an arrangement for this Society and the Protestant Society defraying the expenses attendant on the Repeal Bill, in the proportions to be agreed upon by the Committee as forming part of the United Committee; this Committee being empowered to authorize the Treasurer to pay the Deputies' share; and that the General Meeting should direct their Committee to take immediate steps for addressing the congregations of the Three Denominations in town and country, on the propriety of keeping up, by donations, the usual permanent fund of this Deputation.

"That the Committee be also directed in such address to explain fully the objects of this Deputation, the state of its funds, and the purposes to which, for many years, such funds have been appropriated, without any annual subscription or other call having been made upon the public; and the expedience and convenience of their being furnished with the means of continuing their usefulness on the same plan, by the income of a fund, the principal of which can be resorted to on any emergency.

"That the Committee be instructed, in preparing such an appeal, to consider and report to the next General Meeting whether any enlargement or alteration in the plan, constitution, or objects of this Deputation, be expedient to be adopted in the present position of the affairs of Dissenters."

At a General Meeting of the Deputies held on the same day, the minutes of the Meeting of the Committee held this day having been read, it was resolved,

"That the Resolutions entered into by the Committee be approved and adopted by this Meeting."

Test-Act Repeal Dinner.

We are enabled to give the following Report of Mr. Aspland's Speech, from notes taken at the time:

May it please your Royal Highness,—

At the request of the Managers of this Meeting, I rise to acknowledge the honour you have done to myself and my brethren, the Protestant Dissenting Ministers, by the toast so kindly given from the Chair, and so cordially cheered by the company.

Sir, we are a humble class of men; but we may be allowed some share of Christian pride on the present occasion, and we do feel proud, that we are met to celebrate the triumph of those great principles to which we and our fathers have been devoted; in the promotion of which we have employed our small portion of talents; and for the sake of which we should have been ready, I trust, to meet privations and sufferings at the call of conscience.

Sir, you have done us honour by uniting us with the ever-memorable two thousand,—men who made a noble sacrifice of all that is dearest in this life to the great cause of truth and freedom. We cannot pretend, Sir, to their profound and varied learning, to their unspotted and exemplary manners, and to their exquisite sense of religious honour; but we do share with them, and every Dissenting minister would consider himself calumniated if it were not admitted that he did share with them, in their ardent love of liberty, civil and religious

liberty,—England's distinction, and England's happiness.

Sir, when I speak with veneration of the ever-memorable two thousand ministers who cheerfully renounced the highest interests and honours which the Church of England could confer, in order to maintain the integrity and purity of their consciences, I am not aware that I am moved by any sectarian feelings; for I look with veneration also upon those ministers of the National Church that, in the time of the Commonwealth, made equal sacrifices to their religious convictions; and I may answer, I am sure, for my Protestant Dissenting brethren, and the ministers and Protestant Dissenters in the room will bear me out in saying, that we look back with veneration likewise to the ministers of the Roman Catholic religion, *(loud applause,)* who, in times when Reason, Justice, and Mercy were trampled under foot, and when they were regarded as traitors because they were true to their religion, gave up every thing to their consciences, mistaken consciences, it may be,—(but who am I to say mistaken? They were conscious of their innocence, and felt assurance in their faith, and their own was the only conscience that could guide them)— to conscience they surrendered every thing valuable in life, and even life itself, giving to their faith the surest pledge of their sincerity,—their dying testimony. I say then, Sir, I have no sectarian feelings when I rejoice in the tribute of respect which you have paid to the memory of the two thousand Ejected Ministers: I could select two thousand names from the clergy of the Church of England, and two thousand from the Roman Catholic clergy, that have exhibited the same fearless and self-denying devotion to their honest sense of religion, and I would say, that the six thousand should be equally held in reverence and honour as a noble army of confessors and martyrs. For, Sir, allow me to say, that I regard such tried examples of the integrity that never flinches, and the conscience that nothing wordly can overcome, as a nation's wealth: no matter where the examples are found—they dignify human nature and exalt our country; and but for men of this character, England would not have obtained the liberty in which she so justly rejoices, nor would she have had the present august Family to govern her, a Family honoured by being called to the throne in order to preserve the liberties of the people. It appears to me that a Meeting like this reads a lesson of incalculable benefit to youth, when it holds out to admiration religious integrity under any form *(loud applause)*; and I am persuaded your Royal Highness will agree with me in saying, that nothing could have been more eloquent or more wise, and nothing more Christian, than the declaration of a learned and gifted prelate in his place in the House of Lords, who, when the Dissenting Claims were brought before their Lordships in 1779, said, in words never to be erased from my mind, "I am not afraid, my Lords, of men of scrupulous consciences; but I will tell you whom I am afraid of, —and they are the men that believe every thing, that subscribe every thing, and that vote for every thing."

I will not detain your Royal Highness and the company long, *(hear, hear, hear,)* but my mind is so full, my heart is so full upon the present occasion, that I cannot sit down without saying a word or two upon another topic. It is not often that we Dissenting ministers have the honour and the privilege of speaking to persons of the rank and importance of those whom I am now addressing; and therefore I take this opportunity of expressing my earnest wish that Right Honourable Lords and Honourable Members of the House of Commons would bear in mind, that whatever the Dissenters may want, and whatever Dissenting ministers may want, there is one thing they do possess; they know the history of their fathers, their sainted fathers; they know the principles of the Constitution of England, and they regard themselves as having been mainly instrumental in placing the present illustrious Family, of which your Royal Highness is so distinguished a member, upon the Throne. *(Loud applause.)* Sir, it is our boast that our fathers were mainly instrumental in that which I must ever consider a happy and glorious event; and let no member of that august House ever feel astonishment or surprise if the Dissenters, who took so active and responsible a part in their settlement in this country upon the principles of freedom, should still profess and support the same principles, even if, —a supposition I dare hardly entertain,— even if, in some inauspicious moment, any member of that House should seem to forget them. *(Tremendous applause.)*

You cannot be surprised, Sir, that Dissenting ministers hail the event that we are met to celebrate, for they know and feel that it is but the harbinger of good things to come; they regard it as a pledge to the country on the part of

the Legislature and the government, that hereafter measures of conciliation, and not of coercion, shall be pursued with regard to conscience;—and let those measures be pursued, and what grandeur, what happiness, is there to which England may not attain!

Allow me, Sir, to express one hope; I express it not for myself, but for my children, and my children's children; and I know that I express the hope and feeling of my brethren in the ministry, and of the Protestant Dissenters generally; it is, that the Repeal of the Sacramental Test is an earnest of the repeal of other tests not enacted by the government, but by corporations, and learned corporations; it is, that our country, our beloved country, our mother country, which has dealt rather hardly with us Dissenting children, which has allowed us hitherto only the crumbs of learning that have fallen from her table, will, by and by, open her bosom, her maternal bosom, *(loud applause,)* and receive us to her cordial embraces; and that hereafter we Dissenters shall have our fair portion of the children's bread. *(Loud applause.)*

In conclusion, allow me to say, Sir, that we Dissenting ministers have been accustomed to watch the signs of the times, as is natural to those who have been inured to storms and perils; and we have observed, as you, Sir, must have observed, with infinite pleasure, that the course of legislation in this great kingdom, for the last quarter of a century, has been all in one line, and that the straight-forward path of justice; and we can hardly doubt, we can have no doubt, that things will go on, —under that ever-adorable and merciful Providence which, amidst the commotion and confusion of human affairs, causes all things to work together for good,—to greater and greater perfection, and that the government of this country will be still more paternal and still more Christian. But let me not be mistaken; when I speak of a Christian government, God forbid that I should be thought to express a wish that the government should ally itself to a sect, that it should be Protestant as opposed to the Catholics, or Church-of-England as opposed to Dissenters. What I mean is—judging from the past and looking at all the auguries of the times—that the future government of this country, the best and the greatest country on the face of the earth, will and must be the government *of* the people, and *for* the people. *(Bravo.)* Sir, let the course of government in this country be, as it has been under the present happy reign, and as I am certain it will continue to be, wise and beneficent, and then the three great religious divisions of the country,—the members of the Church of England, the members of the Roman Catholic Church, the old church, let my Dissenting brethren remember, the church of our fathers, and the members of the various Dissenting churches,—instead of consisting of so many opposing establishments, and reckoning any one's gain another's loss, will be bound together in the bond of peace and charity, and form that triple cord that cannot be broken; in the strength of which, our Rulers (to use the words of that great man whose language has been quoted with so much felicity, and whose prose is poetry, and whom I may here quote with peculiar propriety, because he was not only an ardent lover of his country, but also a Noncouformist,—I mean John Milton) "may be able to steer the tall and goodly vessel of the Commonwealth through all the gusts and tides of the world's mutability." *(Loud applause.)*

Unitarian Worship at Devonport.

AT a Meeting of the friends of Unitarian Christianity in Devonport, held June 8, 1828, for the purpose of taking into consideration the erection of a Chapel, the following resolutions (among others) were agreed to unanimously:

1. That this meeting approve of the conduct of the Congregational Committee in purchasing the lease of a piece of ground, situate in Granby Street, for the purpose of building a Chapel for Unitarian Christian worship.

2. That as an active spirit of religious inquiry now prevails in this town and neighbourhood, which has been excited by our having kept open a room for public worship on Sunday mornings and evenings during the last eight years and a half, and by the free circulation of the books and tracts belonging to our Congregational Library, it is the decided opinion of this meeting, that the erection of a neat Chapel, as early as possible, would essentially conduce to the further extension of unadulterated truth, especially as we are liable to be deprived of the room we occupy at a quarter's notice, and in this case, there is no other eligible place in the town in which we could assemble to worship the Father of our Lord Jesus Christ.

e best means for effecting
, in the first place, to try
done among ourselves, el-
tion of money or personal
fterwards to solicit the aid
in this neighbourhood.
the Rev. Israel Worsley, of
about to visit different parts
om, he be respectfully re-
licit contributions for this
those congregations and
ho are favourably disposed

it might prove injurious to
with a heavy debt, it would
to ascertain what sum it is
shall be able to raise before
e the building.
lessrs. Brooking, Hoggett,
ald, and J. Martin, be re-
ct as a Building Committee,
ire as early as possible an
ne expense.
r. John White be appointed
nd that he be requested to
friends in Devonport, Ply-
Stonehouse, to solicit their
furtherance of the object of

.

Signed,
SILVANUS GIBBS,
Chairman.

equent meeting it was re-
a printed circular, contain-
ent of the case, be imme-
arded to different parts of

.

be understood that the erec-
apel in this populous town
a mere speculation; the
had a fair trial, and pro-
increasing success upwards of
The members of the Society
ed Unitarians, and are anx-
ess a more extensive diffu-
e sentiments which, from
liberate investigation, they
e pure Christian truth.
t of the origin and progress
ism in Devonport, may be
Christian Reformer, Vol. VI.
3; Vol. XII. pp. 110—112,
03; Vol. XIII. pp. 184—188.

Sussex Unitarian Association.

teenth Anniversary of this
was held at Tenterden, on
June the 25th. The intro-
rices were conducted by the
lbot, of Tenterden, and W.
Maidstone; after which, an
pressive, and highly instruc-
tive discourse was delivered by the Rev. G. Harris, of Glasgow, to a numerous and deeply-attentive audience, from John xiv. 9: "He that hath seen me hath seen the Father." On no occasion could the words of the Psalmist have been more strikingly exemplified in the feelings of a delighted congregation, "it is good for us to be here," than the present, and certainly none could afford a richer source of exquisite and lasting enjoyment.

At the close of the service the meeting was held for transacting the business of the Association, John Brent, Esq., of Canterbury, in the chair. After the secretary had read the Report of the Committee and the usual routine of business had been disposed of, resolutions of congratulation on the repeal of the Test Acts, moved by Mr. C. Ellis and seconded by Mr. Joseph Munn, were unanimously adopted.

The members of the Association, to the number of 150, afterwards dined together in the Town Hall, the Rev. G. Harris in the chair. J. G.

Southern Unitarian Society.

The Annual Meeting of this Society was held at Poole, on Wednesday, June 25th, when an interesting and impressive sermon was preached in the morning by the Rev. Robert Kell, of Birmingham, on the duty of cherishing an enlightened zeal in behalf of religion and truth, from 2 Cor. ix. 2; and in the evening, a truly evangelical discourse was delivered by the Rev. Russell Scott, from Mark iv. 26—29. The devotional parts of the services were conducted by the Revds. M. Maurice, B. Bristow, and E. Kell. A large and respectable company dined together between the services, Abraham Clarke, Esq., of Newport, in the chair; and many interesting addresses were delivered. At the business meeting of the Society, the Rev. M. Maurice in the chair, it was unanimously resolved that, as an expression of sincere regard for the Unitarians at Wareham, and of the deep interest which the Society takes in the prosperity of their cause, a selection of Tracts from the Society's Catalogue, to the amount of £2, be placed at their disposal.

E. K.

Eastern Unitarian Association.

On Wednesday and Thursday, the 2d and 3d of July, was held, at Yarmouth, the Anniversary of the Eastern Unitarian Association. On Wednesday even-

ing the Rev. W. J. Fox, of London, delivered an admirable and a most appropriate discourse on the Lord's Prayer to a very attentive congregation, of which the greater part were strangers. The introductory service was performed by the Rev. H. Bowles, Jun. On Thursday morning the service was introduced by the Rev. Mr. Melville, of Ipswich; and the Rev. W. J. Bakewell, of Norwich, preached from 2 Peter ii. 2, on the misrepresentations of Unitarianism, and concluded with a brief statement and defence of its doctrines. The business of the Association was transacted in the Chapel: Mr. Errington, of Yarmouth, was called to the chair. The Report was read by Mr. R. Alger, Secretary, and was ordered to be printed. It is, on the whole, satisfactory. The Rev H. Bowles, of Yarmouth, has, by a course of Sunday-evening lectures, excited considerable attention in the town; he had, during the winter months, large congregations, and has increased the regular attendance at the chapel. From Halesworth the intelligence disappointed the expectations which were raised last year. The chapel, taken on a short lease, is at present closed. This unexpected result is to be attributed to the removal of a few zealous and respectable Unitarians, on whose active co-operation our friends calculated, and in no small degree to the influence of the grossest and most persevering misrepresentation and calumny. Mr. Latham's unwearied exertions have not, however, we trust, been in vain; and his missionary labours in other parts of Suffolk promise to be more successful. The Secretary gave a gratifying report of the distribution of Tracts. It is encouraging to know that these are extensively circulated, and to believe that they are, though invisibly, promoting the emancipation of the human mind from the thraldom of superstition and ignorance. The next anniversary will be held at Diss.

More than forty of the friends of the Society dined together after the business was concluded. Mr. Robinson, of Bury, had been invited to take the chair, but as he was obliged to leave Yarmouth at a very early hour, he prevailed upon Mr. E. Taylor to preside. To this gentleman the meeting feels greatly obliged, not only for the exertions which he made to be present on the occasion, but also for the very able and edifying manner in which he discharged the duties imposed upon him.

The Society had to regret the absence of many respected members, and in particular, of Mr. Toms, of Framlingham, the patriarch, and one of the most zealous friends, of the Association.

W. T. B.

Unitarian Tract Society for Warwickshire and the Neighbouring Counties.

On Wednesday, July 9th, the Twenty-second Annual General Meeting of the Unitarian Tract Society established in Birmingham for Warwickshire and the neighbouring Counties, was held at Kidderminster. The Rev. J. R. Wreford, of Birmingham, introduced the religious services by prayer and reading the Scriptures; and the Rev. Edward Bristow, of Birmingham, delivered an appropriate and instructive discourse from the latter clause of Romans vi. 23, in which he ably controverted the popular doctrine of the atonement, and proved that the salvation of man is effected by the free, unpurchased grace of God.

At the close of the religious services, George Talbot, Jun., Esq., was called to the chair, and the usual business of the Society was transacted. The state of the Association was pronounced to be highly flourishing. The number of its members is upwards of two hundred.

About thirty members and friends of the Society afterwards dined together in the Assembly-room, where also Mr. G. Talbot kindly filled the chair. The Rev. Messrs. Fry, Kentish, Bristow, B. Carpenter, E. Jones, T. Davis, H. Hutton, and J. R. Wreford, (Secretary,) were present, and with several other gentlemen, addressed the meeting. The recent repeal of the laws affecting Protestant Dissenters was a topic of much interest, and tended in no inconsiderable degree to heighten the enjoyment which was experienced. A lively feeling prevailed and was expressed in behalf of all men, and especially of our Roman Catholic fellow-subjects, who are sufferers for conscience' sake; and the complete establishment of civil and religious liberty was fondly anticipated and regarded as "a consummation devoutly to be wished."

J. R. W.

Sussex Unitarian Association.

The Annual Meeting of the Sussex Unitarian Association will be held at Lewes, on Wednesday, August 13th. The Rev. E. Tagart, of York Street, will officiate on the occasion.

ld-Presbyterian Chapel, Hall Bank, Buxton.

Services in the Season of 1828.

ly 20. Rev. James Brooks, Hyde.
27. Edwd. Higginson, Derby.
ıg. 3. R. B. Aspland, Chester.
10. Nathaniel Philipps, D. D., Sheffield.
17. John Hincks, Liverpool.
24. H. H. Piper, Norton.
31. J. Brettell, Rotherham.
pt. 7. Franklin Howarth, Rochdale.
14. John G. Robberds, Manchester.
21. Robert Smethurst, Monton.
28. Edward Hawkes, Pendlebury.

Morning Service, at Eleven o'clock.—'ening Service, at Half-past Six.

FOREIGN.

CALCUTTA.

Unitarian Mission.

rom the Bengal Hurkaru and Chronicle of 2d Jan., 1828.

AGREEARLY to public announcement, General Meeting of the Friends and pporters of Unitarian Christianity in lcutta, was held at the Hurkaru Pub- Rooms, on Saturday evening, the th Dec. After an appropriate prayer the Rev. W. Adam, Theodore Dicks, Esq., was called to the Chair.

The Chairman introduced the object the Meeting by briefly stating the cirmstances under which the Calcutta iitarian Committee was formed in 21, the small number of individuals at originally composed it, the difficities with which they had to contend, d the increasing interest which has gun to be felt in their labours both in dia, in England, and in America. He marked that all who were present, in pportion as their minds were interested the promotion of pure and rational ligion, must feel that their nature was vated and improved, and although he w several around him better qualified an himself to preside at this meeting, t he was grateful for the honour which is done him, and yielded to none the great importance which he atched to the objects of the Committee, d in his anxious desire to extend the ssings of Unitarian Christianity to ose who were prejudiced against its inciples, or ignorant of its truths. He en called upon Mr. Adam, the Secretary, to read the Report; but as it was too long for perusal at one time, only extracts were read, the whole being intended for publication.

The design of the Report was stated to be, to communicate information to Unitarian Christians in different parts of the world, respecting what has been done, what is doing, and what is proposed to be done, for the promotion of Unitarian Christianity in India. The first endeavour of the Committee after its institution, was to secure foreign cooperation; in which they have succeeded to a considerable extent, both American and English Unitarians having contributed liberally to aid them in their labours. The first object accomplished by their united means, has been the employment of a Unitarian Missionary, and another object for the attainment of which a public subscription has been opened, is the erection of a Chapel for English worship in Calcutta. The latter object was especially urged in the Report as essential to give full efficiency to the mission. After detailing the proceedings and intentions of the Committee for the diffusion of religion and knowledge by means of lectures to the Natives, schools, tracts, &c., a summary view was given of the state of the funds which were classed under three separate heads, the Permanent Fund amounting to Sa. Rs. 25,000, the interest of which is applied to the support of a Missionary; the Chapel Fund having a cash balance of about Sa. Rs. 9000 in its favour after the purchase of ground for 12,000 Rs., besides Calcutta subscriptions still remaining unpaid to the amount of 5 or 6000 Rs; and the General Fund, or Fund for contingent expenses, which consists of annual, quarterly, and monthly subscriptions, and donations, amounting to 160 Rs. per month. Adverting to the defective organization of the Committee, occasioned by the peculiar circumstances in which it had taken its origin, the gentlemen composing it recommended a more complete organization, under a new and more comprehensive name, that of the BRITISH INDIAN UNITARIAN ASSOCIATION, and with that view proposed a series of Resolutions for the consideration of the meeting.

The first Resolution was moved by Baboo Durakanath Thakoor and seconded by Mr. Smith—That this meeting does hereby form itself into a Society which shall be called the British Indian Unitarian Association, having the same objects and principles as the Calcutta

Unitarian Committee, assuming all the responsibilities of that Committee, and receiving their rights, titles, powers, and properties.

The second Resolution was moved by Baboo Tarachund Chuckruburtee and seconded by Mr. Sutherland—That the members of the Calcutta Unitarian Committee be requested to act as the Committee of the British Indian Unitarian Association for the ensuing year, under the rules and regulations framed by the Calcutta Unitarian Committee for itself, with power to supply vacancies in their own number; and that the Committee be requested to frame and submit to the next Annual Meeting such further regulations as may appear necessary to give efficiency to the Association.

Mr. Sutherland seconded this Resolution. He observed that the talents and worth of the gentlemen nominated, and the esteem in which they were universally held in this Society, rendered it unnecessary for him to say any thing in favour of such a nomination. He believed that when a Unitarian Chapel should be erected in Calcutta, it would be numerously and respectably attended, and that the principles of Unitarian Christianity would be the only effectual means of dissipating that thick cloud of superstition which has so long hung over this land. He hoped he might observe without offence to any one present, (alluding to the native gentlemen,) that in no country in the world was the spread of rational religion an object of more interest to the philanthropist than in British India. Yet let it not be supposed that in India alone superstition exerted its debasing influence. Instances of it were of frequent occurrence in countries esteemed infinitely more enlightened, and he hoped he might be excused for mentioning one example of it which had recently come to his knowledge. Because in his mortal agonies the late Mr. Canning, whose loss Britain now deplores, the brightest star in the galaxy of talent that ever adorned the office of Premier, had no minister of religion in his chamber, it was alleged that he was an Atheist! A more revolting example of bigotry was never recorded!

Mr. Sutherland concluded by expressing his opinion, that within the past year more especially, the number of those disposed to listen to the doctrines of Unitarianism had greatly increased, and his conviction that the labours of the Association would be attended with success.

The third Resolution was moved by Mr. Adam and seconded by Mr. Gordon—That this meeting views with deep interest the combined exertions of English and American Unitarians, to establish a mission in this country, pledges itself to zealous and persevering co-operation with them, confides in their continued sympathy and aid in the prosecution of the object, and earnestly solicits the assistance and countenance of such Unitarians, both in Europe and America, as have hitherto withheld their support.

Mr. Adam, in moving the resolution, pointed out the limited resources of the English and American Unitarians, the number and importance of their domestic institutions, and the proof of deep interest in a foreign mission which was furnished by the very liberal and disinterested pecuniary aid which, under these circumstances, they had afforded to the Calcutta Unitarian Committee. To shew the extent of the interest felt in this object, he enumerated the various places in England and Scotland from which subscriptions in aid of the Calcutta Mission had been derived. He also read a letter which he had just received from Baboo Prusunnu Comar Tagore, expressing that gentleman's regret that he was prevented by serious indisposition from being present, and stating that he was and should continue to be a warm friend to the cause of liberal religion.

The fourth Resolution was moved by Rammohun Roy, and seconded by Mr. Tate—That this meeting invites all Unitarians, whether Christian or Hindoo, in every part of India, to form themselves into Associations auxiliary to the British Indian Unitarian Association, and to place themselves in communication with the Secretary of that Association.

We regretted to observe that Rammohun Roy was labouring under severe bodily indisposition at the time. We understand that he has since, in some measure, recovered from an attack of rheumatism under which he was then suffering.

At one of the intervals between the seconding of one resolution and the moving of another, several questions were asked by a gentleman (Mr. Douglas) respecting the rate of subscription, the constitution of the Committee, the disposal of the funds, &c., which were answered by the Chairman apparently to the perfect satisfaction of the meeting.

The Chairman again addressed the meeting, congratulating those who were present on the unanimity which had

d the proceedings of the evening, on the encouragement which they led to the friends of Unitarian tianity in Calcutta, to proceed with ess and zeal in the prosecution of igh and important purposes for i they were united.

e meeting was then closed by a extempore prayer by Mr. Adam.

: observed that a distinguished fo- traveller, Count Vidua, was pre- besides several other gentlemen of ctability. The auditors appeared : much interested in the proceed-

IRELAND.

Synod of Ulster.

rtant Discussion on the Subject of Trinitarianism.

Cookstown, June 27, 1828.

E interesting discussion, on the :t of introducing such restrictive nto the discipline of the Synod of :R as will effectually check the :ss of Anti-Trinitarian principles it body, came on to-day, by the uction of a number of resolutions, had been prepared on the pre- evening, at a meeting of some arian members of the body.

Morell (Ballibay) rose to move resolutions. He said he would etain the house with a recapitu- of the reasons which induced him ing forward the motion he was to propose for the adoption of . These reasons he had before . He would now only say, that ject was to secure peace and unity : Synod of Ulster; and although uld sacrifice much for the obtain- f those objects, yet there were which he could not give up, to a temporary, but dangerous and re, repose for this body. He could ve up his Bible; he could not give reliance for salvation on the Lord Christ, to procure this unity. He eard an unfortunate expression lay, of a gentleman in that as- , who had quoted the example of in allowing Judas to remain with ren when he knew he was about ay him into the hands of his ene- but if that gentleman found the le of Judas a good illustration of uation in which that gentleman owards the Synod of Ulster, it is be expected he (Mr. Morell) pin his faith on his sleeve. Mr. then moved the following resolu-

1. "That many of the evils that now unhappily exist in the Synod of Ulster, have arisen from the admission of persons, as preachers of the Gospel, who are ignorant of the truth as it is in Jesus, unrenewed in the spirit of their minds, and, consequently, destitute of that zeal which is necessary for the dissemination of the Gospel of Christ.

2. "That while we are individually bound to use all scriptural means to guard against the continuance of these evils, it is also our duty, as a church, to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of ministers unenlightened by the Spirit of God, and to advance spiritual religion in our church courts and congregations.

3. "That before any person be recognized as a candidate for the ministry in the church, he shall be enjoined to present himself at an annual meeting, previously to his entering a theological class, before a Committee of the Synod, who shall examine him respecting his personal religion, his knowledge of the Scriptures, and especially his views of the doctrines of the Trinity, Justification by Faith, and Regeneration by the Spirit; and his motives for offering himself as a candidate for the sacred office of a minister of the gospel.

4. "That students, after having finished their theological course, and their trials in the Presbytery, shall again present themselves for a similar examination before the same Committee; and it shall be the duty of that Committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

5. "That if any person thus licensed shall afterwards be found not to preach the doctrines of the Gospel of our Lord Jesus Christ, or to avow any principles in opposition to those doctrines, he shall not be continued in fellowship with the ministers of this body.

6. "Should any person be licensed or ordained in opposition to the above regulations, such license or ordination shall not be deemed valid by this body."

Mr. Carlile moved, that the resolutions be adopted. On various grounds he approached the subject with deep feeling, and, in the outset, he acknowledged the difficulties that surrounded him. He was placed amidst so many conflicting elements, that he was scarcely able clearly to see his way. He had not his own individual views to consult

on this occasion, and he could not bring forward that which he would in all respects approve. He did not like the public agitation of such a subject, lest it should put a stop to the operations of an amending and purifying principle which had for some time been abroad in the body. He would not have gone so far as those resolutions, but he must concede a good deal to the views of others; and as all that could be substantially required was found in them, others, as well as he, should concede something. He liked the proposed plan, because it did not go to amend the state of the body by any specific act, for he could not conceive a regulation by which a body could make itself pure. Should a division of the Synod take place, he could not pretend to say which side would be the purer—those who retired or those who stayed. Like, he would not say an able, but a wise tactician, he had been preparing a retreat from the difficulties with which the body was threatened—a mode of keeping up the house before it came tumbling about his ears. He liked a gradual reformation, and he would leave the actual reformation in the hands of the Spirit of the Great God. The proposed resolutions went no farther than an appeal to the innate power of truth, and there they left the matter. But he also approved of them, because they were impartial. They did not affix a stigma on any particular body; but acknowledged generally that there are evils in the Synod arising from past laxity. Though Arians may suppose that they are particularly referred to, yet, for himself, he did not specifically refer to them. There was more to lament on the side of the orthodox themselves, and he more deeply deplored the corruptions on that side, than those on the side of the Arians. So far as he was concerned, he understood them to contemplate corruptions in general, though others might attach to them a more specific application. They seemed simply to recognize what was an incumbent duty, independently of any code of discipline, viz. that in our public and private capacity, we should endeavour to ascertain the Christian character of every man who offers himself as a candidate for the ministry, and to resist the introduction of every one whose character and principles are doubtful. The first inquiry is, whether the individual be a Christian; and, secondly, whether he is qualified for the ministerial office. The Synod were bound to this, both by the word of God and the reason of the thing. The reason why he can sit in the same church court with Arians is, that by the constitution of the body he can freely bear testimony to the truth. Were it an understood thing that he should acquiesce in measures merely because they had been voted by a majority, he could not for a moment longer be connected with it; but because he had the privilege of withstanding error, on that ground he could sit and deliberate in ecclesiastical affairs with any body. The scriptural phrases about withdrawing from heretics, and "coming out from among them," had been often brought forward, and as regularly misunderstood. He comes out from Arians when he testifies against them, as he comes out from the world when he testifies against its practices, though he may be living in the midst of it. It was not by changing his locality that this command of God was obeyed. Conscientious Arians might regard themselves as bound to bring into the Synod men of their principles, as well as we. This he would not expect an Arian to give up. Observe then how the plan will work. A person appears before a Presbytery, and both parties are bound to act upon the same general principle. On examination, the orthodox party come to the conclusion that he is not a Christian, or that his views do not coincide with those which they can sanction. Of course, they endeavour to keep him out, while others are equally anxious to keep him in. Suppose that he is licensed to preach, the orthodox are bound to protest, and, if necessary, to report the matter to the Synod. In case of an orthodox candidate, the Arians are bound to do the same. Hence, young men would take their certificates either from one side or other of the Presbytery, and, consequently, it would be known at once what were the views of the licentiate. For his own part, he would not, in the present state of the Synod, give any thing for the recommendation of a Presbytery. He had rather take a single letter from a judicious friend, in attestation of a minister's character, so long as Arians and Trinitarians are playing into each others' hands. Those congregations who wish for an Arian minister, will look to one side of the certificate, while those who think differently will regard the other. It might be objected that this would produce a warfare all over the country, but there must of necessity be a warfare—a perpetual struggle between light and darkness. He

mean by these expressions to
y offensive sentiment, but just
ate the fact, that the parties
: constantly opposed to each
e hoped that by a faithful dis-
their duty, the places of the
ould be filled up with orthodox
did not conceal his wish that
be so; but of one thing he was
nat a human test was not the
o it. Another objection was,
ng of ministerial communion
i of contrary sentiments: but
was the meaning of the ob-
e either did not understand it,
: concur in it. Communion in
, means a communion of spirit
ion. He had no difficulty, for
in holding communion with
tgomery in money matters, or
y business of the Synod. But,
ating the gospel, he could not
munion with any of the ortho-
) was a worldly minded man,
who was intent on the accu-
of wealth, and who would
or £20 to the service of Satan,
would with difficulty dole out
shillings to promote the cause
of God. With such a man he
: hold communion. Another
nat was set up was, that there
tandard for this body but the
God. The Christians' Church
d to set forward the Sacred
: as the only book that con-
s of faith. It was said, we
e some definition of what the
: mean. He did not think so;
gain and again sought for the
of this assertion in the Bible,
ad sought in vain. He saw
ning of the sort, and he could
dientiously accede to it. If a
esses to believe the Bible, he
be received. On that profes-
ould recognize him as a Chris-
without examination of his life
acter, he could not recognize
Christian minister. This was
e mode pursued in primitive
We are to judge of him by our
eptions of what the Bible re-
ut there was no criterion by
e part of the Synod could be
as Christians, and the others
at must be determined by the
pper, and spirit, and character of
Instead of setting up logical men
creed or code of laws out of the
, the Scripture itself should be
. To it we should constantly
d instead of bringing with us
of discipline, we should bring
s, and till we do this, we shall
never attain the character of a Scripture Church. Instead of suspending over those to whom the examination of our young men is entrusted, the terrors of the church, we should declare, with the Bible in our hands, whether they have done their duty or not. Church censures are easily got over, but the authority of the Bible is not so readily dispensed with. Our meetings would thus be rid of the legal forms, and a weight and a solemnity would be imparted to our proceedings. There was no intention of driving Arians out of the Synod, but there was an intention of driving out Arianism. The parties might go together, so far as they agree, and when they cannot, they might hold separate meetings, without trenching on the integrity of this body. This is what is meant by withdrawing. Let men thus withdraw, when they cannot keep together, and let them keep together when they can. This was the Redeemer's mode of procedure with the Pharisees, and that of Paul with the Jews at Ephesus and elsewhere. The Jews were then all either Arians, or rather Socinians; yet he did not separate from them, till they contradicted and blasphemed; and whenever the Arians of the Synod of Ulster get up and contradict and blaspheme, he (Mr. C.) will leave them, but not till they make the Synod too hot to hold him. Again, he supported the resolutions, because the Synod might rest satisfied in them, and because they would save the necessity of driving out men, under whose authority he as well as others came into that Synod. Would they turn out the very men from whom they had received their ministry? He spoke in relation to those members of Synod who had been ordained by Arians. They, in particular, should lay down the ministry. They had it then from an impure source, and would any man tell him that he should go to the street and permit a parcel of porters to set him apart to the ministry? But he would exemplify his reasoning. In the Synod of Munster, one of our students has been introduced —a young man of orthodox principles— he meant Mr. Ferris, of Fethard. Amongst those Arians he is permitted peaceably to act, and to bear testimony to the truth, and if so, he asked any sober-minded man, what is Mr. Ferris to do? Would you advise him to withdraw, and come out from among them? Now he (Mr. C.) would really and conscientiously say to Mr. Ferris, Do not. If they require from you any thing contrary to your principles—if they make the Synod too hot for you, then with-

draw. Suppose Mr. Ferris should succeed in getting his principles gradually introduced into the Synod till he had secured a majority, is he then to turn the corner and expel those men who had kindly and affectionately received him? On the contrary, would not his individual success be an earnest where the testimony is increased, that the Synod would soon become an orthodox body? In the Established Church, the members were not at liberty to agitate and divide, and hence an advancement of spiritual religion had taken place. This was a lesson to us—we had had experience of it—miracles had been wrought amongst us by the simple operation of advice and testimony. When he (Mr. C.) first came to the Synod, no man would have been mad enough to propose the expulsion of Arians. They had then a most decided influence; but it was a cowardly resolution, the very moment we had secured a majority, that our consciences should begin to work, and that we should turn out the very men who brought us in. An attempt to purify a religious body by a general principle of separation has always failed, and it puts a damper on affectionate religion. Amongst ourselves it has had a deadening effect on it. Look to the separation of the Antrim Presbytery. Did that extinguish Arianism? But if we once adopt the principle of separation, do the gentlemen imagine it will stop there? Would they not split among themselves? and by their principles they would be bound to do so. With an Atheist he would hold communion in the promotion of a benevolent institution—with a Deist in the belief of a Supreme Being, and with an Arian in all things about which they were agreed. He would not apply to this body a principle which does not apply to the lay members of every congregation. On the principles of some members of this body, they ought to go to every member of their congregations, to scrutinize his opinions, and refuse to take stipend, and expel from them every individual who differed from them. If this be not likely to promote the good of congregations, is it likely to promote that of this body? It will, however, be said, Let us do this first, but I ask, do you really contemplate the other? (Yes, yes, from one of the back seats.) Well, I am glad to find men prepared to go such lengths. When the matter was brought to his own doors, I thought no man would answer Yes. He would propose the arrangements contemplated in the resolutions, in which, however, he did not put much trust. He hoped the separation of the Synod would pressed—it was as contrary to t of the Spirit of God, as it was tive to the interests of that body.

Mr. Cooke rose to propose an ment to the original motion. H proceeded to speak to the ques begged to correct a mistake t been made, he did not say inten in a public paper, regarding an sion used by him on an early da present meeting. He did not c of this; he merely wished to s self right with the house. he felt he had been subjected same kind of misrepresentations last meeting in Strabane. He however, before the separation Synod, expose those calumnie which he had lain for twelve He preferred waiting till the time to do this, rather than co them in another way. He had report of some expressions wh fallen from him, on Tuesday last speaking on the subject of the ch been made to say, "he declare God." Now, what would pers present in this house, say, on this expression in the public news What would the Quakers say, wh read of a member of this religio swearing in such a profane m He again repeated, he did not c of it—but he wished to put hims with the house.*

* The objectionable phrase w lished in a report of Mr. Cooke' in *The Northern Whig* of Thursd inst. Any candid person acquain the difficulty of taking down th words of a public speaker, in a assembly, in the midst of a hea hurried debate, would pardon the tution of the expression, "dec fore God," for "*solemnly* dec which Mr. Cooke admits were th he used. But without stopping to into the metaphysical distinction "*solemnly* declare" and "decla fore God," we venture to aver, t Cooke used the very phrase put our reporter. In this assertion, porter is supported by the testi several persons who were in th at the time when the speech supp contain the objectionable expres delivered. Indeed, Mr. Cooke or ought to know, that it is a used by him in almost every ad which he finds it necessary to himself to the veracity of wha stating. The truth of this asser be supported by any person who

Mr. MONTGOMERY.—I recollect perfectly, that Mr. Cooke used some very solemn expressions at the time referred to.

Mr. COOKE.—I did—I said, "I *solemnly declare*."—Mr. Cooke then proceeded to introduce his amendment. The reformation proposed was not a mere reformation from Arianism. It was designed to extend much farther, and to affect the corruptions of the orthodox themselves. He did not by this mean, that he himself did not individually need reformation both in point of zeal and ministerial faithfulness. He was really willing to go no farther than the resolutions proposed by Mr. Carlile, but he was willing to be convinced that he was wrong in the course he wished to adopt. His own opinion was, that the Synod should be separated, but he really wished to be convinced that he was wrong there too. The proposed resolutions were too vague and undefined—they amounted in fact to nothing, and that was the reason why Mr. Carlile supported them, and that was the reason why he also wished to amend them. They are so expressed that every man can take his own meaning out of them. Mr. Carlile had said, that till the Jews blasphemed, Paul did not separate from them; and that till this is done, no separation should ever take place; and he (Mr. Cooke) just thought so too, and this was one of his reasons for wishing an immediate separation. He never supposed that a church court can turn any man out of his congregation. On this subject, he had submitted for twelve months to a foul misrepresentation of his sentiments, which he would correct in due time. He would most probably himself separate, if some measure leading to a final separation is not adopted. He would do it, he was convinced, with a very small minority; but whether with ten, twelve, or twenty, he will do it, though he had not yet fully made up his mind. Respectability does not depend on numbers; and he was assured he would separate with the blessing of God, and in the simple enjoyment of the Saviour's promise, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." It had been asked, would we apply to congregations the principles which we apply to the Synod? But Mr. Carlile forgets that there are differences of offices. He (Mr. Cooke) does carry the principle into his congregation, and it ought to be carried into every congregation. He baptizes the children of none who have not given a satisfactory profession of their faith; and if any whose principles are dubious apply for admission to the communion, they are refused. When Mr. Carlile talked of stipends constituting a title to church membership, he forgot his Bible. Was Darius a member of the Jewish Church, because he paid stipends to the temple? In a certain congregation in Belfast, Roman Catholics have seats and pay stipends, and are they members of the church? Really, this is one of the most extraordinary doctrines ever advanced; but the fact is, the payment of stipends is a mere temporal arrangement

---

heard Mr. Cooke speak twice in public. There is one thing in this affair at which we much rejoice: Mr. Cooke has now, it would appear, become very careful of the phrases which he finds necessary to employ in his harangues. He knows very well, that this was formerly not the case. Let any one not present at Strabane, in June, 1827, inquire from those who were, (for Mr. Cooke intends to impugn our report of his speeches there,) whether Mr. Cooke was so delicate about his expressions on that occasion; and he will learn that the appeals of Mr. Cooke and his friends called forth loud exclamations of horror, at the moment they passed the lips of the speakers. If Mr. Cooke himself be doubtful on this point, he can refer to his friend Mr. Carlile, of Dublin, who frequently interrupted several of Mr. Cooke's supporters, by declaring that they were uttering "blasphemy!" Though we are no prophets, nor do we *pretend* to be possessed of a tithe of the apostolic sanctity of Mr. Cooke, yet we did last year venture to assert, that we would cure Mr. Cooke of what we conceived a great drawback to his powerful eloquence—a too frequent use of appeals to divine and sacred things—such as "crowns of glory"—"blood of Christ"—"wounds of conscience"—and the cure thereof by the influence of the "Holy Ghost." We may now venture to assert, from what fell from Mr. Cooke on last Saturday, that he is much amended in this unbecoming fault. We hope, for his own sake—for we esteem him much—that he will go on improving, under our wholesome directions. Should he improve as much to our mind, in every other matter, as he has done in the chastening of his eloquence, he will very soon become a great favourite with us; and, as such, shall undoubtedly be raised to a very elevated niche in the temple of fame, through the commendation—and recommendation—of *The Northern Whig*.

with the Congregational Committee, and has nothing whatever to do with church privileges. His Majesty's Government pay us stipends, and I dare say they do not to this hour know that they are members of the Presbyterian Church. (A laugh.) Mr. Cooke then read the following amendment:—

1. "That many of the evils that now unhappily exist in the General Synod of Ulster, have arisen from the admission of persons holding Arian sentiments, contrary to the accredited standards of this body, as founded on the word of God; from the occasional admission of others, who, though nominally holding in sound words and profession the form of godliness, were yet deniers of the power thereof, and, consequently, destitute of that zeal which is necessary to the dissemination of the gospel.

2. "That while we are individually bound to use all scriptural means to guard against the continuance of these evils, it is also our duty, as a church, to adopt such regulations as may, with the Divine blessing, prove effectual to prevent the introduction of ministers unenlightened by the Spirit of God, and to advance spiritual religion in our church courts and congregations.

3. "That before any person be recognized as a candidate for the ministry, he shall, previously to entering a theological class, be enjoined to present himself at our annual meeting, to be examined by a Committee of this Synod, respecting his personal religion, his knowledge of the Scriptures, especially his views of the doctrines of the Trinity, Original Sin, Justification by Faith, and Regeneration by the Holy Spirit; and likewise as to his motives for offering himself as a candidate for the sacred office of the ministry; and that should any such examinant be found opposed to those doctrines, or appear to be destitute of vital godliness, he shall, in no case, be recognized as a candidate for the ministry in this Synod.

4. "That Students, after having finished their theological course, and their trials in the Presbytery, shall again present themselves for a similar examination before the same Committee; and it shall be the duty of that Committee to ascertain their soundness in the faith, by requiring from them a statement of their views of the doctrines contained in the Westminster Confession of Faith.

5. "That if any person thus licensed be afterwards found not to preach the doctrines of the Trinity, Original Sin, and Justification by Faith, and Regeneration by the Holy Spirit, or to avow any principles in opposition to these doctrines, he shall not be continued in fellowship with this body.

6. "Persons who are already preachers in this body, but have not been licensed according to these regulations, shall, previously to ordination, be required to undergo a similar examination.

7. "Should any person be licensed or ordained in opposition to these regulations, such license or ordination shall not be deemed valid by this body.

8. "The Committee for these examinations shall annually be appointed in open Synod."

[We shall pursue this Report in our next Number, at present stating the result, which was on a division as follows:

99 Ministers voted "PASS."
40 Elders do. do.

139 "PASS."

40 Ministers voted "NOT PASS."
17 Elders do. do.

57 "NOT PASS."

Majority for the Amendment, 82.]

CORRESPONDENCE.

From a desire to commence reporting the interesting proceedings of the Ulster Synod, (on which we must postpone any comments,) we have been obliged to curtail the reports of the Meetings of Societies sent during this month, and to omit some other communications.

In future the Monthly Repository will be under the conduct of one responsible Editor. We have great pleasure in expressing our belief that the arrangement which has fortunately been formed, will be appreciated as it deserves; and that the new Editor will meet with efficient assistance and co-operation, in the awakened zeal and public spirit of those with whom it mainly lies to give variety and value to the pages of the periodical connected with their religious denomination.

"A steady Nonconformist" suggests the devoting of St. Bartholomew's Day, when the 2000 were cast out for conscience' sake, to the great cause of religious liberty; and that appropriate sermons be preached on that day (Sunday, the 24th of August) by Dissenting Ministers of all denominations.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXI.

SEPTEMBER, 1828.

CATHOLICS AND DISSENTERS.

It is evident that a very considerable change, a change partly of opinion and yet more of feeling, has taken place among the Dissenters of England, upon the Catholic Question. Many who were hostile have become friendly to the full concession of political rights to Roman Catholics; and those who are friendly have a stronger impression of the importance of the subject, and of the duty and the necessity of promoting a right view of it in the public mind, and a speedy and satisfactory decision of it by the Legislature. The indications of this change may be seen abundantly in the public acts and public meetings of different bodies of Dissenters: in the number of congregational petitions for the repeal of Catholic disabilities, which they have presented to Parliament during the last two or three sessions; in the direct or implied recognition of the justice of the Catholic claims, which was included in a very large proportion of the petitions for the removal of their own grievances by the repeal of the Test and Corporation Acts; in the resolutions passed and published in various places on the obtaining of that repeal, and of which few were silent about, and none unfriendly to, the Roman Catholics; in yet stronger demonstrations of feeling at public meetings, as at the anniversary of the Protestant Society, when on Lord Holland's reminding them that he became their advocate on condition of their advocating the cause of others involved in similar degradation, the whole assembly rose, as one man, replying to his appeal with an enthusiasm which those who witnessed will not soon forget; and, above all, in the proceedings at the Commemorative Festival, on the eighteenth of June, when the *élite* of the Dissenting body, its not unworthy representatives in station, wealth, and influence, and, what is far more important, in talent, character, and principle, became responsible to our legislative and princely advocates, to the Catholics of Ireland, to the people of Great Britain, to the Christian and civilized world, for our consistent adherence to the cause of religious liberty, for our active promotion of it until no man is legally injured, in whatever shape the injury may be inflicted, on account of his religious creed, of whatever propositions or negations it may consist. There is enough in these occurrences to satisfy us of the general soundness of the Dissenters upon this subject, so far as Dissenters are of much importance in the State. At the same time it must be acknowledged, and it is deeply to be regretted, that among the

less informed classes of them there is probably a large majority by whom different sentiments are cherished, and who have a traditional horror of Popery which obscures their perception of expediency, and even their sense of justice. Even these classes, however, are becoming more enlightened, and it may be added to the favourable symptoms which have been enumerated, that their leaders are in a state of alarm, and are attempting to raise a cry of danger to the Protestant Cause and the British Constitution. Such is the object of a pamphlet recently published by Mr. Ivimey, a Particular Baptist Minister, entitled, "The Roman Catholic Claims a Question not of Religious Liberty, but of Political Expediency; an Address to the Protestant Dissenters of Great Britain, assigning Reasons why (in reference to that subject) they should maintain the most strict Neutrality." This pamphlet deserves to be made the subject of a few remarks, not certainly on account of the novelty of its matter, the force of its logic, or the eloquence of its style; but because it embodies, and presents in a tangible shape, some of the more powerful prejudices which yet influence the minds of thousands of our Nonconformist brethren, and prevent an unanimous and decisive assertion, by the Dissenting body, of the great principles of religious liberty without respect of persons or denominations.

It was the proud and merited distinction of Mr. Aspland, at the Dissenters' celebration of their victory, to stand forward as the representative of their talent, information, integrity, firmness, and liberality. Nobly did he acquit himself. And as well has Mr. Ivimey acquitted himself, representing, as *he* does, the ignorance and intolerance of Dissent, the iron and clay feet of the heterogeneous image which oppression had kneaded together. In using the words ignorance and intolerance (the latter only as a consequence of the former), the whole of our censure is conveyed; for the sincerity and conscientiousness of the *Dissenters* who oppose themselves to Catholic Emancipation we firmly believe in, and hold in high respect.

Mr. Ivimey affirms that the Roman Catholics are in possession already of complete religious liberty. He asks, "What impositions are practised towards them? Are they not in possession of the most entire toleration? Are they not at perfect liberty to propagate their sentiments, to build chapels, to establish colleges and schools, and to make proselytes in every part of the kingdom?" He affirms, that "whatever cause of complaint they may think they have in regard to the penal laws, they have none on the score of a want of religious liberty. If they suffer, it is not for conscience' sake."

This is strange language for a Dissenter to hold just now, when from one end of the country to the other his brethren are rejoicing in having successfully asserted their own religious rights. The same questions might have been asked, the same assertions made, as to *their* condition anterior to the repeal of the Test Act. Of them, too, it might have been demanded, with an air of triumph, "For what *rite* of religion, which they observe in their public worship, are they labouring under any legal disability?" And the same reply would have done in both cases—For no particular rite, but for that honest faith which is the root of all external observances, and the abjuration of which is demanded as a passport to place and power. The Catholic cannot take the oaths any more than the Dissenter could take the sacrament. Nay, the former exclusion was by far the most complete; for there may be Dissenters whose consciences do not forbid their occasionally communicating with the Episcopal Church; while there cannot be a Catholic whose conscience will allow him to swear that his own religion is

idolatrous and damnable. Either the Dissenters did not, or the Catholics do still, "suffer for conscience' sake; or else there is one standard of "entire toleration" and "religious liberty" for the one class, and another for the other.

What a pitiful sophism it is, that because Catholic worship is not interrupted, therefore Catholics are not persecuted! The printing of libels is not interrupted; only the libeller is afterwards fined or sent to gaol. Does this prove the "most entire toleration" of libellers? Mr. I. calls the laws in question *penal*. And what is penalty but punishment? And for what is the Catholic punished, but because he *is* a Catholic? His religion, like felony, makes him incapable of offices of trust and honour; and yet we are told that this is not a question of religious liberty!

And suppose it were not; suppose it were only, what it is allowed to be, "a question of political expediency;" does this demonstrate that the Dissenters of England should feel no interest, exercise no influence, upon its decision? Are they to be quiet because it is *only* a question of national security and peace, of common justice and common humanity? Is the word "politics" a spell which is to make them indifferent whether the spirit and precepts of the gospel be acted upon, or outraged, towards millions of their countrymen and brethren? How much mischief has been done by the currency of the cant phrase, that religion has nothing to do with politics! With mere party politics, with the squabbles of rival factions for power and place, religion has indeed nothing to do; but woe to the community whose rulers and members feel no moral obligation, have no conscience, as to public measures, because they come under the head of politics! Wherever there is a wrong which we can redress, or by our representations can induce others to redress, there religion has to do, and holds our inertness inexcusable. Suppose, when the petition against Negro Slavery was before the Dissenting ministers, some one had said, This is "a question, not of religious liberty, but of political expediency;" "such a subject is no more proper for us, according to the constitution of our society, even to discuss, than would be the political question of a *reform in parliament!* Let us strictly observe the apostolic precept, '*and that ye study to be quiet and mind your own business.*' As a society of Protestant Dissenting ministers, our proper business regards those *religious subjects* which concern our own civil and religious liberties, and not those *political questions* which relate to a class of persons with whom we have no connexion." (P. 38.) With what honest indignation would Mr. Ivimey have spurned the selfish plea! He would have declared, with a voice of thunder, that we had the "connexion" of a common nature and a common Saviour with the oppressed African; that to relieve his sufferings and redress his wrongs and promote his happiness was "our own business;" and he would have been right. His qualms about the propriety of "offering advice to Parliament in regard to the laws for governing Ireland,"* have never affected him when the question has been about what may be just as properly termed "offering advice to Parliament in regard to the laws for governing" the West Indies. And why? Not that the Slavery question can in any way be shewn to be one of *religious* liberty, or that it is not much more simply political than the Catholic; but because, in this case, his theological antipathies do not interfere with his humane feelings; because he hates the Catholics, and he does not hate the Negroes. They,

* Letter to the Deputies.

poor creatures, have, we fear, little godliness or love to the Deity in them; but it is in relation to the Catholics that he demands of every Dissenter, "SHOULDST THOU HELP THE UNGODLY, AND LOVE THEM THAT HATE THE LORD?" And but for these antipathies, who could contemplate the dissensions, the immoralities, the miseries, which the penal laws have generated and perpetuated in Ireland, and the fearful results to which they seem to be tending, without being conscious of the most imperative obligation, as a disciple of Him who taught to love our neighbour as ourselves, to do all that can be done for the production of a better state of things? Call the subject religious, political, or what you will; here are millions oppressed, degraded, insulted, kept in a state of ceaseless agitation to themselves, and of ceaseless peril to others, at our very doors; and to interpose, by whatever means we can lawfully and effectually interpose, is our duty to them, to our country, and to our God.

The Catholics, it is said, "submit to the supremacy of the Pope, and therefore owe supreme allegiance to a foreign jurisdiction." This indeed is dwelt upon as comprising the essence of all the reasons for their exclusion. This objection is alike futile, whether we look at fact or theory. The Catholics are not, nor ever have been, traitors to their king and country in any greater proportion than Protestants similarly circumstanced. Nay, they have usually had much more of the passive-obedience principle in them. Till the early part of the last reign, it was the High Church and Tory party, much more than the Papists, that threatened the security of the House of Hanover; and certainly the supremacy of the Pope did not generate either the American revolution or the Irish rebellion. And do not Dissenters profess to owe "supreme allegiance" to a higher jurisdiction than that of George the Fourth? Does not Mr. Ivimey call himself a subject of King Jesus? Has not his allegiance a "*but*" (p. 32) in it for laws which may interfere with what he deems the rights of conscience? Suppose King, Lords, and Commons, were to make a law opposed to his interpretation of the Scriptures; would he submit to it, by whatever penalty it might be enforced? To be sure he would not. He would call his refusal, obeying God rather than man. And so it might be; but he would be the expositor to himself of the divine will, as the Pope is to the Catholics, and his allegiance would be just as imperfect and divided as he says theirs is. The only difference is, that he believes in his own infallibility, and does not believe in that of the Pope; they believe in the Pope, and not in Mr. Ivimey. Either living or dead, visible or invisible, a person or a book, in some form or other, there is to all religionists a jurisdiction above that of the temporal authority of the country in which they dwell. "Divided allegiance" may be played off against them all, unless they make gods of their kings.

But the great bugbear of all, among Dissenters, is persecution. It is presumed, that if the Catholics can but obtain eligibility, they will be sure to get power; and if they can but get power, they will be sure to persecute; and then away will go the liberties and the lives of Protestants. Probably the difference between eligibility to office and its possession, may, in their present situation, become more obvious to Dissenters. They ought already to have learned that Catholics may have seats in Parliament without necessarily becoming the government of the country. And even if they were, and could convert the King into the bargain, that which was impossible in 1688 would not be effected in 1830; the liberties of the people of England would remain in proud security without occasion for one drop of

blood to be shed in their defence; and the only practical consequence would be, that the House of Hanover would follow the House of Stuart.

The Anti-catholic Dissenters do not know the men to whose rights they oppose themselves; do not judge them charitably nor justly. They believe Mr. Ivimey, when he enacts the prophet, and says of the Catholics, "If they were to have political power, they would use it to deprive you of your liberty to worship God according to your consciences." This prediction was made to the Deputies three years ago, in company with another which is now repeated, although it has in the interval been distinctly falsified: "They have not asked for your co-operation: they will not thank you for it." They have since done both. They have done more; they have volunteered their co-operation in our struggle for our own rights. They have assisted us to gain a large addition to those very privileges which we are told they are so anxious to despoil us of altogether. Here are facts against assertions; good works to put in the scale against calumnies.

Of civil liberty, as existing in the English Constitution, the broad foundations were laid, and most of the superstructure raised, by Catholic hands. Nor is there any body of men more distinctly or more solemnly pledged to the great cause of religious liberty, in the amplest sense of the words, than are, at this moment, the Catholics of Ireland.

But, as Mr. Ivimey tells us, most aged persons, among the Independents and Baptists, "still smell the smoke of the martyrs;" and the fumes, no doubt, confuse their brains, dim their perceptions, and disorder their memories. It is hard to get such a scent out of a man's nostrils. Still that smoke ought not to "ascend up for ever and ever," merely to blacken the name of Catholic. It is true they have persecuted; often most bloodily; and at times they have broadly avowed the principle of persecution. Had there been any singularity in this, it might fairly have marked them out for legal jealousy and individual horror. But that principle has been as broadly avowed, and, under the corrupting influence of power, has been as promptly acted upon, by at least almost every other sect. The great founders of the Reformed Churches are deeply implicated in this guilt. They vigorously asserted their own right of private judgment; but they as vigorously resisted that of others. Luther demurred to the capital punishment of heretics, but he maintained that they should be banished, be forced to silence, be confined as madmen. Calvin went further, both in principle and practice; and the murder of Servetus not only illustrated his views, but elicited those of several of the most distinguished of the Reformers. Farell and Bucer, Beza, and Melancthon, expressed their applause of that atrocious deed. Socinus was accessary to the imprisonment of Francis Davides. Cranmer consigned Anabaptists to the stake; and Knox held the Mosaic denunciation of death for idolatry to be applicable to the worship of saints. Episcopacy has its condemning record in our statute-book; in penalties varying from fine to death for worshiping God in other ways than that sanctioned by her authority. It was the intolerance of Episcopacy which peopled America, and threatened to depopulate Scotland. The Solemn League and Covenant of the Presbyterians was the obligation of an oath for the extermination of Popery and Prelacy; and the Westminster Confession, to which their ministers yet subscribe, distinctly recognizes and invokes the power of the civil magistrate to preserve the truth and suppress blasphemies and heresies. The fugitives of the seventeenth century who founded the American States, though driven thither by persecution, with few exceptions,

immediately employed themselves in erecting her throne in the wilderness. And here, not all the policy and power of Cromwell could repress the propensity to intolerance in the then triumphant Puritans. That the sect in power should persecute, is the common course of things; not the peculiar crime of the Catholics. And if they have, in fact, offended more than others, it should be remembered that no others have been so tried; that they have held power in a far higher degree, through a much longer duration, over a vastly more extended region, and had to fight a severer battle for its retention, than any other Christian sect ever had or can have. It should also be remembered that they are now, both for themselves and others, strenuously asserting the principle of religious liberty;* that full toleration is the order of the day with the great Catholic powers of the Continent; and that the very first legislative declaration of the equal right of all Christians to civil and political offices, was the act of Catholics. For, before Locke had framed his tolerant constitution for Carolina; before Penn had, by his personal authority, established Christian equality in Pennsylvania; before Roger Williams had asserted it in Rhode Island, it had been unanimously enacted in Maryland by the Catholic colonists, who were its original settlers.

It was not our design to go so far as we have been incidentally led to do, into the general merits of the Catholic question. There will not be much more occasion for discussion on that subject. The concession of emancipation will not now admit of any long delay. But it shall not be our fault if the success of that measure be for one instant retarded, or its utility diminished in the slightest degree, by any attempts, whether emanating from rapacious hypocrisy or honest bigotry, to foster that *Odium Theologicum* amongst Dissenters, which ought to be allowed to die the natural death to which it is doomed, and wither with other weeds beneath the light and warmth of the advancing day.

ADVICE ON ENTERING THE PROFESSION OF THE LAW: FROM THE ADDRESS OF THE VISITOR (THE REV. W. TURNER) TO THE STUDENTS OF YORK COLLEGE, AFTER THE ANNUAL EXAMINATION ON 26TH JUNE LAST.

It is usual, in taking leave of our young friends who are about to quit the Institution, together with our best wishes, to offer them some advice respecting their conduct in future life. And as the great object of our undertaking is education for the Christian ministry, the advice has naturally been in a good degree confined to the exercise of the important duties connected with the ministerial office. I trust our friends who are now leaving us for the exercise of that profession, will give me full credit for the best wishes on their behalf; more especially, as I feel a sort of personal connexion with some, on the score of long family friendship, and with one on

* So far as it is connected with legislative enactments. The New-Testament doctrine of religious liberty, the right of private judgment *in* the church, is indeed alien from the spirit of their system; but that is unhappily little understood or practised by Dissenters.

e ground of the connexion which he is about to form, as colleague, and so as minister, with some of my nearest and dearest relatives. But as I derstand that several of our young lay friends who are leaving us, have r their further object the study of the law, I propose to depart from my ual practice, and (referring those who are about to engage in the ministry what I have formerly addressed to their predecessors on so many former casions,* and particularly in my Letter to a Young Dissenting Minister,† ith the books there recommended) I shall proceed to make the future pro-ssion of our other young friends, the qualifications requisite for it, the udies preparatory to it, and its honourable and useful exercise, the subject a few remarks.

I am aware that, in venturing upon such a subject, I may incur a ensure somewhat similar to that which was thrown upon the man who ddressed to Hannibal a Treatise on War. But though the rules of an art ay be recited by one who is himself no practical proficient in it, it is not y purpose to intrude beyond the threshold, or to presume to give direc-ons as to a course of *proper* law-reading. This has already been done by lackstone, in his Introductory Lectures; or perhaps more fully in "Simp-n's Reflections on the natural and acquired Endowments requisite for the tudy of the Law," and in a Treatise on the Study of the Law, including etters of the Lords Mansfield, Ashburton, and Thurlow, both of which may be worth your while to procure.‡ It is rather my object to point ut the qualifications which should be possessed by the student of the w, the course he should pursue preparatory to its direct study, and the rinciples on which both the study and the practice of the law should be onducted.

The profession of the law, in all its branches, is of very great impor-nce in the present complicated state of society; but it much depends on e character of the person himself who exercises it in any of them, whe-er it shall be a blessing or a curse. An unprincipled lawyer, from the ighest office which he can hold in the state down to the lowest pettifogger, ecomes, in proportion to the extent of his influence, one of the most mis-hievous pests of society: but an honourable man, who engages in any of s departments under a governing regard to justice, a sincere desire to pro-note the peace and happiness of his fellows, and a prevailing influential ense of the constant presence and inspection of God the Supreme Judge, is ne of its greatest blessings. It is therefore of great importance that the tudent be well prepared to discharge its offices at once with ability and in-egrity.

With regard to the necessary intellectual pre-requisites to the successful tudy of the law, it is evident that a considerable degree of quickness of pprehension must be of great importance, without which, to a certain ex-ent, memory and judgment can do but little, though they also are of equal ecessity; but all the three must be under the direction, in order to any olerable success, of severe and constant application. It is a frequent but olish notion of the young and inexperienced, that brilliancy of imagina-ion and depth of judgment are incompatible, and that the former may also ispense with diligence: but not one of the four can be dispensed with:

---

* As reported in the July numbers of the Repository in each year.

† Repository for 1811, Vol. VI. pp. 471—479.

‡ There is also a very useful book, entitled "Advice on the Study of the Law, ddressed to Attornies' Clerks," printed for Taylor and Hessey, 1810.

diligence must stimulate the judgment to arrange in lucid order the principles and facts presented to the memory by quick perception; it will otherwise become a mere lumber-room, and nothing will be ready when it is wanted.

But the quickest apprehension requires judicious direction to the proper objects of its attention. And in this respect you, gentlemen, have enjoyed great advantages in this place, not only in consequence of the foundation which you have laid of sound classical learning, but also in the extensive course through which you have been led of ancient and modern history: the mathematical sciences, also, have given you the opportunity of exercising your minds in the patient investigation of truth; while the study of mental and moral philosophy, and the evidences of natural and revealed religion, has introduced you, we would hope, to some valuable acquaintance with your powers, your duties, and your expectations. But you must not rest in these preparatory studies. You will find that the languages of Greece and Rome will still supply you with many excellent works, some of which it has been impossible to read at all, and others but cursorily, in this place, which yet will well reward your further attentive study of them, even in a professional point of view. The historians, orators and critics of both should now be studied with other more important references than formerly, as suggesting sound principles of government and legislation, and general political economy. The Roman law should be particularly studied, first as to its history, as it may be traced through Livy, Sallust, and Tacitus, and illustrated in the writings of Cicero and the epistles of the younger Pliny, and next as to its collected principles and rules in the Institutes of Justinian; having first read the chapter on the Roman Law in Gibbon, and throughout availing yourselves of the helps furnished by Harris and Heineccius. You will find this study, though not strictly a proper part of the law of England, useful and even necessary, as forming, as it were, the basis of the civil and canon law, and particularly as being so much mixed with the law of wills and trusts.

The History of the Decline and Fall of the Roman Empire, perused with a certain degree of caution, will lead by an easy process to a good general idea of the formation of the modern states of Europe. At the same time it may be proper to read the Treatises of Robertson (Vol. I. Ch. v.) and Stuart.

Whether, previous to the distinct study of the constitutions of the modern states, and particularly the constitution and laws of our own country, it may not be proper to read some one or more of the best treatises on the law of nature and nations, must depend on time and opportunity; but it is certainly desirable at some time or other. Grotius is an admirable work on these subjects: Puffendorf is neither so elegant nor so entertaining; but it is more exact and accurate, and full of excellent principles. Burlamaqui and Vattel are works of great authority at present.*

In commencing the study of the laws of our own country, it is desirable to begin with some good constitutional history. It is well known that great

* In some more advanced period, the civil polity and government of the Jews may profitably engage the attention of the law student; taking for helps the Treatise by Lowman on the Civil Government of the Hebrews, and the Mosaisches Recht of Michaelis. The modern codes of Catharine, Frederick, Napoleon, and that more lately drawn up for Louisiana, will also suggest many useful ideas on the general theory of both civil and criminal jurisprudence.

difference of opinion subsists respecting the origin of our legislative assemblies: the histories of Carte and Brady, with their interpreter and follower Hume, are on the regal; those of Lyttelton, Henry, Millar, and Hallam, on the popular side. Perhaps a young man who would wish to form an impartial opinion should study at least one writer on each side.

The time of the Law-Student in the early periods of his course, whether it be spent in a Solicitor's, or Conveyancer's, or Special Pleader's office, must of necessity be so much engaged in the regular routine-business of the office, and in the perusal of such works on the principles and practice of English law, and of that particular branch of it to which he means to devote himself, as the directors of such office may prescribe, (and concerning which I do not presume to say a word,) that a considerable portion of the course above recommended can only be pursued during the hours of leisure and recreation. But the study of the French, and, if possible, the German languages should be pursued; and, as soon as time can be allowed, the ancient dialects of them, the Anglo-Saxon and Norman-French, and the chronicles, &c., written in each, after which will follow the later chronicles, and the memoirs and papers of eminent men; to the store of which such valuable additions are almost annually given to the public.

I said I would not venture a word on books of proper English law: but there is one observation or caution respecting such books by the excellent Charles Butler,* which I would strongly recommend to my young friends, that they "never suffer themselves to think or suspect for a moment that because they do not themselves at the time see the utility of what they, or the application of the part of it which they, are reading to any practical purpose, it is therefore useless." [May I not be permitted, by the way, to apply the same observation or caution to other branches of knowledge—the Mathematics, for example? There is no necessity, indeed, for every one to be a thorough-paced mathematician, but every one who would be thought a scholar, in the present advanced state of society, is expected to know something of the science of number and quantity; and it is impossible for any one to say how soon he may feel the want of it, and feel *himself* disgraced by his gross ignorance. Is it not, therefore, something like presumption for any young person to "make up his mind," and, because he has no particular taste for any study, determine to remain in total ignorance of it? But this, as I said, by the way.]

If time would have allowed, I should have wished to say something on the advantages and disadvantages of the method of recording the fruit of a student's reading by means of commonplace-books. The forms of these are various; the most convenient for the general scholar is probably that of Mr. Locke: others may perhaps be better suited to the student of some particular science. Blackstone, I think, recommends an interleaved copy of some standard work, as Comyns' Digest. But whatever may be the form, something of the kind may be very useful for the entering of the best definitions of law terms, and the reducing under specific heads the multifarious *dicta* of law books; and if they be had recourse to merely as helps to the memory, their use may be very great; but if as substitutes for it, they must be very pernicious.

The same may be said of short-hand, which I should earnestly recommend to every student as a very useful accomplishment; by the help of

* It is directly applied to Coke upon Littleton: Reminiscences, Vol. I. p. 62.

which you, gentlemen, may, in the course of your practice in the courts, easily retain the arguments urged by the opposite parties, or with readiness put down your own thoughts on any particular subject. But if, after having them thus upon paper, you should get into the habit of flattering yourselves that you have the whole in your minds, you will find yourselves grievously mistaken when you come to have occasion to have recourse to them in actual practice.

I might also have wished to offer you some of my thoughts on the conduct proper to be pursued by a law student. You will of course perceive the necessity to success, in this as in other pursuits, of order and regularity in the distribution of your hours; of a diligent application of that portion of each day which is devoted to labour, and, in order to the maintenance of that health and vigour of body which are necessary to present enjoyment and ultimate success, of a due dedication of the other two portions to rest and recreation. As to recreations, I refer you to what I said on the last occasion of our meeting here, and as yours is likely to be even a still more sedentary occupation than that of the divine, I would recommend to you the choice of such recreations as are likely to afford both air and exercise. But if it be at any time necessary, in cases of a press of business, to abridge the hours, let it always, if possible, be those of recreation, rather than those of rest; a due proportion of which I deem to be absolutely necessary to the preservation of the bodily powers, and particularly the nervous system in a healthy state. Indeed, it is always with terror that I hear of any of my young friends sitting up all night, or even two nights, to make up for the loss of time which a regular and orderly scheme of distributing their time, steadily persisted in, would have prevented.

I hope I need not further observe, that recreations should always be kept within the strict limits of temperance; the transgression of which is always disgraceful, and its habitual transgression destructive of the powers both of body and mind. In the choice of companions you will be very careful to avoid all such intercourse as might lead you into temptations to vice of any kind; and you will find it a great use to select for your associates those with whom you may compare notes and sentiments, discuss difficult points, and argue supposed or real cases. Lord Mansfield states that he had received the greatest benefit from exercises of this kind, and that even when presiding on the King's Bench he had often had recourse to notes recording the discussions of his youth.

I have only further to offer you, gentlemen, my best wishes, and I venture to add the wishes of every one present, for your full success and satisfaction in the future exercise of your profession; that you may escape its many temptations, and answer all its beneficial purposes, and that you may always endeavour to prevent litigation wherever it may be possible; and when this cannot be, that you never descend to carry your point by misstatement or falsehood: and if you should ever be called to act as magistrates or senators, that in the one case you be careful to administer, and in the other to revise and correct, the laws of your country, under a high sense of justice, of the best interests of your country and mankind, and of your duty to Almighty God.

ES ON SOME PARTS OF HARTLEY'S RULE OF LIFE.

(Continued from p. 296.)

g line of separation which is somewhat injudiciously drawn
cal writers between moral philosophy and revelation, is justly
y Dr. Hartley, who introduces, without scruple, in support of
s, considerations derived from the light of revealed truth. On
s his views are upon the whole just and enlightened; and yet
se peculiar modes of interpretation to which he seems to have
: attachment, and which appear to me to proceed altogether
ous conceptions of the true sense of Scripture. In this class I
sposed to rank his frequent allusions to the paradisaical state,
esentations of this world as a fallen, ruined world. He is
to ascribe immediately and literally to Christians in every age,
ly intended to apply to the early disciples; and from this
, among others, he has given his sanction to some conclusions
t altogether erroneous, require at least to be very considerably
\ remarkable example of this may be found in the account he
the duty of obedience to the civil magistrate; which, in the
imited way in which he has stated it, seems to approach very
old, exploded doctrine of passive obedience and non-resistance.
Christians were literally a little flock, separated from the rest of
t only by the smallness of their numbers, but by the peculiarity
umstances. The affairs of the world being avowedly conducted
s utterly at variance with those of the gospel, it was, of course,
or them consistently to take a part in them. Still, however,
ough his expressions on this subject have been occasionally
od, was always ready to assert his rights, and thought it by no
nsistent with his character as a Christian and an apostle to avail
is political privileges as a Roman citizen. But in the present
gs, when the mass of the people are nominally Christians, and
ling powers are not avowedly hostile to the cause of Christ, it
e our duty to take advantage of every favourable opportunity for
he influence of religious principles over the conduct of public
ell as in the general state of society. And the providence of God
which enable a man to exert himself with energy and effect
ng these objects, is surely to be numbered among the talents
ire expected to apply and improve. Christians are the salt of
the light of the world; but the light is not to be placed under a
: is the salt to be kept so distinct as to be prevented from exer-
purifying and corrective influence. From Hartley's language,
n some occasions, it would almost seem as if he thought that
tian, instead of using the world as not abusing it, was bound
it altogether, and to take no part or interest whatever in the

rest is reduced by Hartley to two heads, which have a reference
uliar classification of the principles of action; namely, private
t, or that which is connected with the powers of the pleasures of
imagination, and ambition; and relative, or that which arises
ndulgence of sympathy, benevolence, and the moral sense, pro
plicit view to the promotion of our own happiness. Now, then,
e our primary pursuit, he endeavours to show how inconsistent
greatest improvement and happiness; that love to mankind in every

habits, and ultimately in promoting and strengthening pu
affections. It is, perhaps, scarcely wise absolutely to dis
reject any motives by which men, in a certain stage
towards perfection, are incited to the performance of good
now done from a less worthy principle may afterwards be
better. Nevertheless, Dr. Hartley will probably appear to
he maintains that the acknowledged prevalence of inter
stimulating to the duties of benevolence and piety is a st
the imperfect development of these principles in the mind
only a little attention to the nature of the process by
gradually produced to be aware that, though in the firs
from pleasures, desires, and pursuits altogether selfish,
tendency to approach nearer and nearer to a state in wh
fectly disinterested; that is, in which they are pursued fo
independently of all regard either express or implied to
derations. It will also appear, that the further this ap
been carried, the more completely all selfish feelings an
the motives by which man is incited to the practice of re
the greater will be his progress towards the highest perfecti
nature is capable, and the more completely will he fulfil al
his being.

The fact unquestionably is, that a just theory of the hum
the gradual progress and succession of the different princi
they are generated by the influence of association, prove
with universal experience, that there are and must be
constitution purely disinterested affections and feelings.
it is certain, in a state wholly destitute of any such feeling
selfish, sensual, corporeal; knowing nothing beyond ours
ourselves, but mere bodily sensations. It is not, however
that the infant continues in this state either of intellect
insensibility. The various sensations which it experien
rise to ideas; the faculties of the understanding are rou
memory recalls the traces of past sensations; judgment co
those which are actually present; and they are connecte

[illegible] ; [illegible] ; [illegible] ; [

more enlightened, our faculties more comprehensive, as
enabled to pass with more facility from causes to their rem
and as our eyes are thus opened to discern more clearly
and bearings of the several parts in this vast and wonderf
dence, we shall proceed and act continually upon more an
conceptions of the necessary connexion of our own welfare
happiness and perfection of the whole; and that we sha
end in this course of advancement, tending constantly to t
which seems marked out even here as the *limit*, the point t
our steps are to be directed, where all merely selfish view
and for ever banished, where a regard to the interests of th
of which we shall probably be enabled to acquire a more an
comprehension, shall be our leading principle of action, o
mary pursuit.

Such is the dictate of philosophy, at least not discou
light of revelation. Such is the ultimate point towards w
tinually tending; and though it is possible that we may r
finite period absolutely to reach it, yet it seems not imp
progress towards it may at length be carried to an extent
highest conceptions which our minds in their present state
self-annihilation, as our author styles it, which consists in
sorption of all merely selfish feelings and desires in the i
which is felt in more noble and worthy objects of conten
fore the true moral perfection of a rational nature. Eve
most eminently virtuous characters display invariably in t
the influence of a general philanthropy; it is they who
sions, most ready to sacrifice their own comforts and enjoy
nefit of their fellow-creatures; it is they who have made
gress in enlarging and extending their views, in cultivating
which lead them to sympathize in and to promote the wel
who obtain for themselves the truest and purest pleasures,
is least dependent on accidental circumstances. Neverthe
cessary, in order to the full attainment of this happiness, t
to be proposed as a motive to exertion; nay, the more co
out of view, the more entirely our conduct can be directed

whole, correct and highly important. There is only one point which may perhaps require to be in some degree modified or explained. "When engaged in promoting the happiness of others, we may," says he, "in general expect success. When our benevolence is pure, and directed by a regard to the dictates of conscience and the will of God, it will seldom fail of gaining its purpose. And yet disappointments must sometimes happen to the purest benevolence; else our love of God and resignation to his will, which is the highest principle of all, could not be brought to perfection. But then this will happen so rarely as to make no alteration in our reasonings with respect to the general state of things; which kind of reasoning and certainty is all that we are qualified for in our present condition."

What is here stated will probably be true, provided that the practical influence of the principle of benevolence is under the constant guidance of sound and rational views, not only of the extent of our own powers and opportunities, but also of the effects, remote as well as immediate, upon society at large of the conduct to which we may thus be incited. All this is of course necessarily included in the supposition, because nothing can be more manifest than that, other things being the same, it may be expected that a man's success in any undertaking will be proportioned to the adaptation of his means for accomplishing it; and in the present case these means in a great measure depend upon and consist in the possession of an enlightened understanding capable of taking a clear and comprehensive view of its own situation, and the absolute and relative practicability of the different undertakings which offer themselves to its notice. And probably the first labour of a really benevolent and, at the same time, judicious person, will be to acquire that kind of knowledge, particularly of the circumstances on which the true happiness of the lower classes of society mainly depend, and the manner in which, in the very complicated social state which prevails in modern civilized nations, the multiplied relations which exist among different classes tend to promote or impede the true interests of all. Without some such knowledge as this, there is reason to be apprehensive that, with the most benevolent intentions, he may often do more harm than good; and it is but too manifest that many persons, with respect to whose pure and disinterested wishes to promote the good of their fellow-creatures there can scarcely be a question, have nevertheless been the instruments of great and extensive mischief. Some of the principles which it is desirable to bear in mind in the practical direction of the principle of benevolence are well stated by Dr. Chalmers, in his "Essays on the Christian and Civic Economy of Large Towns," a work of extraordinary interest and value, which contains much sound theory on this subject, illustrated by its successful application to practice on no inconsiderable scale. The observations of Hartley are, perhaps, liable to some misapprehension; and indeed it is not impossible that he himself may not have been sufficiently aware of the extent to which a want of the knowledge necessary for successfully concerting and executing measures intended to promote on a large scale the temporal interests of masses of mankind, has impeded the attainment of their professed object, or even ultimately rendered them the instruments, not of good, but of great and serious evils. These subjects are now in many respects much better understood, and it is scarcely possible that any person of good sense, and accustomed to reflection, should fail to perceive the necessity of this caution, or the great complexity of operation of many institutions originally suggested, no doubt, by the most benevolent and public-spirited motives.

Still, however, when subjected to the limitation which we have now en-

deavoured to point out, the remark of Hartley is true and important, and is very judiciously introduced by him as a forcible argument in support of his position. It may be added as a sort of corollary to this argument, that as in those more limited relations of a social nature to which the greater part of most men's attention is naturally directed, and in which their exertions will commonly be most really and extensively useful, they will endeavour as much as possible to cultivate an enlargement and comprehension of mind which shall enable them to follow out as far as it is permitted, and to take a lively interest in, the measures of Divine Providence for the greatest good of the whole. By endeavouring in this manner to take a general view of the whole, (at least of all that falls in any degree under our observation,) we should obtain the most effectual support and consolation amidst the perplexities occasioned by partial and temporary distresses, which we shall sometimes see, and may always devoutly believe to be the necessary instruments of much greater and universal good. We might thus also be enabled to guard against the evils and dangers which might otherwise arise to our own moral welfare, from the undue prevalence of those more confined affections of the social kind towards our families, our friends, our country, which are too apt, when not thus checked, to lead men astray and prompt them to seek the attainment of their objects by means very far indeed removed from the path of rectitude. Such principles of action, when thus perverted from the semblance and false show of benevolence which they assume, are peculiarly dangerous, even more so than undisguised selfishness; since men are less upon their guard against them, and are often impelled by them to commit, without compunction or remorse, actions which they would have shrunk from, if proposed merely for the promotion of their own personal interests.

It ought not, however, to be concealed, that there is a caution necessary on the opposite hand, when we proceed practically to apply the preceding remarks in the regulation of our benevolent affections. We ought, above all things, to be on our guard against an habitually cold and unfeeling disposition, regardless of the welfare of those about us. Those who are called upon by their station and office to take a leading part in affairs extensively affecting the welfare of great numbers, in the direction of measures on the whole highly conducive to the public good, find it necessary sometimes to sacrifice the minor interests of individuals. In such cases, reason teaches us that the smaller interest must give way to the greater, but the sacrifice is not on that account the less an evil. The limited nature, however, of the human faculties obliges men so circumstanced to confine their attention to general results, and if these appear to be favourable, to shut their eyes against the incidental mischief. But in shutting their eyes, they are apt also to shut their hearts, and thus is too often produced a degree of callousness to individual suffering, which is one of the many moral evils incident to high and prominent station. And even with respect to persons in private life, it is possible that the habit of referring every thing to general principles, looking away from and beyond the particular consequence in our regard for the general rule, may occasionally be carried to a dangerous extent by beings whose views and knowledge are necessarily, after all, exceedingly limited and imperfect. And when this is the case, there is reason to fear that our own characters may suffer more harm from the neglect with which we are tempted to treat particular evils, than they derive advantage from the cultivation of that comprehension of mind which enables us to look beyond these evils to the ultimate and possibly more important good.

The proper effect of a familiarity with sound general principles should

e to direct and enliven, not to extirpate the natural feelings of the heart. f, then, in balancing consequences, particular and general, immediate and emote, certain and only probable, there be any room to doubt on which ide the determination ought to be given, perhaps it will generally be the art of wisdom to leave the impulses of benevolent feeling to settle the uestion, rather than run the risk of narrowing the naturally expansive ffection. In such cases, let us be contented with doing a little immediate ood in our own peculiar sphere, and if some inconvenience should arise, ave it to Providence. There is a danger, as Hartley has ingeniously but orrectly observed, lest in attempting to love all equally, we come not to ve others more, but our brethren less than we did before.

The preceding remarks may serve to expose the fallacy of those misapplications of the principle of general philanthropy, which have led some riters to decry the influence of the more limited social affections. Every an, we have been told, is bound to consider himself as a citizen of the orld. All those intimate connexions and relationships which are comonly considered as implying a peculiar obligation, are to be disregarded. o pay any attention to the tender names of parent or child, husband or ife, friend or benefactor, to consult their happiness in the first place, to romote their interests in preference to the remotest and most unconnected ndividual of the human race, is the result of an absurd and unphilosophical rejudice. Such notions as these are not less inconsistent with the present nstitution of society, than with the confessedly imperfect powers and atinments of the human mind. As long as man is limited in his powers, long as his knowledge is confined and imperfect, as long as there are ersons whose interests, from his more intimate connexion with them, he n promote more effectually than those of his remoter fellow-creatures, so ng is he bound to pay attention to those relations in which he stands to rticular individuals. A Being whose power and knowledge are infinite ill certainly look upon all his creatures with an equal eye; no distances or ervals either of time or space can bring them nearer or carry them further f from his notice and protection. His government, therefore, is doubtless gulated with a view to consult equally the happiness of all, and has a reence solely to *the absolute* personal qualities of different individuals. But finite, created being must always be more intimately connected with one rt of the universe than another; in his mind the past and future can never e so thoroughly blended as to become, practically speaking, present; he ust therefore be unequally affected by the condition of different parts of e creation, and his powers must always be adapted to the promotion of me objects in preference to others.

It is not unreasonable, however, to presume that, in the course of an infinite period of advancement, as the range of our ideas, our opportunities f information, and our means of action will be more and more extended, ur habitual principle of action may be permitted to assume more of n equal and impartial character. It should also be recollected in the ean time, that the limited sphere in which Providence has cast our pecur lot, though it may oblige us to *act* with an habitual reference to more nfined views, is by no means inconsistent with the encouragement of the ost enlarged and universal benevolence.

W. T.

OPINIONS OF CONTINENTAL PROTESTANTS ON THE CATHOLIC QUESTION.

[In the Monthly Repository for March last (p. 150) a letter was inserted from Mr. Bowring on the present state of religion in Holland and Germany, which has excited considerable attention and some discussion in those countries. It has been republished at Hamburg, in No. III. of a work entitled "The Gleaner, or Specimens of the Periodical Literature of Great Britain and the United States" (edited by C. F. Wurm, Phil. D. M. A.); with some animadversions on Mr. B.'s reference to the views of Professor Paulus and other Continental Protestants on the question of Catholic Emancipation. We shall quote the two passages of the letter to which those animadversions relate:

"The only strong sectarian feeling among Dutch Protestants is that which hangs about *their* 'Catholic question,' a question not quite so divested of difficulties as *our* Catholic question, since *their* Catholicism wields instruments of prodigious influence, and has unfortunately shewed itself on all occasions the hearty ally of civil despotism." And afterwards, speaking of Professor Paulus: "But he, like most of the Continental Protestants, and particularly those who look up to Göthe and to Voss, have the same prejudices against the Catholics which I have spoken of as existing in Holland, and would deem the success of the 'Emancipation question' an European calamity. In looking at a few numbers of his *Sophronizon*, you would find evidence enough of the state of his mind on this important matter."

If injustice be done to Professor Paulus by these passages, and perhaps their juxta-position exhibits an ascription to him of "strong sectarian feeling" which the writer did not fully contemplate, it will, we trust, be remedied by the remarks of the Editor of the Gleaner, who, it will be seen, coincides in opinion with Mr. Bowring on the Catholic question, as we are sure Mr. Bowring does with him on the pure and elevated character of the illustrious Paulus. We insert his "Note" entire, and cannot but express our pleasure at the manner in which he has spoken of our countryman and friend, our admiration of his command over our language, and our hearty coincidence in the reasonings with which he concludes. Ed.]

Note by the Editor of the Gleaner on Mr. Bowring's Letter.

Interesting as the above letter will doubtless be to many of our readers, we should not have thought it right to insert it, were there not evidence on the face of it that it has been intended for publication. But having inserted it, we cannot pass it over, as the Editor of the Monthly Repository has done, "without note or comment."

The writer of that letter has obviously mistaken the spirit in which one class of enlightened Protestant Divines have opposed the *principle* of Catholic Emancipation. At this we are not surprised. We can easily account for the difficulty which he finds, of reconciling their liberality on all other points with their illiberality on this. It is not only that national peculiarities will insensibly steal upon the judgment; there is also the diversity of pursuits, of individual predilections and associations, and the tone of mind corresponding to the surrounding literary atmosphere—which will go a

ay towards engendering an almost radical diversity of views, and
rill not allow the most gifted and the most candid to agree on those
hich they have equally at heart.

Non Di, non homines, non concessere columnæ.

uld be little short of a miracle, indeed, if Professor Paulus and Mr.
; could have come to an exact understanding on the question at
We shall be told, that there is not one in ten thousand Englishmen
nds so clear of national prejudice as John Bowring. We know it;
rejoice in it for his sake and the few who are like him; though we
y for the many. We also know that he has broached the principle
ral utility, not that grovelling principle which belongs to a mind
d all in self," but that most comprehensive and unalterable rule of
hich, under all circumstances, points solely to the real interests of
l. In conformity with this, he would level those barriers which
ite ambition and uncontrolled power have raised among men; he
weep away the vile work of oppression and priestcraft; he would
the conditions, under which labour shall be rewarded and talent
ited; he would throw open the avenues which lead to honourable
dence, that every one might take his station in society according to
sure of his abilities and intelligence, and worship his God after his
art. Having laid down the principle of utility as the basis of the
of the Commonwealth, he would have the vessel of the state "navi-
rough the broad ocean of liberty, not through the tortuous canal of
expediency."

e political tenets of Mr. Bowring we think we may recognise the
aracteristics by which he stands distinguished as a poet; a facility
imagination to realize pleasing conceptions, and, what we value
igher, a truth and affluence and *universality* of feeling. To these
s he owes that superiority as a translator of national poetry, by
e ranks next to our own admirable Herder. The graceful touch of
nd the naïveté of Chamisso; the dashing rhythm of Bürger, and the
irring enthusiasm of Wilhelm Müller, have conspired to render John
; the genuine interpreter of those fleeting sounds, which in different
s of Europe one century has transmitted to the other, varied accord-
he tone of national feeling and character. Add to which, that sin-
d heart-felt devotion which his religious poetry breathes in every
With a mind thus nobly gifted, with that affluent vein of sympathy,
: say, that we acquit him at once of the charge of Sectarianism,
he may choose to call himself a Utilitarian in politics, and a Unita-
theology?—But in his character as a reasoner, we are not surprised
; tempted in the discussion of important questions to disregard cer-
ples *in limine* as jejune and cold, and to slight a certain caution as
and ungenerous. We question whether the illustrious patriarch
political sect, if he had the same opportunities of appreciating the
German reasoners, would have treated them with the same *non-*
e. If we are not much mistaken, Jeremy Bentham would be pre-
pause and examine with Professor Paulus, much rather than to soar
. Bowring.

repeat, that Mr. Bowring must have completely mistaken Professor
on the grounds of his opposition to the principle of the Catholic
Has Mr. Bowring been able to identify himself with that strict-
logical argument, with that rigid adherence to fundamental prin-

ciples, with that "undivided allegiance" to right reason? We would not ask him to embrace it as his own creed, but to revere it as the mental property of another. But the fact is, that the discrepancy is radical, and, we fear, is difficult to be remedied. If Mr. Bowring would eagerly accelerate universal equality, Professor Paulus would be no less anxious to guard against possible impediments to that "consummation devoutly to be wished." The German Divine may be more zealous in the hatred of mental despotism; the English Liberal more ardent in the love of intellectual liberty. The one may be more indefatigable in the exposure of fraud or prejudice; the other more fervid in his devotion to what he considers to be divine truth. The uncompromising liberality of the latter may outrun the dignified caution of the former; but that is no reason why both should not be willing to acknowledge that they are tending to the same end.

And this brings us back to the only objection which we have against Mr. Bowring's remarks. He ought to have been on his guard against giving an erroneous impression to his readers. He was writing for an English public; he ought to have been aware of the dearth of correct information about foreign literature, and of the proneness of his countrymen to measure things abroad by the familiar scale of things at home. We would put it to Mr. Bowring, whether he would not be grieved to think that his want of explicitness may lead others to misjudge the character of Professor Paulus' views. We would put it to his candour, whether he thinks that his remarks will induce others to do justice to the motives of that eminent Divine. Mr. Bowring may be fully inclined to do justice to them; but, will his readers? Would he not have done better to draw at once the broad line of demarcation between the champions of Protestantism and the clamorous mouthpieces of Church-of-Englandism? It is one thing to be jealous, even to the extreme, of the claims of reason, and another, to be tenacious of the privileges and the good things of Mother Church. Mr. Bowring himself would consider it an insult to name the hardened arrogance of a Phillpott, or the random declamations of a Southey, in the same breath with the labours of Professor Paulus. Then why not prevent those who may be less informed from falling into a similar mistake? Why not state in a few words, but distinctly, that the Protestantism which Professor Paulus advocates, is diametrically opposed, not only to Roman Catholic Supremacy, but to any sort of human authority that might interfere with mental independence; that it does not imply any more deference to articles of faith, devised three hundred years ago, than to Nicene decrees or Popish Bulls; that it would wrench power from a Protestant Hierarchy as well as from a Catholic one; that it would commend certain speculative opinions, and reject others, but enjoin only the one principle of free inquiry.

Having said thus much, we shall not decline stating the opinion which we have formed for ourselves on the point at issue. We are opposed to the principle of any religious test whatever. We would discard all political distinctions on account of religious belief. In this instance also, as indeed on most others, we think that those who have come up to the truth more closely than others, are the Americans—"fortunati nimium, sua si bona nôrint." We are convinced, that any distinctions of that kind must be injurious to the interests of the state, and to those of religion. What can be worse for the eliciting of truth, than to give so strong a bias to the motives of those in search of it—to make it gain to arrive at one result, and loss to adopt another? Such a system must engender hypocrisy, and perpetuate error. It induces teachers to capitulate with their conscience, and

ers with their intellect. We speak of those for whom the law is made, of those who do not want it—of the many, not of the few. And on many—on the great majority—we maintain, that all interference of the in matters of opinion does produce such results. Hence the marked illingness to sustain the unequal combat between reason and authority. ce the temptation, to insinuate covertly, what must not be asserted ly; to wield the weapons of sophistry and cavil, and all the armour of ardice, "willing to wound, but yet afraid to strike." For an exemplifion of the fact, we need not travel far. Look at the system that prevails ughout Protestant Germany. Does she not bind her ministers down to rines which have been dismissed by the majority of her Divines? This theme of melancholy importance, and one into which we cannot enter e fully within our present limits. But the only remedy we can see for a state of things would be for the law to allow of no distinctions nected with speculative opinions. It may be said, that there are opinions ch would lead to results injurious to the State. Whether such a state be most perfect or not, we will not now stop to inquire. But we know that such effects would be amenable to the law. Or, if the law does take cognizance of them, they will not escape the denunciation of a Free s—they will gradually vanish before the progress of national intelli-ce. We cannot concur in those apprehensions which are frequently ressed. It has frequently been our lot to listen to such arguments with ect and attention, but without assent or conviction. We may instance view of the case in the "Catholic Question." The probable consees of emancipation must depend on the motives by which emanci-d Catholics would be likely to be guided. Are these motives hoable and candid? They can hardly fail of leading to enlightened iments, and to the abandoning of prejudice. Are they of a more ar cast, and interested? Then we would plead, that St. James's is er at hand than the Vatican; that an Irish Catholic will provide better his interest by holding his allegiance to George IV. than to Leo X. the generality of men will act from *mixed* motives. Granted; and it no doubt, come to pass that error will rear her head and run unked for a while; that some mischief will be done by day-light, which ld else have been perpetrated by stealth. Fanaticism is playing its ks even in America; and, by the bye, our very next paper will state a retty particular" case of it. But is it error alone that has power over minds of men? Is truth nothing? Has not error been supported cipally by an appeal to the selfish interests, to the sordid passions of ? Has not truth triumphed over all those obstacles? Let those acles be removed—take away the props of error—the patronage of hood—the barriers to improvement; do not set a man's interest at nce with his conscience; and we are willing to abide by the issue.

' these lines should ever meet his eye, we are sure that John Bowring take them in good part. And we may hope the same from the eminent ne, from whose school we have freely intimated our dissent—though trust that we are not strangers to the admiration commanded by his ed learning and unparalleled acumen, or to the veneration due to a long active life devoted to TRUTH, the WHOLE Truth, and nothing BUT Truth.

REVIEW.

ART. I.—*The Life and Opinions of John de Wycliffe, D. D., illustrated principally from his unpublished MSS.; with a Preliminary View of the Papal System, and of the State of the Protestant Doctrine in Europe to the Commencement of the Fourteenth Century.* By Robert Vaughan. London. Holdsworth.

WE entirely agree with the author of the work now before us, that in the annals of this country there are hundreds of men whose names should not be repeated with that of Wycliffe, to the illustration of whose history a much larger portion of industry and talent has been applied. This may be ascribed partly to the remoteness and comparative obscurity of the period in which he lived, and partly to the propensity so generally observable among men to undervalue those talents and exertions which the counsels of Providence have not seen fit to reward with apparent and immediate success. Whatever may have been the impression produced by the labours of Wycliffe upon his personal friends and disciples, to the cursory and superficial observer it appears to have soon passed away. It was a light shining in a dark place which was speedily overwhelmed by the damps and vapours around it; a premature and fruitless attempt to struggle against corruption and oppression; to bring back a purer light of divine truth which the times were as yet unable to bear. For a while, the obscene birds of night, which had so long held undisputed sway, were disturbed and affrighted by the unwonted apparition; but they presently rallied their forces, and not only were they enabled to chase away the rising spirit, but the land was again overwhelmed apparently with more hopeless and impenetrable darkness. In reading the history of the church, after toiling through many a dreary century of ignorance, superstition, and spiritual thraldom, or tracing what might at first view appear the abortive exertions of this eminent forerunner of the Reformation, followed for awhile by an access of still heavier and deeper gloom, we are tempted to close the page in disappointment—We had trusted it had been he who should have redeemed his brethren!

The feeling is an erroneous one, for there can be no doubt that the impression thus produced did not altogether die away; the seed was committed to an ungrateful soil and at an apparently ungenial season; but much of it was preserved to sprout and bear fruit in happier times, and to exert a material influence on the changes which were afterwards more successfully accomplished. Still, however, there can be no doubt that the feeling exists, and has mainly prevented this illustrious reformer from receiving at the hands of posterity that meed of applause to which his talents, his virtues, and his labours, would otherwise have entitled him.

The outline of this eminent man's story belongs to the history of the times, and may be found with more or less correctness in various places. Among others, it has been pleasingly traced by Mr. Gilpin in his "Lives of the Reformers." This, however, is a mere sketch, the perusal of which can do little more than excite the reader's curiosity for more full and copious information, a curiosity which Mr. Vaughan has laboured with a laudable and, on the whole, a successful industry to gratify.

The original materials, if they may be so called, for this purpose, pre-

viously in possession of the public, appear to have been but scanty. The only person who can be said to have attempted any thing of this kind is Mr. Lewis, who was also the original editor of Wycliffe's translation of the New Testament. This writer certainly cannot be said to have superseded the necessity of further and more extensive researches in the same field, though we think Mr. V. has somewhat undervalued the labours of his predecessor. His performance, indeed, may rather be called materials for a Life than the finished work itself; the style, too, is antiquated and uncouth; but the book does not seem to us so utterly "unreadable" as it is represented by Mr. Vaughan. The present writer, however, has certainly produced a work in every respect much superior and more valuable. He has evidently used a diligence and research worthy of his subject, and has not only disposed in a more acceptable form what had been communicated by preceding writers, but has made very considerable additions to the information hitherto accessible to the public. For this purpose he has examined, apparently with great care and labour, the numerous writings of Wycliffe yet remaining in MS. in our different public libraries. Of many of the most important of these he has presented us with a detailed analysis, and has inserted a variety of interesting and valuable extracts, which may assist the reader in forming a fair estimate of the talents, learning, and opinions, of our reformer, and of the real efficacy of his labours. These are among the most valuable, and to the public in general the most truly original, parts of his work, and in making them more generally accessible, we think he has performed a very important and acceptable service.

In one respect only we feel disposed to express our regret at the manner in which he has thought it best to perform this service. He seems to us to have carried his regard for the fastidious taste of the modern reader to an extreme. While we admit that it was in general desirable, and indeed necessary, in some degree, to modernize the orthography, and even the language, by the occasional rejection of obsolete terms, without which he is perhaps right in thinking that the passages inserted would have failed to receive the attention they deserve, yet we doubt whether it was necessary for this purpose to make his author speak so entirely the language of the present day, and should have been better pleased if he had been allowed occasionally to express himself in his original, homely, but unsophisticated, forcible, and impressive style. It is more easy to judge of the character and manners, if not of the sentiments, from the *ipsissima verba*, and the reader feels himself more at home with the personages of the narrative when they are introduced to him as far as possible in their original, national, or peculiar costume. Besides, the language itself is perhaps an inferior, but still, to an English reader, an interesting, object of curiosity. Though Wycliffe was contemporary with Chaucer, his vernacular idiom approaches one step nearer than that of the poet to the English of the present day, and from the avidity with which, even under unfavourable circumstances, his writings were sought after, and the extent to which they were circulated and read, there can be no doubt that they exerted a powerful influence in forming and advancing towards maturity the as yet rude and imperfect dialect of the times. On these grounds, therefore, we think the critical inquirer into the history of his own language would have been gratified by a few opportunities of exploring this "genuine well of English undefiled," by studying the peculiarities of Wycliffe's composition in his native tongue, as presented in their original dress. And we have often wondered that this natural curiosity alone, independently of the interest attached to them from their intrinsic

phesying, which has diffused so powerful an influence over th
this country, and over the character of its people. 'Worldl
mand that no man should preach the gospel, but according
limitation, and forbid men to hear the gospel on pain of
But Satan, in his own person, durst never do so much despit
to his gospel, for he alleged holy writ in tempting Christ, an
have pursued his intent. And since it is the counsel and c
Christ to priests generally, that they preach the gospel, and a
not do without leave of prelates, who, it may be, are fiends of
that priests may not do the commands of Christ, without the
Ah! Lord Jesus, are these sinful fools, and in some case
more witty and mighty than thou, that true men may not do t
authority from them? Ah! Lord God Almighty, all wise,
charity, how long wilt thou suffer these antichrists to despis
holy gospel, and to prevent the health of the souls of Christi
of endless righteousness, this thou sufferest, because of sin ge
among the people; but of thine endless mercy and goodnes
wretched priests and servants, that they possess the love and r
gospel, and be not hindered to do thy worship and will by th
of antichrist. Almighty Lord God, most merciful, and in wi
since thou sufferedst Peter and all apostles to have so great
dice at the time of thy passion, that they flew all away for dre
for a poor woman's voice; and since afterwards by the comf
Ghost, thou madest them so strong that they were afraid of
pain, nor death; help now, by gifts of the same Spirit, th
who all their life have been cowards, and make them strong,
cause, to maintain the gospel against antichrist, and the
world.'"—II. pp. 279, 280.

"It is in the following language that he describes the
devotedness which the gospel requires of its sincere disciple
compelling, but freely counselling every man to seek a pe
'Let him deny himself, and take up his cross and follow me
deny ourselves in whatever we have made ourselves by sin,'
are made by grace, let us continue. If a proud man be con
and is made humble, he hath denied himself. If a covetous
covet, and giveth of his own to relieve the needy, he hath den
an impure man changeth his life and becometh chaste, he h
self, as St Gregory saith. He who withstandeth and forsa

holy; for without grace and help from thee, may no man be truly turned or healed. For they are but scorners, who to-day turn to God, and to-morrow turn away; who to-day do their penance, and to-morrow turn again to their former evils. What is turning to God? Nothing but turning from the world, from sin, and from the fiend. What is turning from God, but turning to the changing things of this world, to delight in the creatures, the lusts of the flesh, and the works of the fiend. To be turned from the world, is to set at nought its joys, and to suffer meekly all bitterness, slanders, and deceits, for the love of Christ. To leave all occupations unlawful and unprofitable to the soul, so that man's will and thought become dead to the things which the world loveth or worshipeth.'"—Pp. 360—362.

What might not have been expected, if the press had been at hand to lend its multiplying agency to a pen like this!

The work commences with an extensive introductory view of the previous state of the Christian church down to the time of the English reformer. This is distributed into three chapters; the first relating to the rise and character of the Papal power; the second to the state of what is called, by a sort of *prolepsis*, the *Protestant* doctrine in Europe to the commencement of the fourteenth century; and the third treats of the ecclesiastical establishment and the state of society in England previous to the age of Wycliffe. This introduction, both in the extent and variety of its details, may perhaps appear to some out of proportion to the main body of the work; it is, however, interesting and valuable, and, in fact, it contains little that may not be considered as throwing light on the state of things at the appearance of Wycliffe on the stage, and a knowledge or recollection of which may consequently assist the reader in duly appreciating the character and merits of the reformer, the difficulties, the dangers, and the partial success which attended his labours. We have here, of course, little or no original matter; but a meritorious diligence and judgment is displayed by the author in availing himself of the facts already before the public, of which we have an abridged and, on the whole, a distinct and satisfactory outline. The facts collected in the second chapter, on the state of the doctrines afterwards professed by the Protestants, lead to the remarkable conclusion, that notwithstanding the overwhelming spread of superstition and ignorance and spiritual bondage, there was never entirely wanting a little and obscure remnant which held out against the tide and adhered to the primitive faith once delivered to the saints, or at least raised its testimony against the priestly domination which threatened to crush every vestige of genuine Christianity, and all rights, civil as well as religious, in one general ruin. The resistance which was occasionally raised to this unrighteous empire over the consciences of men, and the shocking excesses which were committed in putting down that resistance, are recorded in some of the most sad and sanguine pages of the history of mankind. Nevertheless, the Paulicians, the followers of Paulinus and of Claude of Turin; the martyrs of Cologne; the Albigenses, whose melancholy history and final extirpation is a foul and indelible blot on the annals of the Romish church; the Vaudois, who seem in the fortresses of their Alpine valleys to have maintained a traditionary primitive purity which might almost vindicate its claims to apostolic descent; these in succession bring us down at length to the dawn of brighter and more auspicious days. In England, however, few traces are discoverable of a disposition to question the authority of the church in matters of doctrine, or to search for religious truth in a higher and purer source. The resistance which was here manifested, from time to time, by Grossteste and others,

appears to have been of a political rather than a religious or theological character; relating to the despotic pretensions and mercenary spoliations of the court of Rome, rather than to its doctrines or the authority of the church in matters of faith, which none of them appear to have questioned before the time of Wycliffe.

"It appears then," our author observes, "as the result of the facts adduced in these introductory chapters, that the papal system exhibits so great a corruption of the Christian worship, polity, and doctrine, as to render the traces of their original purity, discoverable in Europe during the middle ages, but so many exceptions to the faith and customs which every where prevailed. It is conceded that the hostilities directed against that vast usurpation may not always have originated in Christian motives, nor have been always sustained by Christian feeling; but that such was their general character is certain. It has also appeared that the means employed to crush such movements were in general truly worthy of the causes which had led to so gross a perversion of the highest good conferred on man; being chiefly remarkable for their contempt of honour, justice, and humanity! In England, the most serious costs and the worst disgrace imposed on the nations by the papacy, were too long submitted to; and if the horrors of the Albigensian massacres were not reacted in her cities, it was perhaps, chiefly, because, amid her various opposition to that lawless power, there was little, till toward the close of the fourteenth century, that could be branded with the name of heresy. We have also seen that through nearly two centuries, prior to the appearance of Wycliffe, the crime of heresy had become so connected with the loathing or the terror of the popular mind, that amidst commercial enterprise, the partial revival of letters, and some advances in the science of government, the signs of a religious reformation which had illumined a portion of the continent, to the dawn of the twelfth century, were no more perceived. The power of the church had been wielded to intimidate; and through nearly two hundred years, its evil purpose had appeared to be nearly achieved. But in the mind of Wycliffe, the opinions which persecution had consigned to the most cautious secrecy, were generously embraced. Even his labours may be described as premature, but the shadowy interval between his decease and the appearance of the great German reformer, passes away like those mists which frequently linger for a while on the morning horizon, as if to heighten the contrast between the twilight and the day." I. pp. 213, 214.

Of the earlier part of Wycliffe's life little is known, except that it was spent entirely or chiefly at Oxford, and occupied, doubtless, in a great measure, by the then prevalent pursuits and studies of the place. In these there is every reason to believe that he became no mean proficient; but it is impossible to suppose that they entirely engrossed his attention. We have not, indeed, in his works, any record of his devotion to other more important inquiries which can be referred to this period, but the rich display of theological and practical wisdom which distinguished his later years, and the rapid profusion with which these treasures were poured forth, cannot be accounted for except on the presumption that he had long been engaged in their accumulation, and that in secret he had long formed and matured those views, not only of the usurpation, but of the antichristian faith of the Romish church, which waited for a more favourable combination of events to bring them to light.

"While, however, it would have been indeed surprising if Wycliffe had not imbibed the sentiment of the age, respecting the importance of this philosophy, it was almost impossible that such a mind should have become so completely versed in its principles, without some misgivings as to the justice of its vast pretensions.

"It is at the same time due to its votaries to state, that in the writings of schoolmen, amid much that is sceptical in its tendency, and more that is useless or puerile, the truths of the gospel are not unfrequently to be discovered; and that they are sometimes exhibited on a scale of correctness, and marked by a purity of application, which would have done honour to men of any later period. That the mind of Wycliffe derived a portion of its light from this source is certain; and it is equally evident that others were thus in some degree prepared to receive his more peculiar doctrine. From his writings we learn that he never wholly abandoned the scholastic topics of discussion, nor its methods of reasoning. From the same source, however, we also learn, that in the art of wisely separating the precious from the vile, he far surpassed the most enlightened of his countrymen. To remove the errors which treachery or ignorance has been long employed in interweaving with the truth, and to preserve the latter uninjured, must ever be a work of difficulty. In the age of Wycliffe, when the false had acquired so complete an ascendancy over the true, it was a task of eminent peril. His ardent attachment to the Sacred Scriptures, which at length procured him the appellation of the 'Gospel Doctor,' could not have been disclosed without considerable hazard to his reputation as a scholar. For such was the prevailing contempt of the sacred writings, or the mistakes of men induced by the papal doctrine of infallibility as to the uses to which they should be applied, that an adherence to that volume, even as a text book, was sufficient to induce the leading universities of Europe to exclude the offender from their walls. Friar Bacon, and Grossteste, the celebrated Bishop of Lincoln, honoured the cause of these persecuted teachers with their pleadings; but their arguments and their influence were put forth in vain. In the age of our reformer, men may have begun to discover that their 'seraphic' instructors, in promising them wisdom, had pledged themselves for more than was performed. But it yet seemed to require the whole of Wycliffe's acknowledged talent to give popularity to the exploded custom of lecturing on morals and divinity from the pages of holy writ. The charge, either of ignorance or of incapacity, as preferred against him, was known to be perilous; accordingly his opponents invariably accuse him of design, rather than of weakness."—Pp. 234—236.

The first occasion which brought Wycliffe prominently into notice (about the year 1360) was his controversy with the mendicant friars, whose errors and vices had never before been so forcibly assailed, and whose vehement hostility he consequently encountered on every subsequent occasion. Shortly afterwards he was brought into collision with them at the papal court, in consequence of his appointment to the wardenship of Canterbury Hall; and it deserves to be mentioned as a striking proof of the independence of his mind, that at the time when this suit was pending, he took an active and spirited part in the controversy occasioned by the pope's most unreasonable demand from Edward III. of the ignominious *census* originally exacted from John. It is scarcely necessary to add, that he lost his suit at Rome; but these were considerations which never weighed with him when the cause either of religion or of his country called for his exertions. From this time forward he frequently appears as the active agent or counsellor of the government, or of parliament, in their disputes with the pope, and his pen was ever ready to expose the abuses and corruptions both of the court of Rome and of the clergy in general. His appointment to the professorship of divinity at Oxford, which occurred in the year 1372, tended greatly to increase his influence, and afforded him a most important field for its exercise. Here there can be no doubt that he greatly added to the number of his followers and admirers, and unfolded to his pupils with less reserve the theological tenets in which he differed from the church of Rome. But these are more fully developed in the variety of pieces, chiefly in English, which

are referred to the later years of his life after the interference of the papal authority had succeeded in procuring his exclusion from the university. These writings appear to have been eagerly sought after, and circulated as extensively as the limited means which could be employed for that purpose, before the invention of printing, would permit; as indeed we might infer from the number of copies of many of them which are still in existence, notwithstanding the diligence which was afterwards employed, during the persecution of his followers, to search out and destroy them.

There is good reason to believe that the writings of Wycliffe had a considerable influence on the doctrine afterwards maintained by the reformers of Bohemia. He himself, however, did not probably derive his opinions either from the Waldenses or any of those who had gone before him in protesting against the prevalent usurpations and corruptions. The writings of the most eminent of the fathers and the pages of inspiration were familiar to him at an early period, and to the end of his career these, as far as can be discerned, were almost exclusively his guides. Hence, in opposing the spiritual power of the popes, and certain doctrinal corruptions of the hierarchy, the reformer evidently regards himself as associated with the devout men of very remote ages, but as standing almost alone in later times. The zeal, fervour, and eloquence, of his invectives against the corruptions of the Romish church, are not inferior to those of Luther himself, and indicate, if possible, a still more highly-toned courage, inasmuch as he did not enjoy, like the German reformer, a protection from the civil power which secured the latter, for the most part, from personal danger. Indeed, on reading the open and undisguised avowals of doctrines stigmatized by the church as heretical, and the indignant exposures of the multiplied enormities of the pope, the clergy, and the friars, which abound in all his writings, one is apt to wonder by what combination of circumstances it happened that he did not undergo the same fate to which the bloody and vindictive spirit of an irritated priesthood, not long afterwards, doomed the most illustrious of his disciples. Some have even insinuated that he escaped, on one occasion at least, by a temporizing policy, playing the hero while the danger was distant, and a less reputable character when it came near. But this charge appears to be quite unfounded. It is true that his confession on the subject of the eucharist, as presented to the papal delegates, contains several strong expressions which go considerably further than any sect of Protestants, unless it be the Lutherans, could follow him; it also abounds in scholastic expressions, and what appear to us minute and frivolous distinctions; at the same time he decidedly denies the actual change of the substance of the bread and wine into the body and blood of Christ, which is the distinguishing feature of the Romish doctrine. And we need not be told that the *odium theologicum* is not unfrequently in the inverse ratio of the importance of the points of difference.

We must look for other causes of the comparative immunity which Wycliffe was permitted to enjoy, in the powerful personal influence he exercised at Oxford, in his popularity with the citizens, in the protection of John of Gaunt, and, above all, in the papal schism which commenced at this critical period, and so unpleasantly occupied the attention of the church. These causes probably arrested, from time to time, the arm of vengeance, till its destined victim had finished his appointed work, and was removed beyond its reach. But many passages are quoted by Mr. V. which evidently indicate a mind fully nerved to meet the last conflict, and prepared to encounter opposition and persecution in their most formidable

shape in support of what he believed to be his Master's cause. Knowing, as he must have done, the temper of the men he had to deal with, he cannot but have been fully aware that he had already committed offences in their eyes not to be forgiven, and which rendered retreat impossible.

The theological sentiments of Wycliffe being mainly derived, like those of Luther, from his familiarity with the writings of Augustine, considerably resemble the systems which, among Protestants of the present day, have nearly appropriated to themselves the epithet *orthodox*. Original sin, the election of grace, predestination, and final perseverance, are all enumerated as parts of his creed. Trinitarian forms and doxologies continually occur; but in what precise manner he would have expressed his view of this doctrine does not clearly appear. According to our author, he seems at least to have considered it as so far within the range of human reason as to admit of illustration by a reference to certain natural appearances. In the first book of his treatise entitled *Trialogus*, where he discusses a series of questions relating to the existence and perfections of the Deity, the doctrine of the Trinity, we are told,

"— is of course discussed, and some attention is bestowed on certain natural appearances which was [were] supposed to illustrate that mysterious truth. After some remarks on the theories of Plato and Aristotle, respecting ideas, the writer concludes with a censure on the papal authority; as by sanctioning the doctrine which declared the sacred host to be an accident without a subject, it had affirmed that to be true, which no mind may possibly comprehend. In a previous conversation relating to the mystery of the Trinity, the reformer had observed, 'Some men are so strangely mistaken in judging on this subject, as to suppose that the light of faith is contrary to that of nature; and accordingly, that what may seem impossible to the latter, should be implicitly received upon the testimony of the former. But the truth is, men call their own darkness the light of nature, and hence weakly suppose that the light of reason and of Scripture are at variance with each other.' Thus also, in concluding the above observation on the eucharist, it is remarked, that 'God teaches us the truth, and nothing but the truth, and what may be known by us to be such.' This doctrine is inculcated for the immediate purpose of exposing the necessary falsehood of transubstantiation; but it is also urged in this, and in other instances, to secure to the reason of man its due influence with respect to religious faith in general; and the ingenuity of the writer is successfully employed to vindicate his assent to the doctrine of the Trinity, while rejecting the dogmas which had corrupted the eucharist."—II. p. 211.

From this passage it would appear, that Wycliffe considered the Trinity as not so inconsistent with the suggestions of natural reason as transubstantiation. His biographer, too, seems to be of the same opinion; and it is remarkable that, in another place, as the strongest form in which he could express the absurdity of the Romish tenet, he describes it as requiring for its reception precisely that state of the intellectual powers which a late distinguished advocate of the Trinity has demanded from its votaries.

"It is," says he, "by no means surprising, that a study of the Scriptures, which had been devoutly pursued through so long an interval, and which had produced a renunciation of so many established opinions, should issue in the abandonment of a doctrine containing the grossest of the insults which priests, in the insolence of triumph, had bestowed on the *prostrate capacities* of their victims."—II. p. 78.

To us the two doctrines seem, in this respect, pretty nearly on a level; and we are glad to perceive that the controversy now so actively mantained between the Catholics and the Established Church is leading more and

more to the conviction that they are also nearly alike in the authority on which they rest. The Romanist has clearly shewn that, if his antagonist confines himself to the Scriptures, there exist no principles on which he can reject transubstantiation, which will not enable the Unitarian to disprove the Trinity; and on the other hand, if he admits church authority to be of *any* weight in the controversy, he cannot place the Trinity on any basis on which the papist cannot equally establish the doctrine of his church.

The literary execution of these volumes is, on the whole, very respectable; making allowance for the frequent recurrence of one or two favourite but unusual forms of expression. We may add, that the affectation of continually styling his hero "the Rector of Lutterworth," merely in order to avoid the reiteration of his name, appears to us in very bad taste. But these are slighter matters; and we take our leave of the author with feelings of gratitude for much interesting information, in imparting which he has contributed a valuable addition to the treasures of ecclesiastical biography.

ART. II.—*A Connexion of Sacred and Profane History from the Death of Joshua to the Decline of the Kingdoms of Israel and Judah, intended to complete the Works of Shuckford and Prideaux.* By the Rev. M. Russell, LL.D., Episcopal Minister, Leith.

(Continued from p. 561.)

PROCEEDING with our analysis of this work, we come now to the third section of the second chapter, which is allotted to an examination into the History and Object of the Idolatrous Practices of the Jews prior to their Captivity in Babylon. Notwithstanding they were set apart by Providence for the purpose of preserving in the world the knowledge and worship of the one God, it is well known that the Israelites, during the early part of their history, always manifested a tendency towards idolatry. Their long residence in Egypt, and their settlement in a land where they were surrounded by idolatrous nations, had infected their minds so strongly, that not even the severe laws of Moses, nor all the miracles they witnessed, could overcome their infatuation, till a revolution took place in the state of human thought and manners in the east. When Cyrus extended his dominion over Western Asia, the similarity of the Jewish creed to that of the Persians produced in the mind of the conqueror friendly sentiments towards the Hebrews.

"The worship of one God no longer had to struggle as before with the practice and opinions of mankind, and from this time we find the Jews such zealous worshipers of Jehovah, that the Greeks could not, even by the fiercest persecutions, cause them to abandon the religion of their prophets."

The nations of Canaan, like other idolatrous people, had mingled together in their religious rites and worship the various forms of Sabaism, Hero worship, and the substitution of emblems. And with respect to the Hebrews,

"They made a distinction between worshiping strange gods and paying their adoration to Jehovah through the medium of idolatrous emblems. For example, they allowed it to be quite inconsistent with the fundamental

es of their religious polity to offer sacrifice to Baal or Moloch, but not imagine it could be wrong to serve the true God by setting up o represent the Divine Nature, or by forming images to decorate gh places and consecrated groves."

e reformation effected by the good kings, the calves, the images, the ces, were not removed till the accession of Josiah. The device of m was but a schism, it did not involve his kingdom in apostacy, and hu in his zeal for Jehovah did not destroy the golden calves which Bethel and in Dan. Ahab was the first who openly countenanced ship of foreign divinities. Baal in the singular, according to the , was the Sun, and the plural of the term was applied to the Host of ; but the word, both in the singular and the plural, was not unfre- used in the Hebrew in reference to the true God, which our author rs as another proof that the Deity was often worshiped by the Israel- ler the name and figure of an idol. Our limits will not permit us to Dr. Russell through all his details on this subject. He accords with st eminent mythologists in concluding that the foundation of my- rests on the two great principles which secure the perpetuity of

To these must be traced the origin of Baal, Baal-peor, Baalzebub, sh, Moloch, Astarte, &c., &c., all of which, however, may also be red as personifications of the sun, the moon, and the stars, as well ne productive and prolific powers of nature, in the worship of which , profligacy and absurdity were combined. And the Israelites, hav- ught some idolatrous practices from Egypt, "adopted some of the ffensive of those which they found among the tribes whom they were nded to extirpate." And in defiance of the power of their more ened judges and pious kings, "they persisted in their idolatry, with e of steadiness which they manifested in no other pursuit, till at , towards the close of their monarchy, we find them combining in neme of false worship, the superstitions of the Nile, with the Sabaism ldea, and the carnal ceremonies of the seven nations."

third chapter contains the General History of the Hebrews, from the of Joshua to the Reign of Saul. The policy adopted by the Israelites ting possession of Canaan was injurious to their safety as well as to rity of their religion. They allowed the idolaters to dwell with them land, and to mix with them in the same cities; in consequence of they became luxurious and effeminate, and the federal union of their was virtually dissolved. The Israelites had been settled in the land r years before they were deprived of their victorious leader. While d, his example and authority restrained them; and the remembrance miraculous interpositions which they had witnessed, could not be d from their recollection, nor suffer them to be generally infected by rrounding idolatry. Joshua, and the generation which had lived with had doubtless passed away before the people apostatized, and were educed to servitude under Chushan Rishathaim. Placing events in ological order, according to the system laid down in the preliminary tation, a longer interval must have taken place between the death of a and the authority of Othniel, than is usually allowed. This seems sary to account for the people having arrived at such a pitch of prac- idolatry as to bring upon them so severe a chastisement as was in- l by means of the Mesopotamian monarch. The deliverance under el was the time at which the government under Judges took its

rise, previous to which, from the death of Joshua, a state of anarchy prevailed.

We cannot follow our author through the whole of the narrative, which is well told, and abounds with sensible and useful reflections; among which we would particularly notice his remarks on the treacherous and cruel conduct of Jael towards her victim Sisera, and the inhuman sacrifice which Jephthah made of his daughter—a sacrifice utterly inconsistent with the law delivered by Moses, and which plainly shewed that the freebooter who had been raised to the command of the armies of Israel, was tainted with the horrid idolatry of Moloch, and that the people who could witness it were equally infected. The High Priest could not have been concerned in the transaction, since Shiloh was in the tribe of Ephraim, with which Jephthah was at variance, and against which he made a murderous expedition. The father was himself the only priest on the unhallowed occasion.

During the whole period from their settlement in Canaan to the establishment of the monarchy, the Hebrews

"— were in one of the simplest forms of society. They had emerged from the state of the wandering shepherd, and were about to assume the more improved habits of the agriculturist. Their civil government was closely modelled on the pattern of domestic rule which originally guided the affairs of each patriarch's family, while they were yet following their herds in the deserts of Syria. Their laws, too, respecting property were calculated to perpetuate that equality of condition which became the children of the same father, and upon which the foundations of their commonwealth were laid. We find no distinctions of rank among them, but such as arose from age or office. Their magistrates were the elders of the people, assisted by the Levites, who expounded the law and enforced its sanctions; and their leaders in war were the princes and heads of families, who were allowed to invite to a share in their command any individual whose skill and courage promised success in the field of battle."

We find not in the Judges any of those milder moral virtues which now constitute the grace and ornament of life; they were appointed for offices which the peculiar circumstances of the people rendered necessary. The uncommon and supernatural strength of body and of mind which some of them possessed, were united with the fierce passions and gross manners of barbarians. We may admire the courage, the heroism of Gideon, Jephthah, or Samson, but there is nothing else in the characters worthy of imitation. All that can be said of them is, they were proper instruments for the work to which they were appointed. In theology alone, the Israelites were raised above all the other nations of the earth, though their practice too frequently opposed their faith. They alone, in their public religion, avowed the absolute unity of the Creator of all things, the simplest and the grandest truth that ever took possession of the human mind.

The second book contains Remarks on the History of the Oriental Nations, as connected with that of the Hebrew People, and first of the Babylonians and Assyrians. Previous to the departure of the Israelites from Egypt, the Assyrian Empire extended in the South to the Persian Gulf, and the deserts which divide Media from the banks of the Indus. Our author is disposed to attribute the character of fidelity and exactness to the lists of Babylonian and Assyrian kings preserved by Ctesias and others; first, because the people of the East, particularly the tribes of Arabia and Syria, have taken great pains to preserve their genealogies and the entire

record of their principal families. There was no temptation to corrupt or to destroy these lists, therefore most probably they have been correctly preserved. There is not the same reliance to be placed on their warlike exploits and other achievements. Different talents are requisite to give a simple narrative of events, and to construct a family record. The extent of dominion, the magnificence of cities, the number and splendour of the troops, may be exaggerated, while the order of succession may be correctly recorded. It is not so certain that Ninus conducted his armies from the borders of India to the river of Egypt, nor that Semiramis surrounded a space of ground, sixty miles in circumference, with walls a hundred feet high, as it is that Ninus reigned over the Assyrians and was succeeded by his wife Semiramis.

In opposition to the opinions of the learned in almost every age, Dr. Russell is disposed to pay respect to Ctesias, as far as concerns his catalogue of Assyrian kings, and the series of dates which he is supposed to have transcribed from the archives of the Persian Court, in the reign of Artaxerxes Mnemon. The discrepancy in different editions of the same catalogue is no proof of forgery or of corruption, nor is the giving of different names to the same persons an uncommon thing, especially in oriental history. There may, however, be some reason to suspect that authors have sometimes altered the catalogues which have come into their hands, with a view of accommodating them to their own system of dates.

Shuckford, following the Masoretic Jews, dates the commencement of the Assyrian Empire at one hundred and one years after the flood. It is not to be imagined that the human race had increased in that period to such a degree as to found such cities and countries as are named in Genesis. A well-merited portion of ridicule is directed against Bishop Cumberland's system, which, in three hundred and forty years after the flood, makes the population of the world amount to 3,333,333,330 males, each provided with a wife. The greater probability is, that the whole number, at one hundred and one years after the flood, did not exceed one thousand, from whom we should not be disposed to look for any large establishment. After an elaborate comparison of ancient records, and examination of various chronological authorities, having placed his statements in different points of view, Dr. Russell concludes that Nimrod commenced his empire A. C. 2566, or six hundred and nineteen years after the deluge; that there were three dynasties reigning at Babylon from Nimrod, previous to the conquest of the Chaldæan territory by Ninus, the last of which, however, is doubtful: therefore omitting this, and assigning to the other two a period of four hundred and forty years, he fixes the commencement of the Assyrian Empire in 2126 A. C.

The second chapter contains an outline of such parts of the ancient history of the Hebrews as may seem to have been affected by the power or character of the neighbouring nations. The birth of Abraham is fixed by our author in the thirteenth year of the reign of Ninus. The state of society at that time bore no resemblance to the constitution and polity of populous countries that have made any advancement in civilization. From the patriarchal form of government, increasing numbers will necessarily advance towards a state in which the several branches from the parent stock shall be held together by some bond of union. Thus arises the system of clanship, which appears to have been the state of society in Asia at this time, and Ninus most probably was at the head of a large number of tribes or clans, who paid respect to him as chief of the largest and most powerful

clan, with which the others were united either by ties of consanguinity, or a sense of inferior strength.

"The kings of Elam, of Shinar, of Ellasar, and their confederate Tidal, the king of nations, on the one hand, and Bera and Birsha, with their allies, on the other, were nothing more than the heads of clans, who enjoyed the privilege of carrying away one another's cattle, or imposing a tribute as a price of forbearance. They are, it is true, called kings, and so were the Dukes of Edom, and as every head of a house who owned a flock, and could protect it in the desert or on the mountain, was entitled to the proud appellation of a King of Edom, so every chieftain in Elam or Shinar who could muster men enough to form a maurauding expedition, was known by his enemies as well as by his friends, as a king of those countries."

The King of Mesopotamia, who was the first instrument in the hands of the Almighty for punishing the ingratitude and idolatry of the chosen people, was not the Assyrian monarch. In the time of the Hebrew judges, the dominion of Assyria did not extend westward of the Euphrates. It is more probable that the King of Mesopotamia was at the head of an independent and separate state. After this king was defeated by Othniel, the next people who oppressed the Israelites were the Moabites, who were the descendants of Lot. On their march from Egypt to Canaan, the Israelites had been forbidden to waste the lands or injure the persons of the Moabites. The apprehensions raised by so numerous a body of invaders were not removed by this peaceful conduct, and fearing to attack them in the field, the chief of Moab, by the insidious counsel of Balaam, tried the more safe and efficacious method of corruption. Enmity was thus excited, and after a lapse of seventy or eighty years in conjunction with Ammon and Amalek, they invaded the invaders, but their military force was so broken by the stratagem of Ehud, that they made no further attack on the Hebrews during the time of the Judges. After this follows an account of this people, till they were finally subdued by Nebuchadnezzar. The Canaanites are the next people brought to our notice; a powerful and warlike race, said to have derived their lineage from Canaan, and at an early period to have branched out into eleven distinct tribes or nations. These people, it is well known, resisted the invasion of their country with great spirit and perseverance. Every clan acknowledged the authority of its own chief, who, in the Hebrew records, is called king; and it is probable that the thirty-one kings who were conquered by Joshua, were all included in the seven nations which he was enjoined to destroy. Their early history is little known. It is certain that their tribes were not all expelled or exterminated by the invasion of the Hebrews, for they were afterwards powerful enough to reduce Israel to subjection, till the success of Barak delivered them from their servitude.

The Midianites are thought to have descended from Midian, the fourth son of Abraham by Keturah. They were, at a very early period, divided into two classes, the pastoral and the mercantile, and are supposed by some to have attained to some degree of learning and science. They are also thought to have preserved the worship of one God.

"Job, who is supposed to have lived in those early days, presents a fine example of an enlightened Theist, who had not only studied the mechanism of the material world, but had also founded upon his physical researches the wisest and most consolatory doctrines relative to the Divine attributes. Jethro again, one of the priests of the tribe, possessed a mind much too elevated to stoop to the degrading usages of the popular superstition."

One branch of the nation was destroyed by Moses, but the remainder were afterwards powerful enough to drive the Israelites from the low country into the mountains, till the decisive victory of Gideon put an end to the oppression. The Midianites, in latter times, have merged into the more general appellation of Arabians.

The Philistines are supposed to have come originally from Egypt. They were a warlike people living on the western borders of Judea. Their most ancient form of government appears to have been monarchical, and their kings were all addressed by the affectionate title of Abimelech, which literally means, My Father the King. This was afterwards changed into an aristocracy, under the direction of five lords or provincial governors. This was the form subsisting during the time of the Hebrew judges, but afterwards the regal power was restored. As they did not belong to the aboriginal tribes of the country which was promised to Abraham and his seed, they were not to be driven out. They were, however, bigoted idolaters, and hated the Israelites. They were long the most formidable enemies whom the Israelites had to encounter, till their power was broken by David. After this they are not mentioned till the accession of Nadab King of Israel, when they again renewed their struggle for superiority, till, with their rivals, they were reduced under subjection to the Assyrians.

The Ammonites were descended from Lot, and owing to the relationship which subsisted between them and the descendants of Abraham, they were not molested by the Hebrews in their march towards Canaan, till their own fears involved them in the calamities they wished to avoid. They afterwards united with Eglon, and made an attempt singly to recover the lands of which their ancestors had been deprived, but were defeated by Jephthah. Their hostility continued with few intervals till their capital was taken by David. Their name seldom occurs afterwards in history; they appear, however, to have had a large army in the time of the Maccabees, and their name did not cease to exist till, in the second century of the Christian era, they were absorbed in the power of Arabia.

Some obscurity hangs over the origin of the Amalekites, who are said by some to have descended from Esau, while the Arabians trace the lineage up to Uz, the grandson of Noah. They were, at a very remote period, a powerful and a jealous people, and attacked the Israelites on their march from the Red Sea. Their hostility towards the Israelites continued till their total defeat by David, after which their name scarcely occurs.

The Syrians were anciently, like the other countries of Western Asia, under the government of petty kings or heads of clans who divided their fine country, and rendered it unavailable either for conquest or defence. We hear nothing of the Syrians during the time of the Judges in Israel. Dr. Russell has, however, pursued his researches through the period of the kingly government, and detailed the wars of Benhadad and Hazael.

An abridgement of the history of the Phœnicians follows, about whose origin much difference of opinion exists among biblical critics and antiquaries. That they were Canaanites appears to be the more probable conjecture. Like all other ancient states, it was at an early period divided into several independent kingdoms—of which Sidon has always been esteemed the oldest and most powerful; but so few notices of it are to be met with in the Scriptures, that nothing more is known than that it existed in opulence and splendour in the earliest times. Tyre, less ancient, holds a more conspicuous place in the annals of Syria than Sidon, from which she sprung, and to whose wealth and power she succeeded at an early

period, exercising dominion over the parent city. Tyre was a strong city in the days of Joshua. Herodotus says, that in his time the Tyrians boasted that their temple and town had stood 2300 years, which carries us back to to the beginning of the fifth century after the flood. Josephus, on the other hand, dates its origin at not more than 240 years before the building of Solomon's Temple. Dr. Hales conjectures, that Josephus must have written 1240, and that the numerical letter denoting a thousand, has been omitted by the carelessness of some transcriber. Tyre certainly possessed a high antiquity, but no existing records carry back the history much higher than the time of David, in whose reign, and in that of his successor, the friendly intercourse between Tyre and Israel is well known. The idolatrous worship of Astarte was introduced into Israel by Jezebel, who was daughter of Ithobal or Ethbaal, King of Tyre, during the reign of Ahab: from this time Tyre was but little connected with the history of the Israelites; Dr. Russell has, however, traced the narrative down to a very late period.

The third chapter treats of the ancient Persian monarchy, which had no immediate connexion with the Hebrews during the period when the government of the Judges prevailed. The native annals of Persia are full of romance; and previous to the æra of Grecian history no account can be had respecting the affairs of Iran. The scanty information which the Scripture affords, only tells us that Chedorlaomer engaged his vassals or confederates against the Kings of Pentapolis; and Josephus merely tells us, that Elam gave birth to the Elamites. From other sources, however, Dr. Russell has with great diligence and learning constructed a narrative of the early affairs of Iran, Elam, or Persia, which possesses considerable interest, but of which we cannot attempt to give an epitome, as it would too much exceed our limits.

The fourth chapter gives an account of the origin of the more remarkable states of ancient Greece. Here is given us a copy of the Parian Chronicle from the Arundel Marbles, followed by a translation and a Table of Olympiads, from Dr. Hales. The only connexion between the history of these states and that of the ancient Hebrews, is that which relates to time. Ægialeus, the first of the Sicyonian kings, ascended the throne in the days of Nahor, the grandfather of Abraham, and Moses died ten years before Cecrops placed himself at the head of the Athenians. The chapter contains much archæological investigation as well as diligent research into the mythology, customs, and manners of the ancient Grecian States, which appear to have borne a great resemblance to those of Western Asia in these respects; but as there is little connexion with the Hebrew history, we shall dismiss this chapter without further notice.

The fifth chapter adds another to the many unsuccessful attempts which have been made by learned men to fix the dates of the Argonautic expedition, the Trojan war, and the return of the Heraclidæ. Adhering chiefly to the authority of Jackson, Dr. Russell determines, from the circumstance of Hercules having received assistance from the Argonauts, in his war against Laomedon, that Jason's exploit must have taken place about the year 1224 or 1225, A. C.; of course he considers it as a real event, and not a poetic fiction. With equal confidence he places the Trojan war about the year 1183 or 1184, and the Dorian invasion of Peloponnesus, under the descendants of Hercules, in the year 1103. From a comparison of circumstances and dates it appears, that by the chronological system which Dr. Russell maintains, the Argonautic expedition sailed from Colchis about the time that Jephthah was delivering the Hebrews from the dominion of the

Ammonites; that the Trojan war took place during the sixth servitude of the Hebrews under the Philistines; and that the Dorian invasion took place during the government of Samuel.

"The political condition of the Hebrews, during the time of the Judges, bore a close resemblance to that of the smaller Greek states before the Trojan war. The Israelites, indeed, acknowledged the obligations of a close relationship in kindred and extraction, as well as the divine origin of their federal government, which rendered all the tribes amenable to the same paramount authority, and placed the means of public defence in the hands of their national council; but if we confine our survey to the actual practice of their constitution, we shall perhaps discover that every family or clan pursued its own interests without any reference to the general will, and cast in return to sustain alone the attacks of its enemies."

The alterations which took place in the system of government and the state of society, not only among the descendants of Israel but also in the surrounding nations after the introduction of the regal power, are to be the subject of a subsequent part of the work.

We have perused this book with much satisfaction. It is executed with great diligence, patience, and learning. Some of the chronological discussions, perhaps, might have been spared, since, after all, they do not lead to certainty on this difficult and intricate subject; but, on the whole, every thing that could tend to illustrate the manners, customs and usages of the people, their civil and political institutions, and their foreign relations, has been explored with exemplary industry, and with considerable success. The style is perhaps in some instances somewhat too diffuse, but in general perspicuous and elegant. On the whole we do not hesitate to say, that it is a valuable addition to what has many years called the literature of theology, and we anticipate with pleasure the appearance of the remaining volumes.

ART. III.—*Infant Baptism, the means of National Reformation, according to the Doctrine and Discipline of the Church of England.* By the Rev. Henry Budd. Seeley.

THIS is a work deserving of attentive perusal both on the part of Dissenters and Churchmen. The arguments in favour of Infant Baptism, if not new, are more broadly and candidly stated, and more with a view to practice, than arguments in favour of the National Church often are: and as they are brought forward in an attractive form, they are likely to have no little influence with the serious party in the Church to which Mr. Budd belongs.

The title is unfortunately chosen; for Mr. Budd's aim is to shew that something much beyond Infant Baptism is necessary to "National Reformation according to the Church of England;" and we are convinced he would not thank us for accepting his meagre title-page as a fair announcement of the contents of his book.

It is his opinion that the doctrine of Election is not only expressly taught by the articles of the Church of England, but also that it may be recognised in every part of her services; for, first, it is the foundation of the baptismal service. The believing parent is, Mr. Budd thinks, warranted by Scripture to infer that his child is an heir of the promise, i. e. elect, as well as himself.

In this faith he brings the child to the font; the child is received at once into the bosom of the church, the whole congregation, as well as the immediate sponsors, undertaking to hold him as a regenerate brother; the church all along presupposing the fact of the regeneration; and, believing the parents' and sponsors' duties to be faithfully performed, proceeds through all her services upon this presumption.

For this, her legitimate child, are all her treasures collected. In the morning and the evening services, it is *him* alone whose wants and desires she meets. In the events of life, in marriage, at the birth of children, in sickness and at the tomb, still it is to him and of him only that she speaks. She has but one mode of address, and that is, an address to the elect. According to Mr. Budd's idea, therefore, some instances of alleged defectiveness in the rubric, are not defects but beauties. Clergymen have occasionally been startled, when called upon to visit the sick, at finding no provision for the case of the wicked and unconverted man; and on uttering over the grave of a notorious unbeliever or contemner of God's law, the words "Forasmuch as it hath pleased Almighty God to take to himself the soul of our dear brother departed;"—but we find that the church knows nothing of bad men or infidels; she proceeds throughout with an utter disdain of such digressions: hers is a community of saints; and it is to them, and not to the world, that she speaks.

High pretensions these! and yet Mr. Budd sets us the example of comparing profession with practice in many respects so very fairly, that if truth were here compatible with mere courtesy, we would leave him to finish what he has well begun. But it seems to us, that his censures are mainly directed against the body of the people, the inferior clergy, and a few derelictions from the original forms of the church; and that he altogether leaves out of sight one great cause of indifference, disgust, and neglect. When a worldly and politic son of the church addresses the people in her favour and declaims against dissent, we commonly find the reasons he has to give have, at least, as far as they go, the merit of consistency; but when a writer, eminent for spirituality, is also her advocate, this consistency becomes far more difficult, and it is evident that unless he be fearless, general, and unsparing in his condemnation of what is wrong, he has no chance at all with the serious reader. Whatever the church may be in her original constitution, *being what she is*, Mr. Budd must know that she is not now a spiritual church. We cannot conceive any thing more contradictory than the temper and spirit she requires from her baptized children, and the temper and spirit which, as it seems to us, is the spring of all her machinery. The hopes and fears of her ministers are continually excited by things temporal, nor is it always by the exertion of their powers in a legitimate direction that the desired success is obtained; often it is purchased by qualities perfectly distinct from those which are of value in the eyes of a Christian; often it is the result of a mere concurrence of worldly circumstances. And yet Mr. Budd can expect and require that sponsors should faithfully discharge their trusts, and "renounce the vain pomps and glory of the world, and all covetous desires of the same;" he can lament over the unwillingness to incur this heavy responsibility, and can murmur at the wide-spreading evil of dissent, while he omits to acknowledge, before all things, the worldliness that so deeply infects the clerical character, and the system of patronage which unfortunately acts as a continual encouragement to the earthly, instead of the spiritual, energies of the church. Instead of frowning over the

multitude of Dissenters, surely such thinkers as Mr. Budd should glory in the increase of those faithful men, who, even while true to her doctrines, cannot partake of the good things which they feel to be ill-administered; who, even while they admire and would fain share in her services, yet seeing the hopeless prospect of reform from within, withdraw themselves from inconsistencies which they conceive to be manifest hindrances to the efficacy of all public ministrations.

It is general inconsistency then, the inconsistency of demanding from her *inferior* members that spirituality from which she has herself departed, that is the deep, radical sin of the church. She conceives herself to have a right not only to use the words, but to put forth the claims of a pure and unearthly guardian, and to demand the renunciation of *that* which she has given no symptom of a desire to renounce for herself. When we see her putting off her earthly crown, presenting herself to the public with no claims but those of her own inherent excellence, displaying no golden baits, holding out no worldly terrors, relying on the spirit and power of truth, we then, from the spiritual mother, may look for spiritual children. Till then, we cannot allow that, if they are holy, it is because they are hers.

CRITICAL NOTICES.

ART. IV.—*Religious Discourses. By a Layman.* 8vo.

We have, under this title, two discourses from the pen of the celebrated poet and novelist Sir Walter Scott. They are an object of curiosity and admiration, inasmuch as they evince in a new and peculiar manner the versatility of of the author's genius. But the reader will be disappointed who hopes to find in them "some of the most momentous questions which can exercise the human mind, discussed with great eloquence, ingenuity, and force of argument," which the writer of the preface leads him to expect.

The author, in a letter to the friend for whose benefit they were published, prefixed to them, gives the more just estimate of his productions, "that they contain no novelty of sentiment, and no attempt at brilliancy of composition." "They were meant, I may remind you," continues Sir Walter, "to shew that a rational and practical discourse upon a particular text is a task more easily performed than you, in your natural anxiety, seemed at the time disposed to believe." We do not mean to say that it is a very difficult task, but Sir Walter Scott's experience of what is easy or difficult in the way of composition can hardly furnish a criterion for another. Written with a purely benevolent intention, and published on the part of the author with a reluctance only overcome by a similar feeling, they deserve to be read with indulgence, and they may undoubtedly be read with pleasure and improvement. They are plain, simple, and unaffected discourses, written in the author's pleasing, easy, and elegant style.

They are for the most part adapted to all classes of Christians; but at the close of the first sermon the author seems to slide into orthodox language as most familiar to him in writing on such subjects, and in a manner which makes us a little curious to know whether Sir Walter is a sincere believer in the doctrines of the Atonement and Original Sin, as commonly received, or has merely adopted the expressions out of accommodation to the friend for whom he wrote. Speaking of Christ he says, "He paid in his own inestimable person that debt which fallen man owed to Almighty Justice, and which, bankrupt by nature, it was impossible for him to discharge.

The first sermon is on Matt. v. 17: "Think not that I am come to destroy

the law and the prophets; I am not come to destroy, but to fulfil." The object of it is to shew that Judaism was intended to be the foundation of Christianity, and that the Mosaic institutions were designed to typify the agents of the Christian dispensation.

The second discourse is an exposition of the first Psalm It reminded us of Mr. Belsham's sermon on the same subject, in the first of the volumes lately published, in which a similar train of sentiment is pursued, and which will certainly lose nothing by comparison. We give with pleasure an extract from the Layman's Discourse, which we are sure will meet with approbation proportioned to the truth and importance of the observations it contains, and recommend them strongly to the attention of our readers.

"*Thirdly. Nor sitteth he*, whom the Psalmist describes, *in the seat of the scornful*. There is a grave and delusive reasoning which causeth to err—there is an *example of sin* which is more seductive than sophistry—but there is a third, and to many dispositions a yet more formidable mode of seduction, arising from evil communication. It is the fear of ridicule, a fear so much engrafted on our nature, that many shrink with apprehension from the laugh of scorners, who could refute their arguments, resist their example, and defy their violence. There has never been an hour or an age, in which this formidable weapon has been more actively employed against the Christian faith than our own day. Wit and ridicule have formed the poignant sauce with which infidels have seasoned their abstract reasoning, and voluptuaries the swinish messes of pollution, which they have spread unblushingly before the public. It is a weapon suited to the character of the Apostate Spirit himself, such as we conceive him to be—loving nothing, honouring nothing, feeling neither the enthusiasm of religion nor of praise, but striving to debase all that is excellent, and degrade all that is noble and praiseworthy, by cold irony and contemptuous sneering.

"We are far from terming a harmless gratification of a gay and and lively spirit sinful or even useless. It has been said, and perhaps with truth, that there are tempers which may be won to religion, by indulging them in their natural bent towards gaiety. But supposing it true that a jest *may* sometimes hit him who flies a sermon, too surely there are a hundred cases for one where the sermon cannot remedy the evil which a jest has produced. According to our strangely varied faculties, our sense of ridicule, although silent, remains in ambush and upon the watch during offices of the deepest solemnity, and actions of the highest sublimity; and if aught happens to call it into action, the sense of the ludicrous becomes more resistless from the previous contrast, and the considerations of decorum, which ought to restrain our mirth, prove like oil seethed upon the flame. There is also an unhappy desire in our corrupt nature, to approve of audacity even in wickedness, as men chiefly applaud those feats of agility which are performed at the risk of the artist's life. And such is the strength and frequency of this unhallowed temptation, that there are perhaps but few who have not at one time or other fallen into the snare, and laughed at that at which they ought to have trembled. But, O my soul, come not thou into their secret, nor yield thy part of the promised blessing, for the poor gratification of sitting in the seat of the scorner, and sharing in the unprofitable mirth of fools, which is like the crackling of thorns under the pot!"—Pp. 59—63.

ART. V.—*Remarks on Religious Liberty, and the Duty of Nonconformity to Human Prescriptions in Religion; with an Appendix, illustrating the Beneficial Influence of Dissent on the National Interest.* 8vo. pp. 63. London. Holdsworth. 1828.

THERE is a more sturdy and zealous spirit of Dissent embodied in this pamphlet than has of late been commonly to be met with. The writer is in good earnest; and he gives no quarter to established religions, of however modified a description. He strikes at the principle of an Establishment as unchristian, and his blows are very effective—in our apprehension, decisive; at least so far as Establishment implies peculiar advantage to the votaries of some particular form of faith or worship. His objections to "a universal plan of endowing all sects, or of giving salaries to all religious teachers, of whatever sentiments and name," are less convincing. We cannot agree with him that the payment of a tax, levied by the proper authorities, some part of whose proceeds might be, in our opinion, applied "to

the civil maintenance of falsehood and delusion," would be "the commission of a known crime;" nor that it "must necessarily create resistance," any more than the payment of tithes. We coincide, however, in his conclusion, that "were all civil governors to confine their attention to the legitimate objects and ends of civil legislation, leaving religion to take its course by its own power and resources, or lending it their sanction only in a moral respect, they would best secure its real interests, and furnish less occasion for dissatisfaction in any class of their subjects."

The style is chaste and nervous. We extract the following remarks on the formality of Church-of-England religion, as a specimen of the author's manner:

"Nor can I in this place fully expose, although I cannot refrain from touching upon, the dreadful influence of that mechanical routine of ecclesiastical observances, which is all that multitudes in England know of what they are told is Christianity and religion. The church of God has never been in much danger from an undervaluing of the external ordinances of religion. The danger has generally been of an opposite kind. The great evil to be deprecated has always been the substitution of forms for the power of godliness, the sign for the thing signified, and a ritual obedience for spiritual holiness. The disobedient Jew has trusted to his natural descent from Abraham, and to his circumcision for salvation; the ignorant and vicious papist believes that the sacraments and the absolution will save him; and how many thousands equally disobedient, ignorant, and vicious, in our own land, have lived and died with a lie in their right hand! Taught from their earliest years by their own venerable and apostolic church, that they were 'regenerated in baptism,' and thereby made 'members of Christ,' 'children of God,' and 'inheritors of the kingdom of heaven;' confirmed afterwards in the delusion by the imposition of episcopal hands, recognized as Christians ever after; and, however immoral, admitted as such to the table of the Lord; absolved from all their sins on their death-bed by their Saviour, the clergyman, and receiving the sacramental passport to heaven from his hands, they die; the survivors hear thanks given to God for taking their souls to himself; and in perfect consistency with the whole delusion, their bodies are buried, in certain hope of the resurrection to eternal life; and all this takes place continually, without any inquiring into the evidences of conversion of heart, and even in the face of innumerable proofs of an impenitent, unbelieving, wicked mind! And this is called the apostolical Christian church!"—Pp. 49, 50.

ART. VI. — *On some Corruptions of Scripture.* Pp. 28.

On Tests of True Religion. Pp. 20.

On the Evidence necessary to establish the Doctrine of the Trinity. Pp. 16.

The Apostle Paul a Unitarian. Pp. 35.

Objections to Unitarian Christianity considered. Pp. 18.

A Serious and Friendly Address to every one who is halting between Two Opinions, and is willing to have his Doubts, Fears, and Suspicions removed. Pp. 18.

THESE are Tracts published for the American Unitarian Association, and appear to us well calculated to diffuse correct information, and to remove many of the prejudices with which our system is regarded.

That which is entitled, "On some Corruptions of Scripture," conveys in plain, familiar conversation, the result of correct criticism in reference to the different passages of Scripture as relating to the Unitarian controversy, which are affected by Griesbach's emendations. We give the following as a specimen of the manner, p. 26:

"You said that there were different readings in different manuscripts. Why may not the alterations have been made by Unitarians; for I suppose some of the manuscripts were written by them, were they not?"

"*Min.* It is doubtful whether any now in existence were. During the dark ages, when most of the manuscripts now known were written, the Holy Scriptures were in the keeping of Trinitarians, who certainly would not suffer them to be altered to favour views which they deemed erroneous. Accordingly there is no evidence whatever of any change having been made in the manuscripts of the New Testament to favour the Unitarian scheme. This is a striking fact, and merits serious

consideration. Herbert Marsh, a learned Bishop of the Church of England, and a Trinitarian, virtually admits that the danger is from the opposite side. 'As,' he remarks, 'we have our manuscripts of the Greek Testament, not out of the hands of ancient heretics, but from the orthodox members of the Greek Church, we have less reason to apprehend that they have suffered, in points of doctrine, from heretical influence.' Lectures, Pt. I. p. 93."

The tract on "The Tests of True Religion," is, in the main, excellent. Acute and valuable remarks are offered to shew, that true religion is not necessarily evinced by its *seriousness*, (since a false religion may be serious too,) by *great* and *unusual feeling*, by a zeal about the *ritual observances* of piety, or by extraordinary *sacrifices* and *enterprises* in religion. The last topic leads to the observation,

"There are many who can think nothing a sacrifice, but the giving of—that dearest of all things to them—MONEY. The standing forth, for conscience' sake, as the mark of general obloquy, the being shunned and vilified, the bearing of hard names and cruel insinuations, the loss of reputation among the great body of the people, and the wounds of private friendship, all these things, in the common and worldly estimate, weigh as nothing in the balance with a few paltry items of dollars and cents!"—P. 13.

From the popular Tests of True Religion the author turns to the only true standard, the Scriptures.

"Surely the confidence with which these tests are brought forward ought to have some scriptural warrant. It is not for the want, on this subject, of *specifications* in the Bible, for it is full of them. We hear much of alms-deeds and charities, of visiting the widow and fatherless in their affliction, of self-controul and meekness, of a gentle demeanour and a pure conduct; and yet, from all these, the public mind is turned away to certain things questionable in themselves, and yet much more questionable, as they are brought to serve the purposes of sectarian competition. Can any thing be more extraordinary—can any thing more strikingly indicate the thorough and yet unconscious perversion and sectarian bias of the whole religious mind of the country, than this fact, that nineteen times out of twenty you shall hear these questionable things urged to shew the superiority of the popular religion, and only the twentieth time, if even then, shall a word be said about the great, the obvious, the abundant principles of evidence that are scattered up and down through the New Testament?"—P. 16.

The tract on "The Evidence necessary to establish the Doctrine of the Trinity," was written by the late Rev. S. C. Thacher, and was originally published as an Appendix to the American edition of Yates's Reply to Wardlaw. It may also be found at the end of the volume of Mr. Thacher's Sermons, printed after his death.

"There is scarcely any one who will deny that the doctrine of the Trinity is apparently inconsistent with the unity of God."—P. 6.

"In proportion as the previous presumption against any doctrine is strong, the evidence by which the presumption is to be set aside may be justly expected to be correspondently abundant and clear."—P. 9.

The writer contends, and we think justly, that if true, the doctrine must be proved from the New Testament alone. No one will say that a reader of the Old Testament *merely*, would find there any revelation of three distinct objects of supreme religious worship.

"Might we not expect, that our Lord himself would, at least *once*, have stated the doctrine of the Trinity in express language, and have insisted on the importance and necessity of believing it? Might we not suppose that in some one of nearly thirteen hundred times, in which the word *God* occurs in the New Testament, we should be expressly told, that the term is meant to include, not simply one, but three persons or subsistences, to each of which that title is applicable? Would neither our Lord, nor any one of his apostles, have left a single sentence in which the whole doctrine of the Trinity can be fully and accurately expressed?"

We are particularly struck with the following paragraph, and doubt not that it must stagger many a mind which now adopts the prevalent doctrine:

"If it should be said, that there might be reasons why our Lord did not *publicly* teach this doctrine, should we not expect some account of his *private* communications of it to his *disciples*? Would they have preserved no record of their first knowledge of a truth so wonderful and so essential a part of the Christian system? If we can suppose that our Saviour himself forbore to teach publicly that which was in fact the great principle on which his whole gospel

turned, why this reserve in his disciples? The Gospels were not written till several years after his death, and many of the Epistles still later, and should we have expected that they would not have given a hint of the time or the circumstances when this or that great truth was unfolded to them? Nowhere in the Acts how minutely and fully the manner is declared in which the doctrine of the extension of Christianity to the Gentiles was unfolded. And could we have thought that the first revelation of the so much more difficult, and so much more incredible doctrine of the Trinity, would not have occupied a single line of the sacred history?"—P. 13.

The believer in that doctrine imagines, of course, that this has been done. Let him point it out.

The title of the next pamphlet had been previously adopted by an English writer. The line of argument is satisfactorily pursued, first, through the *preaching* of that Apostle, as found in the book of Acts, and, again, through his Epistles. The Epistle to the Hebrews, of which "there is not sufficient evidence that Paul was the author," is separately examined, and a similar result is obtained that the writer was a Unitarian.

Of the two smaller tracts which are placed last in our series, one contains a very judicious examination of the objections to Unitarian Christianity, and repels them in an ingenious manner and with excellent spirit. The last which it notices is, "that our views give no consolation in sickness and death." Of this objection, our own pages are continually affording the most ample refutation. We extract an additional instance from the tract before us.

"A striking example of the power of this system in disarming death was lately given by a young minister in a neighbouring town, (Rev. John E. Abbot, of Salem,) known to many of our readers, and singularly endeared to his friends by eminent Christian virtue. He was smitten by sickness in the midst of a useful and happy life, and sunk slowly to the grave. His religion, and it was that which has now been defended, gave habitual peace to his mind, and spread a sweet smile over his pale countenance. He retained his faculties to his last hour; and when death came, having left pious counsel to the younger members of his family, and expressions of gratitude to his parents, he breathed out life in the language of Jesus, 'Father, into thy hands I commend my spirit.' Such was the end of one who lived with an unwavering faith in the great principles which we have advocated, and for our part we [illegible] the [illegible] and [illegible]."—P. 14.

The [illegible] is [illegible] that the [illegible] is [illegible] afterwards. It [illegible] [illegible] [illegible] in a [illegible] manner, and [illegible] [illegible] always [illegible] [illegible] [illegible].

ART. VII.—*Two Discourses designed to illustrate in some particulars the Original Use of the Epistles of the New Testament, compared with their Use and Application at the present Day.* By the Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford. Boston, 1827. Pp. 35.

THE following general principle is laid down by our author, that "Paul, and it may be added, all the sacred writers did not deliver their instructions in an abstract and general form adapted alike and equally to all times, but that they had a local and special reference to the times in which they wrote."

After some observations on the local references in the Epistles, our author proceeds to remark,

"There is, indeed, what must have struck every attentive mind, a great difference between the instructions of our Saviour and his apostles, but it was a difference chiefly owing to circumstances. It was a difference not in the substance, but in the form, in the style of religious instruction. Our Saviour's teaching was evidently more simple, and more entirely practical. It dealt more in easy and intelligible expositions and illustrations of truth and duty, of piety and acceptance with God. Our Saviour was announcing a system which had not yet encountered objection. It could not meet with objection till it was announced. But the apostles had to contend with a world of objectors of every description. Hence their instructions became more speculative, more complicated, more intermixed with the institutions and ideas and prejudices of the age, and in just that proportion they became more argumentative and obscure."—P. 10.

The peculiar use of the terms *faith* and *justification* falls under our author's notice:

"The attempt to apply the apostolic views of faith and justification, in all their extent and frequency, to our experience, has been unfortunate, because it has led to unnatural, mystical ideas of religion, and among others, the preposterous notion, that the great obstacle to salvation, in the human heart, is not its bad passions, but some strange unwillingness to be saved by the mercy of God; and that faith being so exclusively and all-important, had some mysterious power of appropriating and securing the favour of God to itself. Indeed, faith has been often thought to be nothing else but a willingness to be saved."—P. 16.

The following paragraph suggests, we think, a valuable hint to a large class of religionists in this country:

"You must have reflected how much better and fitter it would have been, in that moment of imaginary or real conversion, for the subject of it, instead of coming forth to the multitude to tell what the Lord had done for his soul, how much better if he had gone away to his retired closet to pray, and to carry on the secret struggle of the religious life in his own bosom; how much better for him who thinks himself to have been a Christian but for one hour, or one day, in that day, in that hour, to be silent, thoughtful, diffident, anxious."—P. 18.

The preacher in the remainder of the first discourse, guards his hearers against the opposite mistake of supposing Scripture "to have little or no relation to us." We are much pleased with the following sentences:

"If we are worldly; if we are covetous and sensual; if we be guided by inclination rather than by duty, we need a conversion; not less than that which the Pagan experienced. If we are unkind, severe, censorious, or injurious, in the relations or the intercourse of life; if we are unfaithful parents, or undutiful children; if we are severe masters or faithless servants; if we are treacherous friends or bad neighbours, or bitter competitors, we need a conversion; we need a change greater than merely from Paganism to Christianity."—P. 19.

In the second discourse, the author had been speaking of the superstitious fear which exists in some minds of examining closely into the character and offices of Christ; and he plainly shews that these are proper subjects of investigation. We are happy to see the true medium between fanaticism and indifference so well pursued.

"Let me hear no more of admiration, of love, and joy, if he who has taught me peace of mind and true wisdom, who has brought me nigh to God, and opened for me the path to immortality, if he shall not be admired, and loved, and hailed with raptures of joy. This is no fanatical nor superstitious emotion, but it is the natural, the true and sober homage of human feeling to transcendant worth and loveliness of character, and to unspeakable goodness—goodness not common and earthly, but spiritual, disinterested, divine; witnessed by toils and sufferings, and sealed in death."—P. 24.

ART. VIII.—*A Discourse on Regeneration.* By Bernard Whitman, of Waltham. 2nd Edit. Boston, Bowles and Dearborn, 1828.

THIS is an intelligent, practical, and rational discourse, on the change which the Christian religion is designed to produce in the minds of men. The preacher *first* notices some of the conversions which took place under the preaching of the inspired apostles; *secondly*, describes the nature of regeneration as consisting in a change from ignorance to Christian knowledge, from error to Christian truth, and from sin to holiness. The necessity of regeneration arises from these three causes; the imperfection of our nature, the imperfection of our education, and our insatiable desire for happiness. He, *thirdly*, examines the spiritual condition of those born and educated in Christian [illegible] and *fourthly*, answers the question, "What are the evidences of our regeneration? What are the scriptural proofs that we are real Christians?"

OCCASIONAL CORRESPONDENCE.

The Popular View of the Atonement renounced, and the Sufferings of Christ considered.

To the Editor.

SIR, *Chard, Aug. 9th.*

WHILE I would not forget that my respectful acknowledgments are due to your correspondents T. F. B. and G. A. for their attentive consideration of my questions on the Atonement, I beg to state, so far as the querist *himself* is concerned, that had they remained *unanswered*, they would not weigh a feather against the conclusions to which his mind is at present arrived on the subject. When I sent those questions to the Repository, it was in the early and imperfect stage of my inquiries; and when the absurdities connected with the orthodox opinion had not pressed with that convincing force on my mind which, by a further consideration thereof, they subsequently have. I am now fully convinced that this doctrine will not stand the test of examination by the rules of reason and the authority of Scripture: that it is altogether incompatible with that dispensation of mercy and forgiveness which Jesus came to unfold and administer on behalf of his Father, the only true God; and therefore I renounce it as an ERROR, which has for a long time proved to me a source of perplexity and difficulty, and an obstacle to my real religious improvement. Under this conviction, I have been led to review the series which I had thought involved with difficulties on the side of Unitarianism, and have discovered that they were in good part founded in erroneous data and unwarrantable assumption. Without wishing to express the least dissatisfaction with the replies of your correspondents, therefore, I trust a few additional observations, as coming from the pen of the proposer of these queries, though they might be of no weight in themselves, will serve to shew that he is not discarding long-received opinions without earnest inquiry and reflection.

The question to which my remarks shall be confined is the *second*, which is on the nature and end of Christ's sufferings. This question turns entirely on the position, which I believe is taken for granted by all parties, that these sufferings were UNPARALLELED in the case of any other human being. Hence, preachers and writers, in describing them, have laid the utmost stress on their supposed exceeding magnitude, and exhausted the powers of language on their imagined extent and intensity. Such, however, is the obstinate effect of systems on the mind, that *this*, as a fact appertaining to revelation, is commonly considered as beyond all dispute; and till very lately I had thought so too: but now I clearly perceive it is a notion which has grown out of the doctrine of satisfaction for sin, and which, indeed, is absolutely necessary to be established, in order to prove that satisfaction a *reality*. On this subject, as well as on that of the Trinity and others, the orthodox have betrayed their obtrusive meddling in the employment of terms and phrases altogether unscriptural and perverting; and in their efforts to attach the most tragic character to what Jesus endured, as held to be vicarious, they have exaggerated the accounts of the sacred historians by language adapted, it is true, to *their* creed, but much stronger in meaning than is justified by the expressions of the New Testament. Hence, amongst other assertions of the kind, it is not unfrequently affirmed, as sterling truth, that the fiercest wrath and indignation of Jehovah the Father was poured on the *Son* as the desert of imputed sin!* the feeling of which, together with what is called the assaults of hell, or the infernal attacks of Satan, constituted the most dreadful suffering. Now, if the New-Testament writers held this view of the subject, it is very strange they did not, when speaking of the sufferings of their beloved Master, use terms and phrases more forcible and expressive in their import, as they certainly *might* have done; or that they should not have evinced, by ardent exclamations, those sympathetic emotions

* I have more than once heard it affirmed in the pulpit, that Jesus suffered "more than the damned in hell will to all eternity!"

of soul which would be naturally excited by the remembrance and record of such unexampled pains and sorrows.

That the New-Testament writers frequently refer to the sufferings of Jesus, both as connected with salvation and by way of encouragement to his suffering followers, in bearing patiently *their* tribulations, is not questioned; but the instances in which the *nature and extent* of those sufferings are *described*, are very few. The following are the principal: Matt. xxvi. 38, 39; Luke xxii. 44; John xii. 27; Heb. v. 7. The strongest of these are the first two: the one represents his soul as exceeding sorrowful, and the other as being in such agony as produced an extraordinary degree of sweat, inasmuch as the Evangelist describes the drops thereof as resembling in magnitude (and perhaps in turbidity) great drops of blood. He does *not* say, as many do *for* him, that Jesus sweat *blood*, but that "his sweat was, *as it were*, or more properly *like** (ὡσεὶ) drops of blood"—language which certainly intimates great mental commotion and anguish. But will it be said that these expressions convey an idea of the deepest possible pangs of horror? Has there not occurred, and does there not occur many a case amongst the sons of misery and woe—the subjects of sorrow, affliction, and despair, to which expressions conveying the ideas of extreme agony and sorrowfulness of soul are applicable? I will refer to two only, which, if plaintive utterings are to govern our ideas of difference and degrees of suffering, *exceed* that of our Lord himself; namely, Job and David. The former, after employing the strongest figures to express his misery and heart-troubles, complains of the *inadequacy* of language to convey a true idea of them. See Job vi. 1—4, also chap. iii. The marginal reading opposite the 2nd verse in the former chapter is, "I want words to express my grief." But have the writers of the New Testament intimated any such insufficiency of speech in recording the sorrows and anguish of Jesus?

With respect to the case of David, the following Psalms may be consulted: vi., xxii., lxix., lxxxviii., cii. From these I will quote a few passages: "I am poured out like water; my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. While I suffer thy terrors, I am distracted; thy fierce wrath goeth over me, and thy terrors have cut me off. For my days are consumed like smoke, and my bones are burned as an hearth; my heart is smitten and withered like grass. By reason of the voice of my groaning my bones cleave to my skin."

That the above language is partly hyperbolical I admit; but at the same time as the speaker is considered to be inspired, it must be *figuratively true*; for metaphors are generally employed in scripture for want of literal terms sufficiently strong in their meaning. I am very well aware also, that these and all such like expressions have been pressed into the service of orthodoxy, under the notion that David was a type of Christ. But there are two considerations against that application in this way. The first is, the New-Testament writers have not adopted such a course; while, if they had thought as modern Christians do, I see not any reason why they should not. The second is, that as David ascribes his sufferings principally to the *wrath of the Almighty*, there is a great disparity in the two cases: for we are no where told in the New Testament that Jesus was an object of Divine wrath; but, on the contrary, we have abundant proof that he was peculiarly privileged with the enjoyment of his Father's favour and complacency. The commencement of his public ministry was even ushered in with a proclamation to this effect. "This is my beloved Son in whom I am well pleased," is certainly an opposite declaration to such as, "This is the sinner's substitute, with whom, as charged with the sin of others, I am exceedingly wroth, and whom I will make to feel my fierce anger in the vicarious punishment thereof." The latter is the sentiment of what is called *orthodoxy*; the former the assertion of Jehovah. Which is the truth?

As to the bodily sufferings of Christ, on which so much stress is generally laid, we have no account of it which *equals* those given us of many martyrs who have been persecuted unto death. The death of the cross was the common punishment of malefactors, convicted as such, and, it is true, an ignominious one; but have not the persecutors of his disciples resorted to modes of torture and excruciating pain more terrible than this? Can it be compared to

* Parkhurst on the word.

burning? Jesus was indeed treated by his enemies with every species of reproach and scorn; and so, according to his predictions, were his followers. Attend to the account of Paul in 2 Cor. xi. 23—28. Here are enumerated many different species of malevolent punishment, from which, as far as narrative particulars direct us, Jesus was exempt. It is true, that he was smitten with a rod, and scourged; but Paul experienced the former violence *thrice*, and the latter infliction, according to the Jewish law, *five* times; and let me ask in connexion with these statements, why, if the sufferings of Jesus were penal and vicarious, was Paul called to endure in his *own person* what is supposed to be borne by his *substitute*? Does justice require double payment? Or, in the language of an orthodox hymn, does it demand satisfaction "first from the bleeding *surety's* hand, and then again of *mine*"?

Far be it from me to *underrate* the sufferings of the great Leader of our salvation—the great Example of humility, submission, and patience, to his believing followers; or to deny that they have an important connexion with the grand concerns of redemption. The fact is, when the sacred writers, speaking of our spiritual deliverance, refer to Jesus as the Mediator, they attach all the consequence as a means thereof—not to his previous sufferings by far so much as they do to his death; therefore, if there is any thing vicarious in what he endured, it must be the *latter*. But if the penalty of sin is eternal damnation, how could the sacrifice of natural life, though ever so painful, be an equivalent to Divine justice, seeing there is no sort of parity or analogy between the penalty and the payment? Besides, as death put a termination to the sufferings of Jesus, so far from receiving a satisfaction therefrom, justice must be thereby completely defeated and deprived of its just requisition, inasmuch as the real penalty would be obviated or averted. The death of the Son of God was no doubt satisfactory, that is, *approved* as a medium through which to manifest his mercy; but this is not the idea generally attached to the word. By satisfaction is understood an equal return of good for injury done; a restoration of rights deprived. Regarding sin as a debt, it is the payment of an adequate and full amount in suffering, answering the just desert of that sin. There can not, then, be any sort of comparison between bodily death and a punishment of endless duration, which necessarily implies the *infinitude* nature of the sufferer as adapted to such suffering. Whatever, therefore, was the degree of suffering which Jesus endured, its *duration* was, compared with the penalty, of very little account. But, further, if the *death* of Christ is to be viewed as an equivalent to justice, why are all mankind inevitably subject to death? And if *death* could be a satisfaction, why could not the sinner's death be so? Not only so, the death of *one* person, according to this notion, is equivalent to that of *numberless* individuals of the human race! The hackneyed expedient of throwing his supposed divinity into the scale, is too absurd to be regarded as an argument. Whatever are the benefits the New-Testament writers ascribe to his death, they always speak of that death as pertaining to the identical being who *really suffered it*, and not to an imaginary superior being united with him. It was impossible Deity could die, and therefore it could not be the *death* of the Deity. This notion is altogether inconsistent with the nature of substitution: for a substitute is one who acts, performs, or bears, in the place of another, what that other must otherwise have acted, performed, or borne. In order to this, therefore, it is absolutely necessary that he who substitutes should be *capable* of doing what is required by *natural fitness*. This is the only idea of substitution suggested by the term in the common concerns of life. If, therefore, Deity is *incapable* of suffering and dying, it could, in no sense, be *substitute* for man. Again, since there is such an immense disproportion between Deity and humanity, the dignity and worth which is supposed to be added to the [illegible] of the latter by the former, would give as much weight to a *moment's* suffering, as to thirty, nay, a *thousand* years', because the greatest degree of what is finite bears no more proportion to [illegible] than the smallest. Consequently, the greatest [illegible]

King's College, London.

To the Editor.

"King's College, London. At a meeting of the friends and subscribers of this Institution, held Thursday, 17th July, 1828,

"Resolved,

"That an essential part of public education is instruction in the Evidences of the Christian Religion, and the inculcation of those Doctrines and Duties which are professed and taught by the Established Church."

Then follows a list of gentlemen requested to assist the Committee for promoting subscriptions in the city, including the name, Thomas Alers Hankey, Esq.

SIR,

This advertisement, of which I send an extract, appeared lately in the London newspapers. Allow me to ask, whether the above-named gentleman is not a "Deputy," and even a member of the Committee; if he be, whether (supposing that his opinions really coincide with the advertisement) he is a fit person so to remain, however suited he may be to recommend the doctrines and duties professed by the Established Church as essential to education.

Allow me to ask a question also about the London University. I have lately seen the form for application for admission as a student, and in one column the applicant is required to state whether he is "a Churchman or Dissenter." Is it that the proprietors of "THE *University Chapel*" may know whether he is a customer for them or not? What if the applicant be neither Churchman nor Dissenter?

Really, whatever may be the intentions of the managers of this Institution, they seem to me to have been of late travelling the high road to make themselves very meddling and very ridiculous. What right have they to be asking what the religious opinions of the students are, or to set up distinctions and create party divisions by classifying in this way? The plan of King's College is much more sensible and less impertinent than this conduct in an institution whose principal recommendation *was* its abstinence from *all* religious distinctions.

A NON CON.

On Forms of Marriage.

To the Editor.

SIR, *Clapton, July 25, 1828.*

MY friend Mr. Richmond's remarks (p. 502) on "the Marriage Bill," from the enactment of which Unitarians may expect some relief, in a future session of Parliament, reminded me of two passages which strikingly discover the application of justice and good sense to this important subject.

The first passage may serve to shew the practice, half a century ago, of a neighbouring foreign state, which, whatever may be its condition under a monarchy, was then free, probably beyond any other country in Europe, from the baneful influence of priest-craft.

The Rev. James Granger, so well and deservedly known by his "Biographical History of England," was travelling through Holland in 1774, in the company of Lord Mountstuart. Among the "Notes of Tours," published in 1805, from the autograph MS. of that respectable clergyman, is the following description (p. 32) of marriages, according to what, I suppose, were then the only legal forms recognized by the government of the United Provinces.

"July 30, we reached Amsterdam, and on Sunday, 31, we, by the favour of the Baron B———, brother of Mr. Trevor Hampden, saw fifteen couple married. The men and women were at first in separate apartments in the Stadt-house. We there saw the latter, whom the men, after a little time, came into the rooms to, and led into the large room, where they were married, sitting, by a counsellor at law, to whom was joined an assessor of the same profession. The Baron B———, who is a Secretary of State, was also present, besides other persons who attended *ex officio*. The persons who were married joined hands, and each couple was asked, in very few words, the important question. After they had given their assent, which was noted in a book by the counsellor who performed the office, the populace, of whom great numbers attended at the door, were admitted as witnesses, and the several couples went out, hand in hand."

The other passage to which I referred, contains the project of a law of marriage, which, unless the justice of peace were directed or empowered to exact an oath or some declaration of religious belief, appears to provide for the cases of all persons who scrupled conformity, on

ever ground, to established rites. project was first brought before the c in 1793, by the late learned and able Baron Maseres, in a letter to Public Advertiser, on Mr. Cour- 's intended motion, concerning the ss of ecclesiastical courts against ns married together in some man- ot allowed by law." I here quote the Baron's "Occasional Essays on us Subjects, chiefly Political and rical," which he collected and pub- l, in 1809.

contends (p. 252), that "as the ow stands, there is no other mode arrying, besides that prescribed by hurch of England, that is clearly ndisputably legal." Though "the ages of Jews and Quakers are spo- f in Lord Hardwick's Marriage-Act, d in 1752, as if they were legal," ns,

f a Quaker was to die intestate, and ssession of a landed estate of in- ance, and his wife was to claim ower of one-third part of his said d estate, during her life; and the ate's next heir was to dispute her to such dower, on the ground of ot having been lawfully married, ot see how she could ever establish arriage; as a certificate from the p of the diocese, the only known of proving a marriage in such an for dower, would not be granted Quaker's wife."

tly assuming, "that all persons are permitted to live in England, to be permitted to marry there;" that, according to the principles e Protestant religion, marriage is sacrament, but a civil contract," rned Baron deems it "reasonable an Act of Parliament should be l" for the following purposes:

. To make all the marriages cele- l in the meeting-houses, or chapels, otestant Dissenters (duly licensed ling to the Toleration Act) lawful.

. To declare all marriages cele- l by Quakers in their meeting- s, and by Jews in their synagogues, also lawful.

. To declare that all marriages hall be entered into before the jus- f the peace of any county, at their r-sessions, or other general ses- and, perhaps, even before any two s of the peace, shall also be lawful."

he former Series of the Repository 358) I quoted at length, "An uching Marriages, Births, and Bu- passed by the Parliament of 1653.

I there remarked how the principle of this Act had been recognized in the *Code Napoleon*, (Nos. 75, 165,) whose provisions, on the return of the *legitimates*, were adopted by the *Code Royale*. It is not surprising that a Bourbon, influenced by his priests, should since have endeavoured to deprive France of the benefits to be derived from such wise and equitable regulations, and to restore the influence of an established clergy, by rendering the imposing ceremonies of the church essential to the legality of marriage. Perhaps some of your readers can say how far the *Grand Monarque* may have succeeded in the attempt.

J. T. RUTT.

Sermons for Family Use.

To the Editor.

Hapton, near Norwich,
July 11, 1828.

SIR,

COINCIDING generally in sentiment with your correspondent M. N. T., respecting Robert Robinson's Barn Sermons, and the very useful object to which they may be accommodated, I beg to say to that gentleman, that should his suggestion be favourably received, I am disposed to engage in the task, and that I shall be happy to hear from him on the subject.

While the pen is in my hand, I gladly embrace the opportunity of recording the obligations of the Christian public to the Rev. B. Mardon, for again calling their attention to an "Essay on the Use and Design of Scripture Sacrifices, in which the Theory of Archbishop Magee (possibly that also of the learned Dr. Pye Smith) is controverted by the late Rev. James Nicol." In importance, this subject seems to yield to none of those which are most worthy of human investigation; and the extracts from the work, which are given in your last number, furnish ample proof, that the mind of the learned author was richly imbued with the very spirit which must render the discussion improving, as well as interesting.

With every good wish for the increasing success of your valuable publication, I am, &c.,

JOHN TREMLETT.

Bible Controversy in Ireland.

To the Editor.

SIR,

THE title of a very liberal and excellent publication, reviewed in the Repo-

sitory for August, "on the Bible Controversy in Ireland," "Infallibility not possible, Error not culpable;" has suggested the following extracts from two of the greatest patrons of religious freedom that ever wrote:

"If I be desirous to know the truth, and diligent in seeking it, and yet through human infirmity fall into error, THAT ERROR CANNOT BE DAMNABLE."—CHILLINGWORTH.

"He that makes use of the light and faculties God has given him, and seeks sincerely to discover truth by those helps and abilities he has, may have this satisfaction in doing his duty as a rational creature, that though he should miss truth, HE WILL NOT MISS THE REWARD OF IT."—LOCKE.

Let me by way of contrast to those noble principles annex the following extracts:

"The misunderstanding of God's word on the fundamental truths of the Christian system, cannot afford any security to error, but will expose it to the WRATH OF THE GREAT ETERNAL."

"I believe that the man who holds not the divinity of Christ, is in fatal error; I believe that if he continue under its influence, he will PERISH."—Mr. POPE: *Discussion.*

"He therefore that will be saved, must thus think," &c.—ATHANASIAN CREED.

REV.

The Deputies.

To the Editor.

SIR, *August* 5, 1828.

THE letter relating to the Deputies, inserted in this month's Repository, signed A Dissenter, contains so much matter, and, as it appears to me, requiring explanation, that I do hope a sense of justice, and what is due to the cause of liberty, will induce you to insert the following observations. The general outline of the constitution (or rather the want of a constitution) of the society of Deputies appears correct, and the inutility the "Dissenter" ascribes to the society seems to be equally true. The essential difference I have with the "Dissenter," arises from his seeming to suppose that the correction of abuses and of persecution rested with the society of Deputies, while it is notorious that the Protestant Society, formed for the purpose of overthrowing Lord Sidmouth's Bill, (which its force in a peculiar manner so happily effected) has been the Society chiefly engaged in redressing the wrongs inflicted upon conscientious Dissenters, and that where the Deputies have had one case of this description submitted to them, the Protestant Society have had twenty; indeed, I believe, such was the apathy of the Society of Deputies, that only one case of real persecution has been submitted to them in a course of twelve months, not arising from persecution being dormant, but from the Protestant Society pursuing more direct means of redress; and as to the amount of funds, the Deputies have had more than sufficient for the real duties they have discharged. With respect to the removal of the Corporation and Test Acts, and substituting a less objectionable test and oath, neither the spirited agency, nor the funds of the Deputies effected that: the object, such as it is, has been attained by a union and deputation from five societies, who were all to contribute to the expense; but in consideration of three of the bodies not being equal to such a contribution, the Protestant Society agreed to bear one-third, and the Deputies two-thirds; and as the whole expense is estimated at three thousand pounds, the Protestant Society will pay one thousand, the Deputies two thousand, (and upon the implied condition that no collection was to be made by the congregations of Dissenters to supply the deficiency,)—the Deputies will be left with near seven thousand, and the Protestant Society with three. Any renovation or stimulus to the general objects of both Societies I shall rejoice in promoting. I am free from any sectarian feeling; liberty, the right of believing or disbelieving, is what to us, as *men* and as Christians, should be the object of pursuit—unconnected with religious qualifications of any description—civil qualifications being the alone test for civil offices.

A Berean, and therefore in principle a Friend to Liberty.

OBITUARY.

MRS. RICHARD YATES.

July 21, Mrs. RICHARD YATES, *th Park*, near *Liverpool*, aged h esteemed and beloved. "It l," said Mr. Porter, the Minis- oxteth-Park Chapel, in an af- neral address, "it is painful, ıy cirumstances, to witness the of the great Destroyer. It is nder any circumstances, to be- llow-creature, from the full en- of his noblest faculties, hurled rth as an useless trunk, and in t hour deprived of life, sense, ion. But it becomes doubly nd distressing when we behold tly king seizing for his prey the he beautiful, and the virtuous, whom many loved and none eparating them from husbands, friends, all by whom they were and whom they loved also. In ase as this, nothing can sup- mind but a firm confidence in and a calm resignation to its le decrees.

melancholy event which has ning summoned us together, is ind which I have here described. ng hand of death hath parted hearts that were united together nderest ties of conjugal affec- hath deprived parents of the solace of their old age; of the f their eyes'—a jewel that the f worlds could not have pur- and it hath spread a mournful er a wide circle of relatives and

r the lifeless tenant of that bier, igns in awful majesty. 'The ord is loosed, the golden bowl n.' Nought now remains of ce was beauty, and innocence, , but these clay-cold ashes.

! what heart could endure this at tongue could pronounce the well to one so good, so gentle, nd, did not religion infuse some sweetness into the cup of woe? stand beside the grave of one l and see its portals closed, not whether any sun would ever umine its darksome chambers, almost sufficient to drive man ction, to make him doubt the of his Maker, and curse the hour in which he came into the world. But, blessed be God! we are not thus left comfortless. We are not left to doubt or uncertainty on this momentous subject. *We* are forbidden to sorrow as those who have no hope.

"Revelation assures us, that these *corruptible* bodies which we commit to the earth, shall be raised up again *incorruptible*, by the mighty power of God, when that period shall have arrived, which, in the course of his providence, he hath appointed. Scripture cries aloud to man *not to be afraid*. The heavens shall pass away, and the earth also; but we have the assurance of one whose word shall not pass away, that after having slept the sleep appointed unto all, we shall be raised again. 'Blessed, therefore, yea, thrice blessed, are the dead who die in the Lord, for they rest from their labours, and their works do follow them.'"

SAMUEL HAUGHTON, ESQ.

London, August 15, 1828.

SIR,

THE following appropriate sketch of a truly valuable character, (brother-in-law to the late Mr. John Hancock, of Lisburn, whose obituary was inserted in the First Series of the Mon. Repos. for November, 1823, XVIII. 668,) is transcribed from the Carlow Morning Post, and I hope you will record it in your journal, though its insertion has been so long delayed.

THOMAS FOSTER.

Lately, in the 80th year of his age, SAMUEL HAUGHTON, Esq., a man long known and respected in this town for sterling worth. Indeed, his was no common character. At a period of life when success rarely inspires moderation in the pursuit of fortune, Mr. Haughton remembered the great law of his Christian profession, that *no man liveth to himself*. He looked around for occasions of disinterested exertion, and he found them. In his ideas of benevolence he seemed to feel that

"To every want, and every woe,
To guilt itself, when in distress,"

the balm of sympathy should be imparted; and to hundreds, yes, to thousands, of

his less fortunate fellow-creatures, his purse and his heart were ever open.

" He had no party rage, no sectary's whim."

He was a firm believer in the wisdom and justice of God, in the truth and importance of the divine mission of Christ; a Christian according to the pure maxims of the gospel, equally free from bigotry and spiritual pride.

His religious principles were liberal, in the best sense of the word; allowing to others the full exercise of their reason and conscience, he regarded the virtuous of every denomination as equally acceptable in the sight of God. He drew consolation in his sufferings from the prospect of a future life, and placing his trust in the goodness of Providence, he bore them with patience, fortitude, and resignation. During his long illness, he seemed constantly and deeply impressed with the greatness and condescension of the Creator, and the unworthiness of the creature; but " Happy is he that hath the God of Israel for his help, whose hope is in the Lord his God."

To the last he enjoyed the society of his friends, for

" While the serious thought his soul approved,
Cheerful he seemed, and gentleness he loved."

He died surrounded by his mourning family, and has left them a proud inheritance—the memory of a parent of unblemished integrity and honour. His trials are over, his character is sealed, and when time has a little healed the wounds of so recent an affliction, they must feel that they have no cause to mourn that he has changed his state of existence.

" Oh! sacred sorrow, by whom souls are tried,
Sent not to punish mortals but to guide,"

lend thy ameliorating influence to teach the afflicted heart where alone to look for true consolation.

INTELLIGENCE.

Anniversary of South Wales Unitarian Society.

The Annual Meeting of the South Wales Unitarian Society was held at Swansea, on Wednesday, the 9th of July; and, for the number and respectability of the attendants, the excellence of the religious services, and the mutual pleasure and encouragement derived from it, was considered the best meeting which has been had since the institution of the Society twenty years ago—manifesting a great increase of Unitarian intelligence and zeal in South Wales. Large and attentive audiences were highly edified and gratified by the morning and evening services. In the morning, the Rev. Dr. Rees, of Stamford Street, London, offered the prayers; the Rev. John James, of Gellionen, preached the Welsh sermon; and the Rev. R. Aspland, of Hackney, the English. In the evening, the Rev. Wm. Bowen, of Coventry, prayed; and the Rev. P. Davison, of Jewin Street, London, preached. Mr. Aspland's sermon, on 1 Cor. iv. 13, " Being defamed, we entreat," was considered to be a very seasonable and useful explanation of Unitarianism and defence of Unitarians, and he was requested to print it. To this request he kindly assented; and the Rev. D. Jones, of Carmarthen, has engaged to translate and publish it in the Welsh language.

At dinner, and after dinner, upwards of a hundred members and their friends spent a few hours together in rational conviviality and improving and animating conversation. Mr. Aspland contributed greatly to the spirit of the meeting, as Chairman; and he and several other gentlemen delivered speeches which afforded great satisfaction and pleasure by their allusions to the growing liberality of the age, and to several public and local circumstances, encouraging to the friends of truth, liberty, and improvement.

Sussex Unitarian Association.

The Ninth Annual Meeting of the Sussex Unitarian Association was held at Lewes, on Wednesday, August 13, 1828, when the Rev. E. Tagart delivered

an excellent discourse to an attentive and respectable audience, from 1 Cor. iv. 13, "Being defamed, we entreat." At the close of the service, the Report of the Committee for the past year was read and adopted. Among other topics, it recommended the Association to open, if possible, a place of worship in some adjacent town or village, and continue a regular supply of ministers from the neighbouring congregations. This suggestion met with the approval of the Meeting, and it was resolved that an attempt should be made at Scarms Hill, a village about ten miles from Lewes, as soon as the necessary arrangements could be completed.

The members and friends of the Association afterwards dined together at the Crown Inn; J. Boys, Esq., of Brighton, in the Chair. Dr Morell, the Revs. E. Tagart, J. C. Wallace, C. P. Valentine, R. Ashdowne, and G. Duplock, together with Messrs. Ashdowne, Fisher, Holtham, Stevens, and Browne, severally addressed the Meeting, which was also honoured by the company of James Young, Esq., of Hackney, whose animated and eloquent remarks on the subject of civil and religious liberty, called forth the repeated applause of those assembled. The afternoon was spent in a most agreeable manner, and the company separated at an early hour, highly gratified with the proceedings of the day.

The next tea meeting of the Association was appointed to be held at Ditchling, on Wednesday, September 24th. Rev. C. P. Valentine was requested to preach.

Hampstead Chapel.

THE Unitarian Chapel at Hampstead, which has recently been rebuilt, was opened for divine worship on Sunday, August 3. The Rev. John Kenrick preached on the occasion, from John iv. 23. His discourse produced a deep impression on all present, and will not soon be forgotten, even if he should not comply with a general and earnest request for its publication. The congregation were gratified by the attendance of many friends of religious truth, and the services of the day gave much encouragement for the future.

Somerset and Dorset Unitarian Association.

THE next Half-yearly Meeting will be held on Wednesday, September 24th, at Bridgewater. The sermon of the morning will be delivered by the Rev. T. W. Horsfield, of Taunton, and it is expected that there will be an evening service also.

E. WHITFIELD.

Ilminster, August 7, 1828.

CALCUTTA.

Extract from Mr. Adam's Letter of 5th February, 1828, to the Foreign Secretary of the Unitarian Association.

"DURING the last month I have written to Dr. Tuckerman, Secretary to the American Unitarian Society for promoting Christianity in India, respecting a coadjutor in my Missionary labours, and I beg the favour of your communicating with him on this subject, and ascertaining his views and those of his friends in Boston relating to it. A salary of one hundred and fifty rupees per month is attached to the head teachership of Rammohun Roy's Anglo-Hindoo School, and he authorizes me to say that he holds it open for the acceptance of any Missionary who may be sent to Calcutta, and who may be competent and willing to aid me occasionally in English preaching, and in general Missionary duties. If he is a single man, he could live (and he could do no more than live with any tolerable degree of comfort and respectability) on three hundred rupees per month, and by this offer, therefore, you have one half of his salary already provided for. May I not hope that exertions will be made to obtain the remaining half, and that some one will be found to 'come over and help us'"?

IRELAND.

SYNOD OF ULSTER.

Important Discussion on the Subject of Trinitarianism.

(Continued from p. 584.)

Mr. CAMPBELL (Templepatrick) objected to tests, and argued for the use of reason in religious matters.

Mr. ELDER said, he had been forty-eight years a member of that Synod, and he was astonished to find that not less than thirty-two ministers and eighteen elders had denied the doctrine of the Trinity. Mr. Porter, he said, was an amiable man, but he could hold no ministerial communion with him. Mr. Montgomery was a learned man, but it was a ground of lamentation that such eminent talents should not be employed in displaying the glories of the adorable Trinity. The resolutions, he contended,

were imperfect, unless the Arians were excluded. The deity of Jesus Christ was so clearly pointed out in Scripture, that it was astonishing any man should deny it. He was unwilling to say it, but an Arian could not be a Christian, and he could not have saving faith.

Mr. JOHN BROWN said—I approach this subject with feelings of awe, like one dreading the explosion of a mine, because I feel a strong attachment to the Synod of Ulster. Though very unhappy when contemplating the agitations of this body, my hope and prayer is, that the great Head of the Church will overrule them to promote our best interests. I prefer the amended to the original overtures; because, though both tend to secure the same object, the former do so in a more open and candid manner;—the latter appear to me like a masked battery, but the former plainly specify Arianism to be the disease to which we are to apply a remedy, and in attacking this system I wish no disguise. Though I have no intention to follow the example of some who boast of their study and acquirements, and though I am free to admit that I am but a child in knowledge, if compared with Mr. Carlile, yet the views of that gentleman, whom I love and venerate, appear to me so visionary on the subject of ministerial communion that I must protest against them. When Christ prayed that his followers should be of one mind, he appears to me to have established the necessity of unity in sentiment and feeling among them; and, in point of fact, how is it possible for persons to walk or act in harmony who are not agreed on the essential truths of Christianity—the dignity of Zion's King, and the influence of his atonement? I maintain, moreover, that facts established by our experience have proved the evil of disagreement in doctrine. This church moved forward gloriously, disseminating pure religion, until Arianism was engrafted upon it, when it became stationary and paralyzed; and its late movements have all been made under an orthodox banner. What facts so clearly demonstrated, might have been expected from the nature of the case. Any farmer would see that a three-horse plough could never serve his purposes if two horses were opposed to one. The two might drag the one with them by superior strength, but the constant struggle would arrest the labours of the ploughman. And so I maintain that discord in this body, wherein Arianism has antagonized orthodoxy, has of late produced a violent struggle; or, if struggling has been avoided, it has been by complete inactivity. The foxes caught by Samson, and bound with firebrands to their tails, spreading desolation and ruin, I consider an apt emblem of orthodox and heretical men spreading the flames of discord and distrust by their struggles in the Lord's vineyard. Much has been said against creeds; but, whilst I admit that they have been abused, I am prepared to meet the reproach that will be poured upon me, and to avow myself the pupil and advocate of a Presbytery, which, by its creed, has prevented the disease which these overtures are intended to remedy. The venomous reptiles represented by tradition as flying from St. Patrick, are an emblem of Arian principles, which the Route Presbytery has put to flight by its creed, so that not one member of that numerous body is infected with Arianism. I do not wish to be misunderstood as an advocate of intolerance, or as laying snares for men's consciences. I do not wish an uniformity like that of the grave, where there prevails the stillness of death; nor like that of the galley-ship, where none dare express his real feelings. But, while I rejoice in the freedom afforded by the *Pacific Act*, I am opposed to a Latitudinarian faith. The compilers of our standards stood on high vantage ground, as they wrote or compiled their creed at a later period than other Reformed churches, and availed themselves of their labours; and certainly this church, in the days of her glory, maintained an uniform creed. It has been asserted, that the adoption of a test infringes on the right of private judgment. Now, this right I deem invaluable, and disclaim all interference with it. I assert, however, that many of its clamorous advocates mistake its nature, and wish to trench on the privileges of others. I think it too evident to require proof, that every voluntary association, like this body, has a right to frame laws for its government and preservation, and no man is injured whom its laws exclude. Surely, then, the charge of arrogance recoils on the heads of those men, however elevated in the world, who have ventured to prescribe the course to be pursued by this body, though its members are responsible to the tribunal of heaven. God's word is plain, as it is unerring; and it says, "Come out from among them"—"bid them not God speed who bring another gospel." References have been made to former periods of our history, when our ancestors differed, but maintained unity. The cases are not parallel—they were

agreed about the Head of the church. I see no advantage from our present unnatural association. If Arians are right in their views, I am an idolater. If I am right, they worship another God than the God of revelation. The few Arians that exist in this Synod, press upon it like an incubus, binding down its energies, and disturbing its peace. St. Paul speaks of a *body of death*, from which he panted for deliverance; and not more ardent was his desire of deliverance from sin than is Presbyterian Ulster to be freed from this evil affixed to pride by the enemy of souls. I am disposed to exchange the courtesies of life with Arians, and to display to their persons every feeling of benevolence; but I love my Saviour too much to wish religious intercourse with those who would rob him of his glory. I have avoided debating the principle of Arianism, for I trust that this body will never submit to the degradation of entertaining such a question. If, however, Christ bear the name Jehovah, with all the worship and attributes and honours annexed to that name, how can I refuse to believe that he was God manifest in the flesh? Besides, if he be not God, I must discredit his mission, and pronounce his religion false. He came to destroy idolatry, and yet ninety-nine out of a hundred of his followers, in all ages, have believed in his Deity; and so, on this hypothesis, have frustrated his labours. Moreover, he was charged with blasphemy, when representing himself as equal with God. Had he not been God he would have repelled the charge; and, therefore, his admission of it seems to me clear proof of his Deity. Never, in my experience, have I met a dying creature that had peace if ignorant of the atonement of Christ. Without deciding whether or not we should exclude the few infected with this disease that are among us, (for this question is not before us,) I trust that we shall shut the door against all such in future; and, therefore I shall vote for the amended overture.

Mr. MACULLOCH (Newtownards) took a historical view of the state of Christianity, and the influence of Arianism in paralyzing its vitality through successive periods. Among other things he said, that it lays the foundation of infidelity, and a total rejection of revelation, by bringing the Son of God below absolute Deity to be the son of a mother, "such as I am." The Arian gradually stretches his mind beyond his system into Deism, and, by a natural progress, he settles down into point blank Atheism. He argued for a direct separation. It had been alleged, Let the Synod alone, and it will mend. But he would say in the words of Peter Pindar, in relation to Mr. Pitt,

> "Some say he'll mend. What? Mend a mummer?
> He'll mend just like sour ale in summer."—*(A laugh.)*

It has been said that the orthodox had in this contest been the aggressors—the reverse was the case. The Unitarian Societies of England had been supplying the North of Ireland with their publications. The sermons of Price and Channing had been reprinted and widely circulated, and if any thing at all would make men Arians, these works would do it. A very clever man, a divine from this county, said he, once wanted to give my son some Unitarian tracts. I would not let him. He then wanted him to his house to converse with him. I would not permit that either. I knew the danger; for, God forgive me, I believe I was once a little contaminated myself. Yet, (said Mr. M'C.,) I hope we shall all meet in heaven. (A laugh.)

Dr. WRIGHT opposed *in toto* the doctrine of separation, because by persecution no good had ever been effected, and he was persuaded never would. He was himself conscientiously attached to Calvinistic principles, but he was no party man—he had stood aloof from all parties, and he would most cordially vote for the original overture.

Saturday, June 28th.

Synod met at eight o'clock, A.M. The consideration of the Overture and Amendment being resumed,

Mr. BARNETT (of Moneymore) said, he would oppose the whole of these resolutions, though he approved of some of them abstractedly, because he regarded them as insufficient instruments to accomplish a particular purpose. They were but insidious modes of doing what should be done openly, honestly, and avowedly. They were intended to get rid of certain members of the Synod—but would the proposed reformation of morals have been touched, had not the other been contemplated? Again, he would oppose them, because they could not be adopted without overlooking several injunctions of the book of God. Mr. B. referred to Gal. i. 7, in which the introduction of "another gospel" is noticed—and what course did the Apostle recommend? "I would they were even cut off that trouble you," though their error consisted in merely making

some Jewish ceremonies part of the grounds of their acceptance with God. "A man who is a heretic, after the first and second admonition," the church is enjoined to "reject." We are required to "mark those who cause divisions, and to avoid them." As an associated body, united to the same Redeemer, it is our duty to be joined together in unfeigned love and affection—knit together in the faith of the gospel; but though for his Arian brethren he might cherish a love of benevolence as men, he could not, consistently with his principles, *love* men whom he believed to be "enemies to the cross of Christ." Christians should be united, not only "in the same mind, but in the same *judgment*." It was impossible he could have a cordial affection for one whose opinions were at perfect antipodes with his, and whose creed did not constitute him a Christian. The Synod professed to regard the Scriptures, and he called on the members to perform their duty to the Head of the Church. Again, he opposed them, because they were not fitted to remove the evils complained of —the plaster was not co-extensive with the sore; because they offered a direct and gross insult to our Arian friends. You are directly requiring them to violate their consciences, and thus you are insulting them; but he (Mr. B.) had too great a respect for them to treat them in any such manner; and, lastly, he wished to be regarded by Arians as an honest man; and how should he be so, if he were not desirous of a separation? They did not, he knew, attach the same importance to truth that he did; but let them put themselves in his situation, and let them say whether he could be honest if he did not urge a division.

Mr. JOHN HOGG (of Carlan) supported the amendment, as conducive to the peace of the Synod.

Mr. N. ALEXANDER (Crumlin) declared himself an enemy to all human creeds, tests, and confessions, as fetters upon the free soul of man, the inventions of men, for which they can find no authority in the Scriptures. I am not an Arian, (said Mr. A.) but, after carefully perusing the word of God, and after much reading on the subject, from my youth till the present time, I am an Anti-Trinitarian. I not only oppose this test, because I cannot find it in the Scriptures, but I oppose all human tests, as assumptions of infallibility and reliques of Popery. All the grounds of scriptural exclusion are impenitent iniquity, and not loving the Lord Jesus Christ, and, of course, not obeying his law of love to man. Tests are either agreeable to the word of God, or they are not. If they are agreeable to the word of God, they are superseded by the superior word of God, and are therefore useless, and to be rejected. If they are not agreeable to the word of God, they are sinful, and therefore to be rejected. Again, no supplements to the word of God (such as tests and confessions) ought to be adopted, unless made by infallible men. Since the time of the apostles there are *no* infallible men; therefore no such supplements as tests or confessions ought to be adopted. Again, human tests are either intended to be permanently binding, or they are not intended to be so. If they are *not* intended to be so, they may be changed the day after they are made, and are therefore useless. If they are intended to be permanently binding, they bind those that sign them never to be wiser than they are at present; and, therefore, being a sinful drag on improvement, ought to be rejected. The use of tests implies that the Spirit of God could not foresee, or provide against all future errors, in the Holy Word of God; it is, therefore, a libel on that Spirit. The only test that I can see necessary, then, is a minute examination of our young men on the Scriptures, the only infallible guide given to us in our present state of trial.

The House was then addressed by Mr. F. DILL, in favour of the Amendment; and Mr. Brown, (Tobermore,) against it.

Mr. FLETCHER BLAKELEY (of Moneyrea) spoke to the following effect:—I rise to oppose the amended overture with the best of my ability; and, in doing so, while it is well known that I am no Trinitarian, I wish it to be understood that I am not a disciple of Arius or Socinus. As gross misrepresentations, however, of the sentiments of these persons have been made in this assembly, I may, before I conclude, claim your indulgence in stating them from some authorities that cannot fairly be disputed. This may be deemed a departure from the question; but I do, notwithstanding, pledge myself to keep closer to it than any speaker that has gone before me. And, in pursuing this course, I must forget all popular feelings which have been so frequently and so shamefully appealed to, and speak as if in the hearing of God alone, whose all-seeing eye is every where present. I have heard, Sir, much pompous decla-

mation concerning religious liberty, and the right of private judgment; but as nothing definite has been said, I am at a loss to know whether the gentlemen who have supported the amendment mean their own religious liberty and right of private judgment, or those of their brethren. In either case, I would humbly recommend them to remember one beautiful passage of Scripture: "If any man trust to himself that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's." Notwithstanding the high-sounding phrases which have been used in connexion with religious liberty, I am surprised that this liberty is so badly understood and so sadly abused. In the exercise of the right of private judgment, I have taken Christ for my Master; and, however much some may be alarmed, I tell you candidly and boldly, that I have *now no liberty to serve other masters:* and I trust, that neither the fear of persecution nor of death shall influence me to break my engagement, and choose Synods or Councils in his stead. "One is my Master, even Christ, and all ye are brethren:"—"No man can serve two masters."—Even the apostles, who were divinely inspired, said to the early disciples, "Not for that we have dominion over your faith, but are helpers of your joy." I have heard long and loud speeches respecting the sufficiency of the Scriptures as a perfect rule of faith and practice; and, if I be not much misinformed, there have been long and loud lectures delivered, by some of my Orthodox brethren now present, to convince the Roman Catholics of the perfection of the Sacred Scriptures for these purposes. But how unaccountably strange is it, that these very gentlemen are attempting to establish, in this place, the very things which they wished to free the Roman Catholics of in another place! It would be a most glorious boast, if their conduct were in unison with their profession; but the gentlemen who are one moment strenuous in urging the importance and sufficiency of Scripture in all matters of religion, are, the next, noisy in advocating the necessity of human creeds and confessions. Be it remembered, that Jesus Christ is, to every humble disciple, not only "the *author*, but the *finisher* of his faith." "All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works:" not merely furnished, but *thoroughly* furnished. Besides, if this amended overture contains nothing but what is in the Scriptures, it is superfluous; and, if it contain any thing contrary to the Scriptures, it should be rejected. If any suppose the Scriptures not plain enough to be a rule and centre of union, how shall we mend the matter? Can we express the ideas of Jesus Christ in clearer and better terms than himself? Can we express the ideas of his apostles, who wrote and preached under the inspiration of God, in plainer and better words than they? Can we put our ideas on an equal footing with any of these? Can we improve that which we declare to be perfect? If all the Synods and Councils in the world should make this presumptuous attempt, they cannot have my concurrence. For there can be no medium between an earthly infallible head of the church, and the sufficiency of the word of God: if any such medium can be found, let it be pointed out. No individual in this large assembly dare assume the right of dictating to me in matters of faith; and if no individual will attempt it, how can numbers create the right? You might as well, Sir, think to make an arithmetical sum out of noughts. We must understand the Scriptures before we can make a *rule* by which the Scriptures are to be understood; and yet, according to the views of my brethren on the other side, we must apply that rule for understanding the Scriptures, which we must have understood before it was made! This is evidently most strange and preposterous. If we cannot bind a man's conscience by the divine word of God, no human composition, however excellent, can bind him; and, in proportion as we fix our affections on human and fallible creeds, and tests, and articles, in the same proportion must we forget the divine and infallible creed contained in the Holy Bible. And it is absolute mockery to grant the right of private judgment in the examination of the Bible, and then reproach and injure a man, because he cannot see every passage in the same light as his neighbour, who is as liable to err as himself. It has been said, that the object of human creeds is to establish *uniformity*. When and where, Sir—in what church or country or kingdom has this uniformity been established? Attempts without number have been made, and they have all failed. The celebrated Lord Chatham, when speaking in his capacity as a senator, said of one of the most learned churches in the world, "We have a Calvinistic

creed, a Popish liturgy, and an Arminian clergy." There may be a pretended uniformity,—there may be an usurped authority, which may injure the best feelings of our nature, and hurt the best charities of life. But what want of uniformity has been exemplified in the supporters of human tests and standards, and of this strange and unexpected overture, may be seen, before we conclude, by appeals to the living and the dead. Before I proceed to notice this pretended uniformity, I beg leave to notice the singular sentiments of my friend, Mr. Barnett, for whose head and heart I have a high regard. He has urged the great dangers of Arianism, and the great advantage of a church being of the same faith,—of one mind. How strange is it that Mr. Barnett left a church professing to be of one mind, and volunteered in uniting himself to one where there is such a variety of opinion, and in which there are so many dangers! (Hear, hear, from all quarters.) I say to him, if he be so much alarmed, repent and return to that church pretending to uniformity. I am utterly astonished at the expressions of Mr. Francis Dill, in referring to the Confession of Faith as the ancient standard of this church. He has pleaded his youth in asking for information; but I must tell him, and in doing so I do not wish to wound his feelings, nor those of any other individual in this large assembly, that, on account of his age, I wonder at his ignorance. This church, I tell him, was long established before the Confession of Faith was compiled, and even before the present translation of the Scriptures was made. I might have referred him to the sexton of my congregation for information on these particulars. I thank you, Sir, for your indulgence, and I shall now proceed, under your protection, to give some authorities to prove the shamefulness of the attacks that have been made upon me and my friends, and how fruitless have been the attempts at uniformity among Trinitarians themselves. I am asked to name my authorities, and I reply, that I shall be happy to lend the original works to any gentleman who calls the authorities in question.

[Mr. B. then read some extracts illustrative of the opinions of Unitarians, and shewing the strange and extensive diversity of Trinitarian interpretations, and proceeded as follows:]

Besides the authorities which I have now quoted, to prove the *want of uniformity* of faith among those who have subscribed the same human tests, I must acknowledge, Sir, that I am ashamed to notice the strange, paradoxical, and contradictory arguments that have been advanced, by different orthodox members, against Arians, Socinians, and Unitarians. I must assert, and I do it with humility and charity, that they are utterly unacquainted with the systems to which they have referred. In Dr. Ewan's well known Sketch of the Denominations of the Christian World, under the article on Arianism, it is stated, "Arius owned Christ to be God in a subordinate sense, and considered his death to be a propitiation for sin. The Arians acknowledge that the Son was the *Word*, though they deny its being eternal; contending, that it had only been created prior to all other beings. Christ, say they, had nothing of man in him, except the flesh, with which the Logos, or Word, spoken of by the Apostle John, was united, which supplied the rest. The Arians, though they deny that Christ is the *eternal God*, yet they contend against others for his *pre-existence*. His pre-existence they found on the two following passages among many others:—'*Before* Abraham was, I am;' and the prayer of Jesus—'Glorify me with that glory which I had with thee *before* the world began.' These, and other texts of a similar kind are, in their opinion, irrefragable proofs that Christ did actually exist in another state before he was born of the Virgin Mary, in the land of Judea." But, without longer detaining you on this point, one of our brethren, notwithstanding their boasted uniformity, says, we are Atheists,—that is, having no God: another says, we are Deists,—that is, having a God; and, however unaccountable it may be, Mr. Elder, whose age obliges me to respect him, has said, we are both Deists and Atheists,—that is, having at the same time a God and no God. One orthodox member says we deny Christ; another says we believe in Christ: the former says, that we rest for salvation upon the merit of our own good works, though he should know that, without exception, we trust for salvation to the free, unpurchased mercy of Almighty God, as revealed in his word. The latter charges us with denying good works, though he should remember that disgraces and degradations have been confined to his orthodox brethren. (Order, order.) Yes, confined to his Trinitarian friends. To crown the uniformity, an aged member has, in his own peculiar manner, called us infidels, though he

expects to meet us in heaven. I must again, Sir, mourn, and lament, and deplore, that men, professing Christianity—that ministers of the gospel, and who have had opportunities for obtaining information, should expose themselves by making such rash and erroneous statements. This moment, one, judging by the inhabitants of our bleak mountains and sequestered glens, tells us, that we are decreasing. The next, another, judging by the five hundred Unitarian congregations of England, and the one thousand of America, and which have been erected in less than fifty years, talks of danger with alarm. I tell these gentlemen, that, were all the Arians and Unitarians of the island flung to the north star, they cannot prevent men from judging for themselves. Mr. John Brown has had recourse to arithmetic as an argument in favour of his cause; and, if he wish, according to his own observations, to be influenced by numbers, he should pass from Presbyterianism into the Church of England, and from that into the Church of Rome,—where he may add the Virgin Mary to the number of his Gods. It is more than marvellous that he should have recourse to the arguments of numbers being on his side, when he must be aware that the history of science, and the history of religion, puts this claim of the majority to the blush, and shews that the propagation of Christianity was the work of *individual minds*, in opposition to the will and wishes of the *multitude*;—that Copernicus and Galileo advanced philosophy under a persecution which was popular;—and that Luther, and Calvin, and Zuinglius, brought on the Reformation, when opposed by the great mass of the people. Even the hatred of one Trinitarian Church to another has been pressed forward as an evidence and a zeal to prove the truth of the Trinity: and, I must say, if railing will pass for criticism, reproach for argument, and contradictions for proof, that to these gentlemen I freely yield the victory. *They* may appeal to the public feeling; *we* appeal not from Festus to Cæsar; but from man to God. And, I add, that I have, in some measure, been confirmed in my present views by the immoralities of Trinitarians, and rejoice in having brought persons to the table of Christ, who were driven almost into unbelief by the crimes and creeds of the orthodox. What now, Sir, shall be said of this boasted uniformity? On my right hand, I see Calvinists with their five points; on my left, I see Arminians with their opposite five points, and claiming, on both sides, the names Orthodox and Evangelical. Nay, more—much more: they all lay claim to the influence of the Holy Spirit. Were not this a mere pretence, we should have a sure and safe guide to uniformity. But one orthodox spirit is frequently at variance with another orthodox spirit, though both the spirits pretend to be of God. They may pretend what they please; but as for us, we must return to Moses in the Law, and to Christ in the Gospel. Personal piety is mentioned in the amended overture, and is, undoubtedly, of great moment. But to those who wish to encourage it in others, I would respectfully remark, that humility is the first lesson which we learn from diligent reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves. I could speak many hours on the question before the House, but am aware that your time is too precious to claim such indulgence. I invite, however, any of my orthodox brethren to meet me with his Bible in his hand, and discuss with me the important points at issue.

Mr. MONTGOMERY then rose, and spoke to the following effect:—Moderator, two circumstances render it difficult for me to arrange and conduct my arguments upon the important question now before you, in the manner which I could desire: the first is, the difficulty of catching and reducing into order the desultory reasonings of my opponents; and the second, that many of the remarks which I intended to introduce, have been anticipated by those on my own side of the House. I shall, however, proceed with as much regularity as circumstances permit, and fearlessly lay before you my sentiments upon a subject involving not merely the character and stability of this church, but likewise the interests and influence of Christianity itself.

I shall set out upon a principle which I consider to be unassailable; viz. that religion is entirely a matter between man and his Creator, excepting so far as one human being may lawfully endeavour to influence another by friendly counsel and instruction. Farther than this, no earthly power has a right to extend: to one Master alone, all are accountable: and as no man can stand in my place, to answer for my principles and conduct before the tribunal of my Judge, I shall never regulate my views of Divine Truth by the opinions of fallible mortals, nor permit them to interfere with that faith

a deliberate purpose of misrepresentation, I hope that I can forgive them. I am bound, however, to say, that it has not a shadow of foundation in truth. So far from alleging that there is *nothing* essential in Christianity, we distinctly hold *every thing* to be essential which God has been pleased to reveal. But I shall tell you what we do say,—that those doctrines, concerning which there have been interminable and bitter controversies amongst Christians, cannot be the *Fundamentals of Religion*. We rest this opinion upon the most profound veneration for the all-perfect and adorable character of the Supreme Being. We believe, that, in all things, he can adapt the means which he employs to the ends which he desires to promote: we feel satisfied that he could have no difficulty in suiting the language of his Revelation to the capacities of those for whose benefit it was communicated: and we necessarily infer, that no principle can be fundamental which is not explicitly revealed. I would put it to my opponents to say, what conception *they* must form of the justice and benignity of God, who aver that he has left matters essential to the salvation of his creatures in such a woful state of uncertainty, that scarcely two men can agree in their explanation of them. Would not this be to impeach both the wisdom and goodness of the Deity, and to render him accessary to the destruction of his people? And that the doctrine of the Trinity is one of a very

expressly revealed. I
of the orthodox mem
last year, at Strabane
sistible proof, that th
amongst themselves
sumed fundamental p
puting for hours ab
essence, and person,
compelled to adopt
Shorter Catechism,
which no two of them
the whole affair was
very gravely said to
thodoxy is not *my* ort
the face of all these
yesterday the hardiho
no man could read a
without seeing the d
nity clearly revealed."
so *very* clear, is it not
not point out to his
of expressing the do
guage of Scripture?
have been courteous
table to us: for, in th
have cordially joined
tion.

That the doctrine
be one which, as M
serts, the most ign
most easily embrace,
deny. Presumption
quence of ignorance.
unchastened by accu
has led to the most
tions. It is not whe
nated by the spirit of
they presumptuously

the apostolic ages, when there was no creed but that which came from on high, when there was no interference with opinions save "the counsels of love," Christianity went forth in its native purity and simplicity, captivating the hearts and adorning the lives of men. But the moment that earth attempted to patronize the religion of heaven, the moment that the Empire of Rome took Christianity under its protection—that moment corruptions commenced, "the fine gold became dim." Priests and governors dictated modes of faith and forms of worship; and, in order to sanction the assumption, laid claim to infallibility, in determining the counsels of Heaven. Under this pretence arose a power more extensive and more terrible than any that ever influenced the destinies of the world—a power that equally held in thraldom the cottage and the palace; that almost extinguished the light of literature and science; that took away much of the genuine substance of religion, and left but shadowy forms and ceremonies in its room. The argument of the *majority* having a right to coerce the *minority*, was urged with equal justice then as it is now: might constituted right, whilst racks, and dungeons, and flames, confirmed her decisions, and preserved uniformity.

Upon what principle was it first attempted to change this scene of things? Why, upon the simple and rational and scriptural principle, that every man has an inalienable right to take up his Bible, and to form his own conclusions regarding the things which belong to his duty here and his prospects hereafter. Upon this immutable principle the Reformation commenced; and happy would it have been for the world had it continued as it began. But, alas! the leaven of Popery has been more or less infused into every church. No sooner did Protestants acquire power, than they began to trench upon Christian liberty; they wrested the scourge from the Church of Rome, in order to apply it to the backs of their brethren; they wrote creeds, appointed ceremonies, and connected civil interests with religious professions, until every division of the Protestant Church exhibited a miniature of the great establishment from which it had dissented. The right of private judgment, indeed, was still talked of, and even praised, as I have heard done in this house, by those that are treading it in the dust; but with such persons, it consisted then, as it does now, in exercising the right to judge both for *themselves* and for *others*. To assist Mr. Morell, and those who glory in the licentiousness with which you trample upon your own laws, I shall quote a passage from the *Code of Discipline*, to enable the world to form some judgment of the distinguished discrepancy which exists between your principles and your practice. The power possessed by the teachers of the church amounts to no more than this, to search the mind of the Spirit speaking in the Scriptures, and to produce the scriptural authority for what they teach. It is the privilege, the right, and the duty of every man to examine the Scriptures for himself; but in exercising the inalienable right of his own judgment, the Christian does not refuse to admit light, or to receive assistance from his teachers: he only refuses to acknowledge subjection to any authority but the word of God; and before he assent to any doctrine, he claims the right of examining the Scriptures for himself, that upon their authority he may rest fully persuaded in his own mind. Holding out these incontrovertible principles, you claim the praise of liberality, "you keep the word of promise to the ear;" but, acting in direct opposition to them, "you break it to the hope." You may speak of the Church of Rome as you will, but, in comparison with you, she is honourable and consistent. She claims infallibility, and consequently denies the right of private judgment; but with a monstrous inconsistency, you admit your fallibility, whilst you demand a submission which nothing could authorize you to claim but an absolute freedom from the very possibility of error. I do ask, in sober sadness, how any class of Protestants can acquit themselves to their own consciences and the world, who assert that their brethren have a right to search the Sacred Records, and to deduce from them their own conclusions, whilst at the very same moment they endeavour to curtail their privileges, and to put them to serious inconvenience for the mere exercise of their natural and Christian rights!

I do aver that your whole overture is directly opposed to the first principles of the Reformation—the right of free inquiry, without penalty or privation. Should it be passed into a law, not a single student can be educated, or licensed to preach, without risk of injury and submission to human authority in matters of faith. If you persevere in this measure, you should change the whole system of education for your can-

didates. Instead of prescribing, as at present, an extensive course of ancient and modern literature, previous to their entering college, and several years' study of philosophy and science, subsequently to their entrance, in order to enlarge their views and increase their capacity for forming accurate judgments, you should limit their education and cramp their understandings, lest they be led to incur penalties by venturing to think for themselves. And when they enter the theological class, instead of directing their attention to the *Bible*, as the rule of their faith, and the anchor of their hopes, your professor should advise them to study nothing but "the accredited standards of the orthodox churches," by which their competency for teaching is eventually to be determined. Besides all this, he ought studiously to conceal from their view the progress of Christianity, and the various sects that have arisen in the church, lest some heresy, such as Arianism, should appear to their minds as rational and as scriptural as Calvinism itself. This would be the honest and manly course to pursue. No false ray of light would shoot across their minds from too free an inquiry into the meaning of the Scriptures; they would be taught to build their faith upon the *safe* foundation of the "Accredited Standards," and in all things they would be well prepared for due submission to their spiritual guides. But to enlarge and disenthral their minds, as you do at present, by literature, philosophy, and science; to tell them that the Bible, and "the Bible ALONE is the religion of Protestants," that they are bound to study it, and have a right to form their own opinions of its doctrines—to do all this, and much more, to produce a manly and independent mode of thinking, and then to turn round upon them in the end, and to expel them from your church, if all their views do not precisely accord with yours—to act in this manner is surely equally tyrannical and unjust. Their time, their toil, their means of support,—all are lost; because you have taught them to *think*, and they have chanced to think differently from you!

These overtures, however, would not only impose a virtual subscription to human interpretations of Scripture, which may, or may not, be agreeable to the word of God; but they would impose this submission to man's authority, in a form more objectionable than was ever proposed in the darkest ages of the church. Were a candidate for the ministry obliged to subscribe the *Thirty-nine Articles*, or *The Confession of Faith*, he would, at least, be able to make up his mind, and to ascertain the full extent of the sacrifice required of him: but in coming before your projected Committee for license, he would be subjected to an ordeal for which no human being could make due preparation. He would be exposed to the caprice of a many-headed monster; having as many opinions as members; all living in jealousy and collision with each other. No matter into what pliancy he might school his conscience, it would be almost impossible for him to escape. He might as well sail between Scylla and Charybdis, as hope at once to please Mr. Johnston, the smooth Arminian, and that staunch Calvinist, Dr. Wright. Whilst attempting to gain favour with the one, he would require to cast a side-long glance at the other; and also to watch the various minor movements of the extraordinary beings to whose humours his destiny in life must be in a great measure subjected. But, bad as this is, it is not the worst. This strange compound will necessarily change its features every year; so that at one time the majority of its faces may wear the stern, unbending lineaments of Calvinism, and at another, the softer looks of liberal Arminianism. I am not much inclined to submit to human authority; but were I compelled to do so, I should much prefer placing myself under the power of the Pope, to coming under the control of your projected Committee. I might study the character and accommodate myself, in due time, to the caprices of an individual; but to the ever-changing medley of passions, and prejudices, and opinions, of which your Committee must necessarily be composed, no man could ever be conformed. The only consolation which I enjoy in contemplating this ecclesiastical monster is, that as it is not similar to any thing that ever existed in air, or earth, or sea, I am fully convinced that in its own turbid and jarring elements, it will carry the seeds of its dissolution, and speedily pass away from the world.

One argument much relied upon by our opponents is, that every society has a right to make laws for the government of its own members, and for the admission of others to its privileges. There is some plausibility, but no solidity in this. No society has any right to make a subsequent law in violation

rious compact. Now, the pro-
erture would be a direct in-
nt of those liberal regulations
hich we entered the Synod of
and if you take from us any
r privilege which we then en-
ou are guilty of a gross breach
So much for your power of
laws affecting those already in
ly: and now a few words re-
those who claim admission.
point I assert that you have no
o make any laws, but such as
ccordance with the clear and
word of God. The Lord Jesus
s the King of his Church, the
its constitution, and we are
bound to obey the laws of his
. Our sole business, therefore,
gulate our conduct by the laws
d in the Statute-book; for it is
that we have no right to alter
, either to benefit ourselves or
e others. Upon this principle
mply prove, that you have no
refuse admission to any indivi-
sufficient attainments, and irre-
ble life, who holds such relig-
pinions as I entertain. "To
and to the testimony," I bring
ter for trial; and I refer you to
s of the Apostles, viii. chapter,
s verse. You will there find the
n which the Ethiopian was ad-
o baptism by the Apostle Philip.
hilip said, If thou believest with
e heart, thou mayest be baptized:
answered and said, *I believe that*
hrist is the Son of God: and Phi-
ized him." Now, does not every
elieve this with all his heart, and
s dare to refuse admission into
od of Ulster to men who would
een admitted to the holy ordi-
f baptism by an inspired follower
Lord? I refer you farther to
Epistle of John, iv. chapter,
you will find explained the man-
hich we are to *try* the spirits of
"Beloved, believe not every spi-
try the spirits whether they be
Hereby know ye the Spirit of
very spirit that confesseth that
hrist is come in the flesh, is of
nd every spirit that confesseth
t Jesus Christ is come in the
s not of God: and this is that
f Antichrist whereof ye have
that it should come into the
But where is the Arian who
ot most joyfully and most grate-
nfess that Jesus Christ is come
flesh? Yet, in direct opposition
s word, and to their own know-
ledge, some of our brethren have had the hardihood to brand us in a public journal with the appellation of "Anti-christs, and Men of Sin." I now call upon those ministers and that journal to retract the groundless calumny which they have circulated against men, to say the least, as respectable and as Christian as themselves! I shall only refer to one passage more, (though I might easily multiply quotations,) to prove that, according to Scripture, we are entitled to the same privileges as any other members of this church. The passage is 1 John iv. 15: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Could language be stronger than this? And yet, although holding my opinions, solemnly *confessing that Jesus is the Son of God*, the Spirit of God may dwell in me to enlighten my understanding and sanctify my heart, Mr. Elder and Mr. Dill have the modesty and good feeling to allege, that I am not holy enough to associate with *them!* I put it to you, "fathers and brethren," is it honest, is it seemly, is it Christian in you, to prescribe stricter terms of communion than those appointed by the Spirit of God, or to put men to inconvenience for maintaining opinions which would have gained them free admission into the churches of the apostles?

But it has been asked by Mr. Morell, "Where shall we stop? Shall we admit all professing Christians, Socinians, Catholics, &c.?" I answer: We should just stop with our guide,—with the Holy Scriptures. If we go one step farther, we shall be involved in the mazes of conjecture; and, endeavouring "to become wise above what is written," we shall be lost in endless perplexity and doubt. Upon this ground I would refuse to hold communion with those churches that have "decreed rites and ceremonies" not prescribed in the word of God; because these are "the inventions of men," and I know that woe is denounced upon those who add to the Scriptures or detract from them. To shew that my opinions on this subject are countenanced by eminent authority, I shall give a short extract from two distinguished writers. In proposing to do this, I know that I shall subject myself to the sneer and cant of modern times, which would represent learning and talent as incompatible with a knowledge of Divine truth. In one of those miserable inflammatory productions, with which the country is inundated at present, the author says, "He would

value the opinions of Milton, Newton, and Locke, no more than that of *three idiots*." I do not envy the intellect which, puffed up by overweening vanity, could undervalue the opinions of a Newton, whose gigantic mind unfolded the laws of nature; or those of a Locke, who explored the mysteries of the human understanding with unrivalled skill and power. I would not, however, idolize intelligence, though I would profit by its assistance; just as I would read a commentary to assist me in understanding an obscure text. The first of the authors from whom I shall read a short passage, is the illustrious Chillingworth—a name dear to Protestantism and to truth. "It is this presumptuous imposing of the senses of men upon the words of God, the special senses of men upon the general words of God, (and laying them upon men's consciences together, under the equal penalty of death and damnation,) this vain conceit, that we can speak of the things of God better than in the words of God; *this deifying our own interpretations*, and enforcing them upon others; this restraining of the words of God from that latitude and generality, and the understandings of men from that liberty wherein Christ and his apostles left them, which is, and hath been, the only fountain of all the schisms of the church, and that which makes them immortal; the common incendiary of Christendom, and that which tears into pieces, not the coat, but the bowels and members of Christ; *ridente Turca nec dolente Judæo*. Take away this persecuting, cursing, and damning of men for not subscribing to the *words of men* as the words of God; require of Christians only to believe Christ, and to call no man master but him only; let those leave claiming infallibility that have no title to it, and let them that *in their words disclaim it*, disclaim it likewise in their actions; take away, I say, this tyranny, and restore Christians to their just and full liberty of captivating their understanding to Scripture only; and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God's blessing, that universal liberty thus moderated, may quickly reduce Christendom to truth and UNITY."

To the same purpose we find the opinion of Locke:

"But if they say that the articles which they require to be professed are consequences *deduced* from Scripture, it is undoubtedly well done of them who believe and profess such things as seem unto them so agreeable to the rule of faith. But it would be very ill done to obtrude those things *upon others* unto whom they do *not* seem to be the indubitable doctrines of the Scripture. And to make a separation for such things as these, which neither are, nor can be, fundamental, is to become *heretics*. For I do not think there is any man arrived to that degree of *madness*, as that he dare give out his consequences and *interpretations* of Scripture as divine inspirations, and compare the articles of faith that he has framed according to his own fancy with the authority of Scripture."

Yet this madness, which Locke thought scarcely possible, is now looked upon by many as the perfection of human wisdom.

Mr. Barnett has inquired in the language of Scripture, "How can two walk together except they be agreed?" I would just ask him, "Agreed in what?" Is it in faith, in all the shades of doctrinal opinions, and in all their views of church government? If this be his interpretation of the text, I would advise him instantly to leave that orthodox seat in which he is now sitting; for there is not in it a single man who, in all points, agrees with him; nor probably any two that agree with each other. Surely, then, the agreement required cannot be Mr. Barnett's visionary one, but a real, practicable unity; a unity of kind affections and forbearance; a unity of design to promote the glory of God and the salvation of sinners. I admit, however, that there is a very powerful bond of union amongst our opponents, in one sense. They have agreed to lay aside all their own points of disputation for a season, and to concentrate their forces for a joint effort against the unfortunate Arians. Dr. Wright, although he says, "it cuts him to the heart to think that there is an Arminian in this Synod," nevertheless joins "hand in hand" with Mr. Johnston and other known Arminians, to make war upon the common enemy. This shews great prudence. The Goths and Vandals of old united in over-running Italy; and when they had accomplished their primary design, they fought with each other for the spoil. So will it be with you; when you have subdued us, you can turn your arms against one another to prevent them from rusting through inaction; and in the end we may have many divisions.

There is one consideration which I would most earnestly and solemnly press

n, my brethren, on the opposite
d I think I shall not press it in
ou all admit that you are falli-
sinful as individuals; and you
hat no possible combination of
could make an infallible: for al-
in chemistry, amalgamation fre-
changes the nature of substances,
urch courts, I believe it will be
at the mass will partake of the
operties as the different ingre-
hich compose it. Is it not then
, with all your confidence in the
ss of your own conclusions, that
be wrong; that you may, at this
, be giving all the weight of
luence to perpetuate *error;* and
aply you may be fighting against
it whose tribunal you will one
answerable for the measures
ou are now taking to arrest the
of the truth! If this be *possible*,
the nature of man, it be ex-
y *probable*, I do beseech you, for
n sakes and ours, to follow the
of Gamaliel: "Refrain from
en, and let them alone; for if
rk and this counsel be of men,
come to nought; but if it be of
u cannot prevail against it." It
very well to talk of "supporting
se of God and truth;" but you
remember, that this is taking for
the very subject of dispute, viz.
truth really *be* on your side.
, God will sustain his own cause,
such violent efforts on your
The mole that raised a hillock
ort a fortress was less presump-
han men, when they speak fami-
f protecting the cause of Heaven.
at you rather to attend to the
hristian principle "of doing unto
as you would that they should do
u." Now, suppose that at this
t the majority of this Synod were
and that the tide of popular feel-
flowing as strongly in their fa-
it is now doing in yours; I ask,
these circumstances convince you
u were in error? No such thing:
uld be then as satisfied of the
f your opinions as you are at this
e. How then would you feel
re to take such steps as you are
ursuing, to eradicate your opi-
to fill your pulpits with Arian
rs, to expose conscientious Cal-
to inconvenience, and to prevent
hodox young man from receiving
to preach? Would not the
kingdom resound with the voice
r just complaint and indignation?

All we ask, then, is even-handed justice: let our opinions have fair play; let young men be licensed with their true characters, and let the people choose or reject them as they think it right.

There is nothing more remarkable than the direct opposition which often exists between the words and the actions of men. This contrast is peculiarly manifested in religion. The right of private judgment is a pleasing and fertile theme at controversial meetings, and at Bible Societies, where all sects meet together, as they ought to do. But let the declaimers come into another situation, and the very right which they so strenuously pressed upon Catholics, they will deny to Protestants; and the Bible which they put into men's hands, without note or comment, they will declare to be inadequate to lead them to salvation, unless they adopt their views of its doctrines. In the same manner they speak most humbly of themselves, declaim about the weakness and fallibility of man, and then act in a way which nothing but immediate inspiration could justify. I have been led to these observations by a statement of Mr. Barnett, who said that he would admit no man to the Lord's table that did not think as *he* did on doctrinal subjects. I never heard any sentiment with more pain. If Mr. Barnett be, as he will freely admit that he is, a fallible and sinful man, I would seriously ask him, how he dares to stand between any man and his Redeemer, and to render his opinions the standard by which to measure all who desire to become "soldiers of the cross"? It may be, in this uncertain world, that an individual rejected for no moral offence, but simply for supposed error of opinion, should never have another opportunity of testifying his faith and his love by a devout communion; and I do appeal to Mr. B. whether he can altogether enjoy the approbation of his own mind in reflecting, that he has prevented an individual so circumstanced, from strengthening his hope, confirming his repentance, and, perhaps, closing his eyes in peace!

Mr. Cooke says, that "we should all wear the same livery." Now, I hate livery, because it is a badge of subjection to man. The livery of sects creates as much disturbance as the livery of parties. And, after all, outward conformity by no means implies internal resemblance. Even externally, however, Mr. Cooke's friends will wear but a motley aspect: the collar, and perhaps

the sleeves of their livery may be the same, but the body and the skirts will be as patched and diversified as the pantaloons of harlequin. Stern Calvinism, moderate Calvinism, Arianism, and many fainter shades of difference, never can present a uniform appearance. Variety, indeed, is the immutable law of nature. If we cast our eyes over this fair earth which we inhabit, how beautifully is it diversified with hill and dale, with lakes and plains, with oceans and continents, with woods and rivers, with the wildness of nature and the richness of cultivation! In all the extended surface presented to the eye, we cannot find two trees, two animals, nor even two blades of grass, exactly alike. And if we turn to the beautiful canopy of Heaven, we perceive that "one star differeth from another star in glory." When I look around upon this assembly, and contemplate "the human face divine," I see the same principle amply recognized in the infinite diversity of features, expression, and intelligence, presented to my view. And, could I penetrate the hearts, and enter the secret recesses of the minds by which I am surrounded, what an endless variety of emotions, and passions, and opinions, should I behold! To attempt, therefore, by human legislation, to produce an absolute agreement in religious sentiments, would be to rise in rebellion against nature, and, consequently, against "Nature's God." Wherever such attempts have been made, and just in proportion as they have succeeded, the beauty and the power of religion have declined. In turning the eye back upon the course of time, what a deep and melancholy gloom broods over those ages in which the power of man imposed creeds and confessions, and daringly interfered with the prerogatives of Heaven! The state of our church, before our late contentions, has been compared to the Dead Sea. The comparison will not stand examination. There was no deadness or stagnation amongst us: there was diversity of mind, but unity of heart: there was an honourable maintenance of our own opinions, and an equally creditable forbearance with regard to the conscientious convictions of others; we met and parted like men and Christians! But, if the proposed measures could succeed, then there would, indeed, be a dead sea of Presbyterianism: inquiry would cease; the salutary agitation of conflicting opinions would be done away; and one unnatural and unwholesome calm would reign over the whole extent of your church. But I rejoice in the certainty that this cannot be: there are conflicting elements amongst yourselves; and the various sects with which you are intermingled, will not permit you to stagnate in heartless inactivity.

The proposed measures are eminently calculated to violate the rights of the people. You tell them that the privilege of choosing their own pastors is one of the greatest which men can enjoy; but should your overture pass into a law, this privilege will be only a name. Whatever may be their views of the gospel truth, you will permit them to elect no pastor but one that has been measured by the standard of faith, erected by your Committee. But they may obtain a minister, you say, from the Presbytery of Antrim, or from England. Very true: but will you ordain him? By no means. Then must they lose their bounty, to which, as contributors to the general revenue of the country, they are fairly entitled; and their ministers must be excluded from the important advantages of the Widows' Fund. Now, is it not a monstrous inconsistency to tell the people that they have a right to choose their teachers, and then to inflict upon them a pecuniary mulct for the conscientious exercise of their privileges? I appeal to the representatives of the laity, who have come hither to assist in the passing of laws for the curtailment of our liberties, whether they may not be forging heavy fetters for themselves and their children. That they have an unquestionable right to judge for themselves "in the things pertaining to their own salvation," I most cheerfully admit; but I do put it to their modesty, their discretion, and their Christian feeling, whether, as unlettered men, (which they generally are,) and educated under the influence of strange prejudices, they should attempt to force their opinions upon ministers of the gospel, who have spent a long series of years in education, and reading, and study of the Scriptures, to qualify them for the proper discharge of the duties of their important and awfully responsible situations. I greatly mistake the honest and manly character of the Presbyterian laity if this appeal shall be made to the Elders without effect.

I come now to a very painful but necessary part of my duty, namely, to refute the calumnies uttered against our

ns by Mr. Elder and others in this
, and which have been most in-
ously circulated in the world. We
been directly charged with being
Christians." We shall not fling
he uncharitable denunciation upon
ccusers, though we might remind
"that if any man have not the
of Christ," (the spirit of charity
ove,) "he is none of his." We
from the harsh and prejudiced
ent of our fellow-sinners, to the
of that God whom we adore, and
benignity of that exalted Saviour
s the anchor of all our hopes, and
nows that we love him in since-
id truth. "It is a light thing for
be judged by man's judgment;"
e know, "that so long as our
condemn us not, we may have
ence towards God." To our un-
ccusers we would only say, "Judge
at ye be not judged; for wherein
judgest another, thou condemnest
f." It has been said, "that we
look upon our opponents as ido-
" God forbid. We brand none
dious epithets on account of their
entious belief; we do not con-
them idolaters. We believe that
worship as we do, "the one God
ather of all;" and that, in their
inds, they have some way of re-
ing the worship of the Trinity
he first great principle of revela-
the absolute Unity of God. I have
nothing but Arian prayers since I
o this Synod; nor, indeed, at any
time. In your devotional exer-
the three Great Beings engaged
gracious work of salvation, are
mly kept distinct, save at the very
sion; and as I know that "none
ad out the Almighty unto perfec-
I shall never accuse any man of
an idolater, because he does not
entertain my views of the Divine
and perfections. Let others
me as they will: "I judge no

inconsistency and absurdity of
r charge preferred against us,
, that we are both *Atheists and*
at the same time, has been pow-
exposed by my friend Mr. Blake-
lo man acquainted with the mean-
words could seriously bring for-
uch an accusation; but the object
o inflame the multitude, Atheists
ists will produce as much myste-
orror as any other terms which
o not understand. It is melan-
however, to think that Christian
ministers should submit to such arts;
for surely the cause of truth cannot be
promoted by deliberate misrepresenta-
tion; neither is "it lawful to do evil,
that good may come."

But, according to Mr. Elder, "we
deny the Lord that bought us," and,
consequently, are exposed to the penalty
of "bringing upon ourselves swift de-
struction." Such a shocking and un-
founded imputation only reflects disgrace
upon its author. We know too well the
forfeiture attached to denying our Re-
deemer, to be guilty of such base ingra-
titude and folly. We know, "that if
any deny Him before men, them will he
deny before his heavenly Father." We
know, "that there is none other name
under heaven, given amongst men,
whereby we can be saved, than that of
Christ Jesus." We look up to him with
unbounded gratitude, as "the new and
and living way by which alone there is
access to the Father." He is the hope
of our salvation as well as yours. I can
say with as much sincerity as any man
in this house,

"Jesus, my Lord, I know his name,
His name is all my boast;
Nor will he put my soul to shame,
Nor let my hopes be lost."

Is this "robbing the Saviour of his
crown of glory"? Is this "denying the
Lord that bought us"? I am almost
ashamed to feel indignation against
slanders which only merit contempt.

But it seems "we trust for salvation
to our own good works." Where Mr.
Elder learned this I cannot conjecture;
but perhaps his acquaintance with new-
light ministers is more extensive than
mine. This, however, I do say, that I
never knew any man arrogant enough,
or rather mad enough, to claim salvation
of God as due to his own merits. Alas!
Sir, no man can look into his own
heart, or trace back the turbid course
of his own life, without being deeply
sensible that he cannot stand upon his
own righteousness in the presence of
that infinitely holy Being, "who
chargeth even his angels with folly, and
in whose eyes the very heavens are not
clean." But I shall tell you what we do
say; we maintain that principles are only
valuable in so far as they lead to prac-
tice; and that faith is important only as
the forerunner of works. We do not
consider that religion consists in an
empty name, in a vain and self-righte-
ous profession, in the use of technical
theological terms, or in despising others;

but in the discharge of the great duties of piety and morality, by which we honour God and benefit mankind. We believe that *faith* without *works* is of no more advantage to the individual possessing it, than the gold of the miser in his coffers, or a mine of wealth in the centre of the globe. Nay, more; we believe that the faith of the Christian which leads not to virtuous practice, is not merely *useless*, but *destructive*; inasmuch as its possessor neglects duty, "or sins against the light," and thereby "becomes worse than an infidel." We believe that works are not only the *evidence* of faith, but the very *end and object* of faith: in accordance with the whole tenor of the gospel, and the clear design of revelation, which is intended "to turn us from darkness unto light, and from the power of Satan unto God." We believe, however, that our works must be sanctified by the motives which faith supplies, and that we cannot approve ourselves to God by either faith or works *singly*, but only by both *united*. In fact, we hold faith, or right principles, to be the foundation, and works, or right practice, to be the superstructure of the Christian edifice; and yet, that after all we *can* do, we are still "unprofitable servants," and must finally rest upon grace alone.

This leads me to notice the last calumny which has been uttered against us by Mr. Elder, "that we put our hopes of salvation in a *mere creature*." Sir, we do nothing of the kind; we rest our hopes of final acceptance with God neither on our own works, nor upon any mere creature, but upon the unbounded mercy and compassion of our Heavenly Father, as revealed unto us in our Lord and Saviour Jesus Christ. I trust to the candour and honesty of Mr. Elder and his friends, that they will now retract their calumnies, and endeavour to disabuse the minds of their people by acknowledging their errors and misrepresentations.

Had we escaped with the groundless invective of *plain prose*, we might have considered ourselves happy; but, woe is me!—the artillery of the Muses has been brought to play upon us from the heights of Parnassus; and we are likely "to be damned to everlasting fame," in "immortal verse." A poem, entitled "*The Thinking Few*," has just burst upon the delighted world. I do not know whether it may most properly be called lyric, epic, or tragic—perhaps it is rather a combination of the beauties of all the three. Of one thing, however, there can be no doubt, the subject is admirable—for I, myself, am the hero. This precious production, which attacks the right of private judgment with the utmost virulence through many pages, surely cannot be the offspring of an orthodox Presbyterian Minister, as is generally asserted; but must be the child of some Catholic Priest.* From the beginning of the world until the present time, every villain that has disgraced humanity is represented as having been an Arian. The author should have gone just one step farther back, (as, I understand, he did in a sermon,) and represented the *Father of lies* as the first Arian. He has, however, commenced with *Cain*, who, it seems, was a staunch Arian, and traced the doctrine through every murderer, suicide, robber, and infidel, down to Carlile and Taylor. The majesty of the verse is well suited to the dignity of the subject; the variety of the phraseology is only equalled by the copiousness of the thoughts. In as many pages we find this beautiful stanza *three* times repeated:—

"For in their minds there is a lodgment
Of all the right of private judgment."

Were it not that time is precious I could read you the whole work with great pleasure. Where all is so unique, and so perfect in its kind, it is difficult to make selections; I must, however, content myself with one passage, which affords a fair specimen of the author's exquisite skill, both in poetry and science:—

"I will illustrate this position
By Algebraic definition—
A Deist is an Arian Theist;
An Arian is a well-cloak'd Deist;
And every *thinking* Arian Theist
Is just—a Unitarian Deist;

---

* I owe an apology to the Catholic Priesthood for even hinting *ironically* that any one of their body could be guilty of sending forth so base and so talentless a production. Oh, no! oppressed though they have been, by unjust and impolitic laws, the humblest of their fraternity possesses too much Irish *intellect* and Irish *heart* to be the author of such a work. I have never concealed my disapprobation of the Roman Catholic Church; but I always wish to speak as I feel, kindly and respectfully, with regard to my Roman Catholic countrymen.

H. M.

Hence, if you take away the cloak,
We have the cuckoo plus the gowk,
And not the leopard minus zebra,
If you do understand Algebra.
Or, if your Euclid be in use,
The square of *Paine's* hypothenuse
Is equal to a square that's Arian,
And also one that's Unitarian—
And thus it is our northern people
Can measure any Arian steeple."

I would not have noticed so wretched a production (which is equally devoid of taste, of talent, and of truth) were it not that it manifests the spirit of the times. I know that it was carried, in manuscript, into the houses of persons belonging to a most respectable Arian minister; and the author, I have good reason to believe, has disgraced both himself and us by *selling* it in this very house of *worship* during our present meeting. I trust, also, that the notice just taken of it may be the means of raising it to a tenth or twentieth edition; for I never saw any production so well calculated to injure the cause which it pretends to advocate.

I have been told that the object of the proposed measures is a friendly one towards us, and designed to prevent a division of this Synod. With some I believe this to be really the object; but, with others, I am persuaded the design is to render us so uncomfortable as to induce us to retire of our own accord, or to remain with you in a state of degradation.—This is not a manly and straightforward course. Were you to commit an open act of aggression, were you to expel us as heretics, we should retire with the advantage of public sympathy; but, by encouraging us to remain, and to give our countenance to what we consider unscriptural and tyrannical regulations, you would eventually degrade us, both in our own estimation and that of the world. To this we can never tamely submit; for we know better what is due to our principles and characters. I may here answer the question put by several of you: "Why then do we remain with you, when you so plainly say you do not like us?" My answer is very simple—We have no dislike to you; although "you have despitefully used us." We consider you to be in great, though not in damnable, error; and we are willing to stay with you for a season, in the charitable hope of eventually bringing you round to sound views and scriptural measures. We believe that our opinions are so accordant with right reason and the Word of God, that in the end they must triumph over error and prejudice; we hope that a "little leaven may leaven the whole lump;" and we shall remain with you so long as there is any prospect of success, in order to do you good. But should our hopes be deceived, and should our consciences tell us that we are wrong to associate with you, I trust we shall know what is due to ourselves, and to the cause in which we are engaged.

One thing has struck me powerfully during this debate, namely, that not one of you has maintained the doctrine of exclusive salvation; whilst many of you have cheerfully admitted that we are respectable men, and that you anticipate the happiness of meeting us in heaven. This is liberal and Christian; but do you not see in what an awkward predicament this liberality places you? It seems our principles are adequate to accomplish the ends of religion in this world—to make us pious and virtuous men; and, what is infinitely more important, to prepare us for happiness hereafter. But, if so, how can you reconcile it with consistency, to act as if those were unworthy to be members of the Synod of Ulster, who are qualified for "the society of the just made perfect!" The truth is, the *heart* often reasons more correctly than the *head;* and I most cordially reciprocate every generous sentiment that has been expressed. I do firmly believe that, through the infinite mercy of God, in his beloved Son, many of us shall meet in a better land, where we shall be astonished at the prejudices, and ashamed of the passions, that have agitated and divided us in life.

I do not know that my brethren on the opposite side will give me credit for sincerity when I say that, for their own sake and the reputation of their creed, they ought not to press these measures; but I do honestly assure them, that the proceedings of last year have brought great suspicions upon many, and excited doubts respecting all. When a man professes to believe a creed which is prescribed to him, under the fear of any penalty, or the hope of any advantage, his sincerity is never above suspicion; but if he freely hold certain views of doctrine without any such inducements no man can doubt his integrity. Lying under no temptation to hypocrisy, he cannot be accused of deceit; he may be wrong, but he is honest. The moment, however, that a large body of men, infinitely diversified in capacities and attainments, profess to believe in one com-

mon standard of faith, that moment doubts and surmisings commence. No one suspects that any member of the Presbytery of Antrim, or of the Independent Church, does not hold the opinions which he professes; but could as much be said for the Catholic Church, the Church of England, the Church of Scotland, or our own Church? It was upon this principle that the celebrated *Bishop Shipley* advocated, in the House of Lords, the repeal of the disgraceful statute which made it felony to impugn the doctrine of the Trinity. "I am not," said he, "afraid of those tender consciences which scruple subscription, or lead men to profess a scanty creed, for I am convinced they believe what they profess; but I do much fear those men that have an extensive faith—who believe every thing, and subscribe every thing." There never was more practical wisdom, nor a greater knowledge of human nature, displayed in the same number of words; and I can assure you, that it is thus many of the intelligent laity, just now, think of the ministers and licentiates of this Church. When you professed less, you got credit for more.

But a still greater evil has arisen from your past proceedings, and must be increased by your present measures—I mean, that the preaching of the gospel has, very generally, been diverted from its legitimate channel. Controversy, controversy, interminable controversy, is the order of the day! Ministers, to remove suspicions from the minds of their people, and to gratify the prevailing taste, are constantly dwelling upon "debatable land," whilst probationers have no hope of success unless they shew themselves powerful in "the strife of words." Even in our own assembly, what has been spoken of since we met—but *opinions!* Not a word about practice; not a syllable about correcting each others' *vices* and *follies*, or reforming the *morals* of our flocks. This is very different from the conduct of "the Great Preacher of Righteousness;" very different from the course prescribed by the orthodox Apostle Paul to his son *Titus*, when he sent him forth as a Messenger of Grace. He did not exhort him to decry morality, or merely preach it occasionally as a sort of decent adjunct to abstruse doctrinal harangues. No; he enjoined him to make virtue the sum and substance of his preaching: "These things I will that you affirm *constantly*, that they which believe in God might be careful to maintain *good works*; for these things are good and profitable unto men." No doubt he preached as every minister ought to do, "Jesus Christ and him crucified," as the foundation of the sinner's hope, and the ground-work of the Christian's holiness; but he never forgot the end of all preaching,—the restoring of the sinner "from dead works." How different is the prevailing system of public instruction in these latter days! And how awful is the responsibility of those who turn the attention of the multitude from the duties of life to the controversies of men!

In answer to all these arguments, for a milder, a more rational, and a more Christian course of procedure, we are told, "that a great ferment exists amongst the people, and that something must be done to allay it." Very true; a great ferment does exist. The prophetic words of our Saviour, who foresaw that the evil passions of men would pervert the benevolent object of his mission, are fully verified—"I come not to send peace upon earth, but a sword." Were that ancient philosopher alive, who, in the commencement of the gospel dispensation, exclaimed, "Behold how these Christians love one another!" he might now, with equal propriety, ejaculate, "Behold how these Christians hate one another!" But whatever ferment exists, we are not to blame. You kindled the conflagration, and you are bound to extinguish it, without molestation or injury to us. We have broken no compact; we have never interfered with your opinions; we have raised no unjust clamour against you. The existing evils are of your own creation, and you have no right to make us the victims to appease the wrath which you yourselves have excited. The condition of our hapless country is deplorable; the state of our own church is distressing; but my friends and myself are guiltless of these calamities. Let those answer for them who produced them; "we have neither lot nor part in the matter."

How strange it is, that the favoured work of God upon earth is that being in all nature which seems least to answer the design of its creation! I was never more forcibly impressed with this melancholy fact, than upon the evening of Monday last, when travelling over the beautiful district of country between Dungiven and this place. The glorious sun cast his golden mantle over the mountains, and the valleys reposed in shade; the song of cheerfulness ascended

from the peasants at their toil, whilst the children were joyfully collecting fuel for the bonfires and festivities of Midsummer's-eve. As far as the eye could reach, innumerable flocks and herds were browsing in peace upon the green pastures, and the very air was impregnated with myriads of animated beings. Throughout the wide extent around and above me, all was life, and tranquillity, and happiness! Not a single sound of sorrow smote upon the ear, nor a single object of misery passed before the eye. In the midst of that glorious temple of Nature, my soul instinctively ascended in devout aspirations of adoration and gratitude to the benignant Author of such extended and diversified enjoyment. I felt happier in my own existence, and in that of all animated creatures; and I did not believe there was a being upon earth whom such a scene would not have soothed into tranquillity and benevolence. In this, however, I fear I was mistaken; for on journeying on through an ever-varying scene of beauty and happiness, I think I did discover one object uncongenial with the time, and the circumstances, and the place. It was a Christian minister, travelling to this scene of our meeting. His eye dwelt upon me, but not in friendly recognition; his face was towards me, but no smile played upon his features. My heart sunk within me, to think that men, and Christian men, should have been the only beings who, on that glorious evening, were deficient in kindly affections. Oh! surely such things are not congenial with our country, nor with our religion. Nature has given us a fair and fertile abode,—Providence has blessed us with generous hearts and liberal hands,—and the gospel of peace has long been the inmate of our dwellings. Why, then, is our country a universal theatre of contention? Why are Christians of the same communion arrayed against each other? Why? Because men presumptuously interfere with the conscientious belief of their brethren, and spend that time in forming plans of annoyance, which ought to be dedicated to offices of peace!

I do appeal to my brethren whether these be times in which any church, and especially any Presbyterian church, should occupy itself in devising schemes for the curtailment of Christian liberty? Is it in the nineteenth century, when even Catholicity is evidently relaxing her grasp, when the Established clergy and the Legislature have given a signal proof of the progress of liberal opinions in the repeal of the Test and Corporation Acts—is it at such a time, that we should retrograde, and surrender the fundamental principles of our church? If we do, a death-wound will be inflicted upon Presbyterianism; division will follow usurpation; weakness will succeed division: and though individuals may chiefly suffer in the beginning, the church must suffer in the end.

From the excited state of public feeling, and from the observations of many ministers and elders, I think it is evident that we are not, at present, in a proper condition to come to a sound and impartial conclusion upon the important subject before us, which involves the very constitution of our church. I therefore do entreat my brethren to pause, and to allow these weighty matters to lie over for consideration, as enjoined by the salutary regulations of our code of discipline, for at least one year.

[The remainder of Mr. Montgomery's speech, and that of Mr. Stewart which closed the debate, are unavoidably deferred to our next.

Mr. Dill professed to accept Mr. Fletcher Blakeley's challenge, and three gentlemen were nominated by each party to make the needful arrangements. Mr. Dill's friends, however, insisted on the discussion being confined to *six hours*, and refused to have any report of it authenticated, as was proposed, by the joint signature of the parties. The discussion has thus been evaded for the present. The correspondence was published in the Northern Whig of July 24th. In that paper, for August 7, is an admirable letter from Mr. Fletcher Blakeley on a speech delivered by Mr. Cooke, on a subsequent occasion, in reply to Mr. Montgomery. We are glad to learn that a correct account of the debate and the subsequent proceedings is about to be published in the form of a pamphlet.]

CORRESPONDENCE.

THE Editor of the Monthly Repository has commenced his task under circumstances of difficulty and discouragement; but with that reliance upon the zealous support of his Unitarian brethren which he has always felt, and which has never yet been disappointed. He depends upon their voluntary assistance to render the work a worthy organ of their sentiments. If those who have ability and opportunity will entrust their literary contributions to his care, he does not despair of erecting it into a powerful machine for the promotion of knowledge, truth, liberality, and goodness. He makes this general appeal, in preference to individual applications, because he wishes the Repository to represent fairly and promote efficiently the views of the denomination at large, and not merely those of the comparatively small number of whose services personal friendship might enable him to avail himself. It is his wish that the Monthly Repository should, by the importance, the interest, the power, and the variety of its contents, and the faithfulness, freedom, and liberality of its spirit, verify its title to the honourable character of *the Unitarian* Review and Magazine; and unless it can be made to do so, he, for one, will feel little regret at its extinction. Whenever there has been an important object to be gained by pecuniary means, the Editor has always observed that the Unitarian public, in proportion as the case was clearly and strongly made out, met it with promptitude and generosity: and hence his confidence that intellect will, not less decisively than wealth, reply to demands made in the name of religious truth and liberty. His best thanks are already due to many for their promised continuance in, or accession to, the list of contributors. There are many more to whom he is anxiously looking for valuable and welcome assistance, which he trusts will not be withheld.

The Editor would also remind those who are interested in the success of the Repository, but whom various circumstances may preclude from aiding it by their pens, that its circulation is not, nor has ever been, so extensive as might have been expected from its intrinsic merit, and from the numbers and respectability of the class of readers for whom it is especially designed. They have the opportunity, by promoting its sale in their various connexions, of affording the Editor means (which he would be most happy to possess) for the improvement of the work, and at the same time of furthering the great objects to which its pages are devoted.

Communications have been received from Tυ; Paterestlaristos; J. R. Esdaile; and W.

P. will see that his wishes have been attended to. The suggestion of W. T. will be acted upon as a general principle.

The Obituary of Mr. John Rowland, of Boston, came to hand too late for insertion. It will appear next month.

It is requested that all communications be addressed to the Editor, post-paid, at the Monthly Repository Office, 3, Walbrook Buildings, Walbrook.

Manchester College, York.

In the Report of the late examination, (see our last Number, p. 569,) it is stated that Mr. H. Hawkes delivered an Oration on the Dramatic Unities, and Mr. Charles Fletcher one on the Necessity of the Christian Revelation; it should have been said, that the former was delivered by Mr. Fletcher (a Lay Student), the latter by Mr. Hawkes (a Divinity Student).

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXII.

OCTOBER, 1828.

CHANNING'S DESIGN OF CHRISTIANITY.*

We have here a Sermon to make "our hearts burn within us." It is ruth shining through the pure, glowing, and boundless atmosphere of enius. "Thoughts that breathe and words that burn" are thickly scattered ver its pages, and yet no composition has breathed a calmer or a holier pirit since the days when the precept of "Little children, love one another," lowed from the pen of the venerable Apostle of benevolence, the favoured isciple of Him who, in meekness as well as in suffering, was the Lamb of od. But we cannot expect to anticipate, much less need we strive to xcite, the admiration of our readers for this last, but not least splendid ffusion of Dr. Channing's extraordinary mind. A large proportion of hem must already have it in their hands, and in their hearts. His former ublications have ensured the ample and rapid sale of his future ones, even efore their intrinsic and peculiar merits can be ascertained. They have nough, in his name, to secure a prompt and joyous welcome; and thus is

> Loud-tongued Fame
> The harbinger to prepare their entertainment.

f this Sermon, which was only preached at Boston on the 21st of May ast, the second American edition came hither upon the heels of the first, he third as quickly followed the second, and at least four contemporaneous eprints greeted its arrival, making the Unitarian presses of England and cotland mere copying machines for the multiplication of Transatlantic elo-uence. And never may they be less nobly or less usefully employed!

If for a moment preaching might be separated from the awfulness of its esponsibility and the spirituality of its end, and considered merely as an rt, there would be something in Channing's Sermons to touch our nation-lity to the quick, and make us bid our modern English preachers look to heir laurels. We really know not where their ranks would furnish out a hampion, whether Established or Dissenting, Orthodox or Heterodox, whom we could pit against him with full confidence. Robert Hall occurs

* A Discourse, delivered at the Installation of the Rev. M. I. Motte, as Pastor of he South Congregational Society in Boston, May 21, 1828. By W. E. Channing. d ed. Boston.

first to one's mind in such a speculation, and there are some particulars in which he would have the advantage. There has *always* been a purity in his style, of which Channing has *sometimes* failed, particularly in his review of Milton, which made some distressing approaches to the verbose and tinselly. Nor has the American orator, so far as we know, ever rivalled those mighty, sustained, accumulating, and at last overpowering, appeals to the passions of an auditory, of which the finest specimen that our language can boast is to be found in the celebrated peroration of the discourse on "the Sentiments proper to the Present Crisis," preached in 1803, when the land was ringing with the cry "to arms" to repel invasion. The gradual and yet rapid process by which the orator works up his own and his hearers' minds, till they behold the spirits of the illustrious dead bending from their thrones in glory to witness the contest, and incapable of enjoying their eternal repose till it be brought to a favourable issue; the daring rebuke to their anxiety, "Enjoy that repose, illustrious immortals!" and the solemn final appeal to the God of battles, form a climax which will long be found unapproachable. But then, on the other hand, the creations of Channing's imagination, while they seem glorified personifications of all that is bright, and beautiful, and grand, never "o'erstep the modesty of nature," nor trespass beyond the sublime into the extravagant and grotesque. He has none of the startling hyperbole, the headlong incongruity, by which Hall sometimes disfigures his most pure and classical pages. He peoples the world of thought with beings of most desirable and surpassing form and comeliness; not with "gorgons and hydras, and chimæras dire." And if he feels compelled to dwell on the contemplation of scenes of corruption, vice, and misery, his relief is to brood over them, like the Divine Spirit over chaos, till they become instinct with light, and life, and love; not to accumulate them in a central den of infamy, over which we tread with trembling horror, knowing that "the steam from that infernal pit will issue through the crevices until they are filled up with the ruins of all human establishments." Then, again, Channing is the best logician; and there is no real eloquence without at least the semblance of sound logic. He who means to persuade must seem to convince. To enlightened hearers, the most moving appeal will always be, in reality, the most conclusive proof. Some of Hall's best reasoned sermons not only will not bear closet criticism, but their arguments would scarcely pass muster, in the hearing, with congregations rather above the average for intelligence and quickness of apprehension. Dr. Channing's arguments always preach well to the eye. There is a breadth and distinctness about them which tells powerfully alike from the press and the pulpit. We don't say as we read, "This might do, if well delivered;" and we feel very sure that, if we had been hearers, we should never have said to ourselves, "This won't do in print." He deals chiefly in the direct application of general principles. Simplicity and power are the characteristics of his logic. The facility with which its deductions are admitted by the mind allows them to pass directly into the heart. There is no disjunction of the effort to convince and of that to excite. The same process accomplishes both; and before we are made aware of what is going on, by any oratorical effort, we feel the glowing warmth of the rays, in whose splendour we had been rejoicing, without the consciousness that heat as well as light was among their essential qualities. And this reminds us of the last superiority of Channing over Hall which we can now stop to mention. He endeavours, and succeeds in the endeavour, rather to interest the feelings deeply than to excite the passions violently. He does not vituperate. He has no hatred

l but what is swallowed up in his love of good. Instead of raising a st of animosity for the destruction of modern Infidelity, he would ac- ish the same end by a benignant and dignified invocation of the spirit nitive Christianity. Something of this difference may be necessitated : difference of the religious systems of these two great pulpiteers. hing of it may perhaps be ascribed to the diversity of their personal rament and character. Whatever the cause, that is certainly the t kind of *pulpit* eloquence which moves the feelings rather than the as. It is not the end of preaching to produce a momentary ebullition ɔtion, but a permanent disposition. The perfection of it, as an art, is t combination of matter and manner which best tends to win men to ve of truth and goodness, to filial piety towards God, and fraternal ɔn towards man, and to the rejoicing contemplation of nature and re; not in that which merely puts them in a boiling rage with mo- hilosophers, with ancient Sadducees, or even with their own wicked

uce to this trifling, and let us come to the subject of the Sermon be- . It unfolds "the main design and glory of Christianity," viz. "*the ice which it is intended to exert on the human mind.*" A noble topic, ie of a class which deserves to be made much more prominent than it is in our pulpits. The best themes for sermons are general views of irit and tendencies of divine revelation. They exercise the intellect hearers as much as controversial discussion; and have none of its as- s. They illustrate gospel truth more effectually than textual criti- and are not, as that too often must be, dry, hard, and uninteresting. ɔnduct to righteous feeling and righteous conduct far more power- nd surely than mere moral preaching, without the triteness which elong to it, when resting in general maxims, or the weariness it pro- when descending to minute particulars. And they furnish the most ɔle antidotes to scepticism and fanaticism; for without the preacher's ; himself in an antagonist attitude to repel the objections of the one sprove the dogmas of the other, he precludes both, by pre-occupying and heart with a deep sense of the truth and loveliness of genuine ianity. But all this good, it may be said, depends upon the skill with they are handled. Undoubtedly it does. There are preachers per- nd able ones too, who had better let them alone, or touch them but gly. Let every one follow the bent of his own mind in the pulpit and it. Our only object is to shew that, supposing the same degree of applied to them as to other subjects, they deserve a prominence in ection of topics which it seems they possess more in America than nd which, if increased here, would probably conduce to the honoura- pularity and extending usefulness of the Unitarian ministry.

Channing's text is 2 Tim. i. 7, (printed erroneously Tim. ii. 17,) God hath not given us the spirit of fear, but of power, and of love, a sound mind." He commences with a startling abruptness, well l to excite attention, which he then proceeds to fix, full and firm, his great object.

hy was Christianity given? Why did Christ seal it with his blood? it to be preached? What is the great happiness it confers? What is ief blessing for which it is to be prized? What is its pre-eminent its first claim on the gratitude of mankind? These are great ques- I wish to answer them plainly, according to the light and ability od has given me. I read the answer to them in the text. There I learn

the great good which God confers through Jesus Christ. 'He hath given us not the spirit of fear, but of power, and of love, and of a sound mind.' The glory of Christianity is, the pure and lofty action which it communicates to the human mind. It does not breathe a timid, abject spirit. If it did, it would deserve no praise. It gives power, energy, courage, constancy to the will; love, disinterestedness, enlarged affection to the heart; soundness, clearness, and vigour to the understanding. It rescues him who receives it from sin, from the sway of the passions; gives him the full and free use of his best powers; brings out and brightens the divine image in which he was created; and in this way not only bestows the promise, but the beginning of heaven. This is the excellence of Christianity."—Pp. 3, 4.

Various passages are then cited from the New Testament confirmatory of this view of the great aim and end of Christ's mission, and shewing that, according to its plain and uniform language, he "lived, taught, died, and rose again, to exert a purifying and ennobling influence on the human character;" a design, the glory of which is thus beautifully illustrated:

"Let me now ask, Can a nobler end be ascribed to Jesus? I affirm, that there is, and can be no greater work on earth than to purify the soul from evil, and to kindle in it new light, life, energy, and love. I maintain that the true measure of the glory of a religion is to be found in the spirit and power which it communicates to its disciples. This is one of the plain teachings of reason. The chief blessing to an intelligent being, that which makes all other blessings poor, is the improvement of his own mind. Man is glorious and happy, not by what he has, but by what he *is*. He can receive nothing better or nobler than the unfolding of his own spiritual nature. The highest existence in the universe is Mind; for God is mind; and the developement of that principle which assimilates us to God must be our supreme good. The omnipotent Creator, we have reason to think, can bestow nothing greater than intelligence, love, rectitude, energy of will and of benevolent action; for these are the splendours of his own nature. We adore him for these. In imparting these, he imparts, as it were, himself. We are too apt to look abroad for good. But the only true good is within. In this outward universe, magnificent as it is, in the bright day and the starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice. A mind which withstands all the powers of the outward universe, all the pains which fire, and sword, and storm can inflict, rather than swerve from uprightness, is nobler than the universe. Why will we not learn the glory of the soul? We are seeking a foreign good. But we all possess within us what is of more worth than the external creation. For this outward system is the product of Mind. All its harmony, beauty, and beneficent influences, are the fruits and manifestations of thought and love; and is it not nobler and happier to be enriched with these energies, from which the universe springs, and to which it owes its magnificence, than to possess the universe itself? It is not what we have, but what we *are*, which constitutes our glory and felicity. The only true and durable riches belong to the mind. A soul, narrow and debased, may extend its possessions to the end of the earth, but is poor and wretched still. It is through inward health that we enjoy all outward things. Philosophers teach us that the mind creates the beauty which it admires in nature; and we all know that, when abandoned to evil passions, it can blot out this beauty and spread over the fairest scenes the gloom of a dungeon. We all know, that by vice it can turn the cup of social happiness into poison, and the most prosperous condition of life into a curse. From these views we learn, that the true friend and saviour is not he who acts for us abroad, but who acts within, who sets the soul free, touches the springs of thought and affection, binds us to God, and by assimilating us to the Creator, brings us into harmony with the creation. Thus the end which

ascribed to Christ is the most glorious and beneficent which can be
ished by any power on earth or in heaven."—Pp. 6—8.

ıing to enter upon a full survey of the evidence which might be
to bear upon his subject, inasmuch as it would include the investi-
f every fact, doctrine, and precept in the Scriptures, our author se-
: primary and most important feature of Christianity, viz. its repre-
ı of the paternal character of God, and shews that this is revealed
ake of its influence upon the human mind.

s leading feature of Christianity is the knowledge which it gives of
acter of God. Jesus Christ came to reveal the Father. In the pro-
concerning him in the Old Testament, no characteristic is so fre-
named as that he should spread the knowledge of the true God.
ask, What constitutes the importance of such a revelation? Why has
ıtor sent his Son to make himself known? I answer, God is most
:o be known, because he is the most quickening, purifying, and en-
object for the mind; and his great purpose in revealing himself is,
nay exalt and perfect human nature. God, as he is manifested by
is another name for intellectual and moral excellence; and in the
lge of him, our intellectual and moral powers find their element, nu-
strength, expansion, and happiness. To know God is to attain to
imest conception in the universe. To love God is to bind ourselves
ing who is fitted, as no other being is, to penetrate and move our
earts; in loving whom, we exalt ourselves; in loving whom, we love
t, the good, the beautiful, and the infinite; and under whose influence
l unfolds itself as a perennial plant under the cherishing sun. This
tes the chief glory of religion. It ennobles the soul. In this its un-
dignity and happiness consist."—Pp. 8, 9.

great difficulty in reviewing this Sermon is to refrain from trans-
the whole of it, and inserting it at once, as one long quotation. We
ourselves, however, to pass over the way in which this argument is
in reference to the obligation of piety and the practice of worship.
ıclusion we must insert.

not, my friends, forget the great end for which Christ enjoins on us
ship of God. It is not, that we may ingratiate ourselves with an al-
agent, whose frown is destruction. It is, that we may hold com-
with an intelligence and goodness, infinitely surpassing our own;
may rise above imperfect and finite natures; that we may attach our-
y love and reverence to the best Being in the universe; and that
veneration and love we may receive into our own minds the excel-
lisinterestedness, wisdom, purity, and power, which we adore. This
ın of the divine attributes, I desire especially to hold forth, as the
lorious end for which God reveals himself. To praise him is not
. That homage which has no power to assimilate us to him, is of
no worth. The truest admiration is that by which we receive other
nto our own. True praise is a sympathy with excellence, gaining
ı by utterance. Such is the praise which God demands. Then only
urpose of Christ's revelation of God accomplished, when, by recep-
he doctrine of a Paternal Divinity, we are quickened to 'follow him, as
ildren,' and are 'filled with his fulness,' and become 'his temples,' and
n God, and have God dwelling in ourselves.'"—P. 12.

xception can be taken to Dr. Channing's selection of the Divine cha-
or the purpose of his argument. It is well chosen; and its conclu-
ring upon the proposition he had undertaken to establish is most
ılly developed. Nor can there be any reasonable complaint that,
he compass of a single sermon, he has not done more. Yet there is

a topic, to which he has not even adverted, which is so important in itself; in which the character and spirit of Divine Revelation are so deeply involved; which is so distinctly and directly to his purpose; and about which there is so much misrepresentation and confusion, even amongst the most intelligent, that its discussion by such a master-mind would have been most delightful. We mean, *the nature and extent of the exercise of reason which is required by revelation.* Nothing is more common, nor at the same time more incorrect, than to speak of faith or revelation as in some way or other superseding reason, or fixing boundaries to its employment. It seems to be generally imagined that there is some point, though as to where it should be fixed opinions greatly differ, at which the province of reason ends, and that of faith begins. Those who believe the Scriptures *to be* the revelation, affirm that reason's work is done when the authenticity of the books is established, and their genuine text ascertained. Others, who allow that the Scriptures only *contain* the revelation, and who find *that* in certain general principles and propositions, draw the line there, and tell us that these propositions must be received whether they be proved or not, whether they be understood or not. With submission, they tell us great nonsense. The terms of a proposition must be made intelligible to the mind, so far as relates to the connexion affirmed of them by that proposition; and that connexion must be evidenced, before there can be any real credence produced. The confusion arises from overlooking or mistaking the nature of Divine Revelation. It consists of *facts;* of facts which not only may be, but which must be reasoned upon, to arrive at the truth which they were intended to communicate. The supernatural events of the Old and New Testament from the call of Abraham to the destruction of Jerusalem—events by which we are taught the supremacy of Jehovah, his irresistible power, his unfathomable wisdom, his exhaustless patience and mercy; which illustrate his physical and moral government of the world, and develop its principles; and in which, at length, in the person of Christ, man's destiny to immortality is actually exhibited; but which teach us these truths only by the exercise of our reason upon them;—these events, so reasoned upon, constitute the revelation. So far is faith from limiting the exercise of reason, that it cannot exist without that exercise. Instead of confining, it opens a new, and the most important field for the operations of intellect. To the materials for thought already possessed in the facts of Nature and Providence, it adds a conected series of *supernatural facts*, expressly arranged for the purpose of communicating instruction, and making us wise unto salvation. Hence the tendency of revelation is to elicit, strengthen, expand, and elevate reason. As was finely said by Lessing, "Revelation is to the whole race of mankind what education is to the individual person." It is a scheme, not for drilling them to the repetition of an unintelligible lesson, but for stimulating their reason to activity, and providing them with materials for its useful employment. It yields out truth to the inquirer in proportion to the talent, honesty, and diligence which he exercises. It gives a rich return even to the meanest capacity, but fails not of a proportionate harvest to the most powerful. It expands to the expansion of individual intellect, and keeps pace with the general advance of mankind. No progress of knowledge can raise above the need of its teachings; for the wiser man is, the more of wisdom will he perceive in its facts; the more precious and exalting will be the lessons he will have become qualified to derive from them. Revelation is not what creed manufacturers and imposers would make it, a sort of trinket warehouse, guarded by "the spirit of fear," which makes

in leave his reason at the entrance lest it should damage some little cu-
ous article or other; but a spacious and splendid amphitheatre, where he
ay walk at large, in "the spirit of power, and of love, and of a sound
nd."

All omissions, however, must be forgiven and forgotten in the summary
th which Dr. Channing winds up this part of his discourse:

"I have endeavoured to shew the great purpose of the Christian doctrine
pecting God, or in what its importance and glory consist. Had I time, I
ght shew that every other doctrine of our religion has the same end. I
ght particularly shew how wonderfully fitted are the character, example,
, death, resurrection, and all the offices of Christ, to cleanse the mind
m moral evil, to quicken, soften, elevate, and transform it into the divine
age; and I might shew that these are the influences which true faith de-
es from him, and through which he works out our salvation. But I can-
t enter on this fruitful subject. Let me only say, that I see every where
Christianity, this great design of liberating and raising the human mind,
which I have enlarged. I see in Christianity nothing narrowing or de-
ssing, nothing of the littleness of the systems which human fear, and craft,
d ambition, have engendered. I meet there no minute legislation, no de-
nding to precise details, no arbitrary injunctions, no yoke of ceremonies,
outward religion. Every thing breathes freedom, liberality, enlargement.
neet there, not a formal, rigid creed, binding on the intellect, through all
s, the mechanical, passive repetition of the same words, the same ideas;
t I meet a few grand, all-comprehending truths, which are given to the
ıl, to be developed and applied by itself; given to it, as seed to the sower,
be cherished and expanded, by its own thought, love, and obedience, into
re and more glorious fruits of wisdom and virtue. I see it every where
ulcating an enlarged spirit of piety and philanthropy, leaving each of us
manifest this spirit according to the monitions of his individual conscience.
ear it every where calling the soul to freedom and power, by calling it to
ard against the senses, the passions, the appetites, through which it is
ained, enfeebled, destroyed. I see it every where aiming to give the mind
wer over the outward world, to make it superior to events, to suffering, to
ıterial nature, to persecution, to death. I see it every where aiming to
e the mind power over itself, to invest it with inward sovereignty, to call
th within us a mighty energy for our own elevation. I meet in Christi-
ity only discoveries of a vast, bold, illimitable character; fitted and de-
ned to give energy and expansion to the soul. By its doctrine of a Uni-
rsal Father, it sweeps away all the barriers of sect, party, rank, and nation,
which men have laboured to shut up their love; makes us members of an
bounded family; and establishes sympathies between man and the whole
elligent creation. In the character of Christ, it sets before us *moral per-
ction*, that greatest and most quickening miracle in human history, a purity
hich shews no stain or touch of the earth, an excellence unborrowed, un-
nfined, bearing no impress of any age or any nation, the very image of the
niversal Father; and it encourages us, by assurances of God's merciful aid,
propose this enlarged, unsullied virtue, as the model and happiness of our
oral nature. By the cross of Christ, it sets forth the spirit of self-sacrifice
th an energy never known before, and, in thus crucifying selfishness, frees
e mind from its worst chain. By Christ's resurrection, it links this short
e with eternity, discovers to us in the fleeting present, the germ of an end-
s future, reveals to us the human mind ascending to other worlds, breath-
g a freer air, forming higher connexions, and summons us to a force of
ly purpose becoming such a destination. To conclude, Christianity every
ıere sets before us God in the character of infinitely free, rich, boundless
ace, in a clemency which is 'not overcome by evil, but overcomes evil
th good;' and a more animating and ennobling truth, who of us can con-
ive? I have hardly glanced at what Christianity contains. But who does

not see that it was sent from heaven, to call forth and exalt human nature, and that this is its great glory?"—Pp. 12—15.

The remainder of the Sermon is occupied with the application of the truth which has been illustrated to the correction of certain prevalent mistakes. Among these are particularly specified and exposed the following: First, theirs "who, instead of placing the glory of Christianity in the pure and powerful action which it gives to the human mind, seem to think that it is rather designed to substitute the activity of another for our own." "They imagine the benefit of the religion to be, that it enlists on our side an Almighty Being who does every thing for us. To disparage human agency seems to them the essence of piety. They think Christ's glory to consist, not in quickening free agents to act powerfully on themselves, but in changing them by an irresistible energy." Secondly, "the propensity of multitudes to make a wide separation between religion, or Christian virtue, and its rewards." Thirdly, the low ideas attached to the word salvation. And, fourthly, the gross notions commonly formed of heaven, and of the methods by which it may be attained. From these we select the third:

"Men's ignorance of the great truth stated in this discourse, is seen in the low ideas attached by multitudes to the word *salvation*. Ask multitudes what is the chief evil from which Christ came to save them, and they will tell you, 'From hell, from penal fires, from future punishment.' Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbour may quench a conflagration that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which, as critics will tell you, does not occur once in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression,—this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks, and flames; given them the idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthrals itself to animal lusts; which makes gain its god; which has capacities of boundless and ever-growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-controul. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. *To save*, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience, and love. This was chiefly the salvation for which Christ shed his blod. For this the Holy Spirit is given; and to this all the truths of Christianity conspire."—Pp. 16—18.

These are bold truths; but it is for such men as Channing to tell bold truths, and to tell them with effect. He is privileged alike by talent and circumstances. However it has happened, no man holding such opinions as he does, is in any thing like such grace with the aristocracy and evangelicals of England. He has the rare fortune of not being held in contempt, as sectarian, by the former; or, without hesitation, consigned, as deistical, to endless perdition by the latter. His productions find their way into some of the high places of rank, literature, and orthodoxy. He may say, not only with impunity, but with effect, what would produce a fearful outcry against any man who has not the pre-eminence of acknowledged genius; who is not on friendly terms with Dr. Southey; who has never "shewn up" Napoleon Bonaparte, and who was born on this side of the Atlantic. He preaches at once to the Old World and the New, as well as of the present world and the future; and his discourses tend to unite them all. Even the timidity of friends, scarcely a less evil to the cause of truth than the hostility of bigots, is hushed by his name; and his pages are read with more thought about the principles they unfold, than about the misrepresentation, calumny, and uproar, which his language might, could, would, or should excite among our orthodox neighbours. This is a grand advantage over English Unitarian preachers and writers. And he has used it worthily and nobly.

Yet we have one little account to settle with him before parting. It rises out of his declaration at the commencement of his discourse, where he thus expresses himself:

"Let me begin it with one remark, which I would willingly avoid, but which seems to me to be demanded by the circumstances in which I am placed. I beg you to remember, that in this discourse I speak in my own name, and in no other. I am not giving you the opinions of any sect or body of men, but my own. I hold myself alone responsible for what I utter. Let none listen to me for the purpose of learning what others think. I indeed belong to that class of Christians who are distinguished by believing that there is one God, even the Father, and that Jesus Christ is not this one God, but his dependent and obedient Son. But my accordance with these is far from being universal, nor have I any desire to extend it. What other men believe is to me of little moment. Their arguments I gratefully hear. Their conclusions I am free to receive or reject. I have no anxiety to wear the livery of any party. I indeed take cheerfully the name of a Unitarian, because unwearied efforts are used to raise against it a popular cry; and I have not so learned Christ as to shrink from reproaches cast on what I deem his truth. Were the name more honoured, I should be glad to throw it off; for I fear the shackles which a party connexion imposes. I wish to regard myself as belonging, not to a sect, but to the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven. I desire to escape the narrow walls of a particular church, and to stand under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following truth meekly, but resolutely, however arduous or solitary be the path in which she leads. I am then no organ of a sect, but speak for myself alone; and I thank God that I live at a time, and under circumstances, which make it my duty to lay open my whole mind with freedom and simplicity."—Pp. 4, 5.

This language is likely to convey erroneous impressions. Unitarians are "a class" with whom Dr. Channing says his "accordance is far from being universal." Very probably: but are they not also a class with which the accordance of every body else belonging to it is far from being universal? Are they not united merely by the great common principle which he had

just stated, and which they blend with almost every diversity of opinion on minor topics? Is not the motto of our churches, "Let every man be fully persuaded in his own mind"? There are few among our fellow-believers in the Divine Unity who are likely men either to impose, to covet, or to submit to wear "the livery of any party." In England, at least, Unitarian churches are, and long may they continue to be, what America was to the Pilgrim Fathers, an asylum in which they seek refuge whose souls are wearied out by spiritual domination. Freedom from the requirement of "universal accordance" with a class, is the privilege which we seek in our union, and unite to maintain; which is our distinguishing glory, our crown which we will let no man take from us, nor may even the breath of Dr. Channing dim its brightness. Our accordance is only in the mutual toleration of non-accordance, in that freedom of thought, speech, and action, which he so splendidly advocates. A very different thing from conformity to creed or ceremony, and one the extension of which there is surely no need to deprecate.

The term *Unitarian* is strictly and properly descriptive of Dr. Channing's theological opinions; it is descriptive of them whether he will or no; and quite independently of his likes or dislikes towards those who bear it, or those who abuse it; and quite independently also of the similarity or dissimilarity of his other opinions to the other opinions of any body else, whom that term may also designate. "Were the name more honoured," therefore, he could not throw it off; and there is a stronger necessity for his bearing it, in its season of disgrace, than any which can be generated by his own chivalrous spirit, in its disdain of bigotry and calumny. Indeed, we know not who should be called by that name, whether for praise or censure, if not Dr. Channing; for we know of no man by whom the principles and spirit of Unitarian Christianity have been more powerfully exhibited.

There is nothing sectarian, either in appearance or reality, about Unitarianism, except the ugly *ism* at the end of the word, which we should be glad to do without, if we could. It describes principles which, verbally at least, are universally allowed by Christians; and from which, as a common centre, they sectarianize in various directions by the addition of their own inventions. Where else, then, would our author seek for that "community of free minds," in which alone he can avoid "the shackles which a party connexion imposes"? For ourselves, we say *eureka*. And we say it, not forgetting that there is very much in us which needs to be amended. Union is not thraldom. And we apprehend that in America, not less than in Great Britain, the desideratum at present is, not to guard against shackles, but to draw closer the bonds which hold together enlightened, liberal, and righteous minds, and thus invigorate their efforts to improve and bless mankind.

It is time to dismiss this discourse, which has so long held our minds and feelings in a very willing thraldom. It is more pleasant to part in our author's words than our own, and his conclusion, therefore, shall be ours:

"My hearers, I close with exhorting you to remember this great purpose of our religion. Receive Christianity as given to raise you in the scale of spiritual being. Expect from it no good any further than it gives strength and worth to your characters. Think not, as some seem to think, that Christ has a higher gift than purity to bestow, even pardon to the sinner. He does bring pardon. But once separate the idea of pardon from purity; once imagine that forgiveness is possible to him who does not forsake sin; once make it an exemption from outward punishment, and not the admission of the reformed mind to favour and communion with God; and the doctrine of pardon

omes your peril, and a system, so teaching it, is fraught with evil. Ex-
: no good from Christ any farther than you are exalted by his character
teaching. Expect nothing from his cross, unless a power comes from
trengthening you to 'bear his cross,' to 'drink his cup,' with his own
onquerable love. This is its highest influence. Look not abroad for the
sings of Christ. His reign and chief blessings are within you. The hu-
i soul is his kingdom. There he gains his victories, there rears his tem-
, there lavishes his treasures. His noblest monument is a mind, re-
ned from iniquity, brought back and devoted to God, forming itself after
perfection of the Saviour, great through its power to suffer for truth,
ly through its meek and gentle virtues. No other monument does Christ
re; for this will endure and increase in splendour, when earthly thrones
l have fallen, and even when the present order of the outward universe
l have accomplished its work, and shall have passed away."—Pp. 21, 22.

CONSOLATION SOUGHT AND FOUND.

(From the "Christian Advocate.")

WHEN the clouds of desolation
Gather o'er my naked head,
And my spirit's agitation
Knows not where to turn or tread;
When life's gathering storms compel me
To submit to wants and woes,
Who shall teach me, who shall tell me
Where my heart may find repose?

To the stars I fain would reach me;
There the God of light must dwell:
Sacred teachers! will ye teach me?
Blest instructors! will ye tell
How my voice may reach that portal
Where the seraphs crowd in throngs;
How the lispings of a mortal
May be heard 'midst angel songs!

God and Father! Thou did'st give me
Sorrow for my portion here;
But Thy mercy will not leave me
Helpless, struggling with despair;
For to Thee, when sad and lonely,
Unto Thee, alone I turn,
And to Thee, my Father! only
Look for comfort when I mourn.

Nor in vain—for light is breaking
'Midst the sorrows, 'midst the storms;
And methinks I see awaking
Heavenly hopes and angel forms;
And my spirit waxes stronger,
And my trembling heart is still;
And my bosom doubts no longer
Thine inexplicable will.

J. BOWRING.

NOTES ON PASSAGES OF SCRIPTURE.

" — curantes ut fiat tota Scriptura clarior et intellectu facilior ; quò magis adhuc dignum sit hoc DEI donum, quod ab omni homine recipiatur."

KENNICOTT.

Isaiah ix. 5, " — this shall be with burning and fuel of fire."

Bishop Lowth's rendering of the clause is,

" Shall be [viz. the garment, &c.,] for a burning,
Even fuel for the fire."

With his characteristic taste, elegance, and correctness, he has illustrated the custom to which the prophet refers, and shewn that the practice of *burning* heaps of armour, gathered from the field of battle, was prevalent among some heathen nations, and that the Romans used it as an emblem of peace.* To the quotations which this Prelate has laid before his readers, let me add an extract from the life of C. Marius by Plutarch :

" After the battle, the Consul gave orders for bringing together the most splendid, perfect and beautiful of the arms and other spoils taken from the enemy. These he reserved for the purpose of gracing his triumphal entry. The remainder he caused to be heaped on a pile of considerable size. Then, in the presence of the victorious army, and clothed in the dress of his rank and office, he received a lighted torch, with which he set fire to the pile, and completed his act of sacrifice."

— 6, " — his name shall be called," &c.

Mr. Dodson, on the authority of the LXX., and of some of the Christian fathers, has, in one clause of the verse, substituted the words, " the Messenger of the great design." I can supply a further passage from Eusebius, *Prep. Evang.* L. vii. c. xv., where, speaking of Christ, he says, *θεου δυναμιν, και θεου σοφιαν, και θεου λογον, ναι μην και αρχιστρατηγον δυναμεως κυριου, μεγαλης τε βουλης αγγελον αποκαλειν ειωθασι.*

Matt. xvi. 23, " — thou savourest not the things," &c.

We meet with the same phrase in Plutarch's life of Pompey : *ὁσοι τα Καρβωνος εφρονουν*—" as many as were favourable to Carbo's interests," or " belonged to his party."

Acts xxvi. 28, " — Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

Chrysostom,† it appears, thought what Agrippa thus said to be mere banter : as though he had remarked, " You little persuade me to become a Christian !" Upon this interpretation of the phrase [" almost"], where is the significancy of the answer of the Apostle ?

According to Markland,‡ the words that I have cited are capable of " many interpretations." To himself " they seem to be no more than a compliment to Paul, which one might have expected from Agrippa's civility." This critic, we find, puts upon them a construction the very reverse of Chrysostom's, yet quite as indefensible. There is not more probability in the idea of Agrippa's paying *a formal compliment* to the prisoner than in that of his addressing him ironically and sarcastically. Paul's reply would appear the best possible key to the import of the monarch's language; and the reply is unambiguous, and assumes that some impression was made on Agrippa in favour of Christianity ; an effect the more conceivable, as the Apostle's speech regarded *facts*§ sufficiently notorious in Judea.

---

* Transl. and Notes in loc. † Vol. III. p. 901, ed. Savil.

‡ Bowyer's Conject., &c , in loc.

§ With those facts *Agrippa* may be supposed to have been particularly well ac-

Least of all, is that view of the passage admissible which represents Agrippa as saying, with a sneer, "Thou wouldest almost persuade this assembly to consider me in the light of a Christian." The Greek words will venture to affirm, cannot bear such a construction, but plainly and fully express the same given to them in the Public Version.* Nor let it be objected that the name *Christian* was a term of reproach. This it might be generally, yet not universally: among the Greeks and Romans, yet not, think, among the Jews, who seem to have known the disciples of Jesus Christ under the opprobrious appellation of *Nazarenes*.†

Bengel‡ thus delineates the principal actors in the scene which this chapter exhibits:

"Occurrit hic Festus, sine Christo Paulus, Christianissimus Agrippa, in vivio, cum optimo impetu."

2 Cor. v. 8, "— willing rather to be absent from the body, and present with the Lord."

The late Rev. William Gilpin made a novel application of this language: an application which, I submit, does not harmonize with the verses that precede and follow. He tells us that "holiness of spirit," which he opposes to worldly-mindedness, "is neither more nor less than that state so desirable by all Christians, which the Apostle Paul calls, *being absent from the body, and present with the Lord.*"§

Mr. Gilpin does not seem to have looked upon these words as expressing any thing about the condition of the dead in Christ. He affixed to them a moral, not a doctrinal, signification. Yet in this portion of the Epistle, Paul contrasts the life which now is with the life to come, a glorified with a mortal body. The passage most strictly parallel I take to be Philipp. i. 20—25.

Heb. xiii. 8, "Jesus Christ, the same yesterday, to day, and for ever."

There can be no reasonable doubt that by "Jesus Christ," we are here to understand "the doctrine of Jesus Christ," which, as it was taught by himself and by his apostles, is immutably the *same*. It does not follow, however, that the means by which uninspired men investigate this doctrine, are alike possessed in every age of the church; in the thirteenth, fourteenth, and fifteenth, and sixteenth centuries, for example, and in the seventeenth, eighteenth, and nineteenth.

The late Bishop Hurd overlooked this distinction: and such a want of care made him unjust to others, and inconsistent with himself.

He sneers at those who imagine that the Reformers had, substantially, fewer advantages for discerning the sense of the Scriptures than we of the present day.‖ Yet, on another occasion, he tells us that "the language of the Scriptures, and especially of the prophetical Scriptures, was in no degree so well understood in the time of Calvin, as it was in that of Dr. S. Clarke."¶

N.

---

painted, as one of the *Herodian* family. For his character, see Mon. Repos. XXI. 675.

* This is said, in part, on the authority of Grotius, in loc., and of the quotation which he makes. The idiom and usage of the Greek language admit not of the above employment of the verb *persuade*. See the proper form in the opening sentence of Xenophon's *Memorabilia*, &c.

† Acts xxiv. 5. ‡ Gnomon, &c., in loc.

§ Sermons [1803], Vol. III. p. 92.

‖ Sermons at Lincoln's Inn [3d ed.], Vol. I. No. XIII.

¶ Sermons at the Warburtonian Lecture. No. X.

PAPERS ON THE ATONEMENT.

To the Editor.

SIR, *Bristol, Sept.* 6, 1828.

As the subject of the Atonement is occupying the attention of some of your readers, it may not be uninteresting to them to read the following contributions. No. 1, is part of a note from a valued young friend, after reading a lecture on the Mosaic Atonements. No. 2, is the connected portion of an answer which I lately sent her, with some other MSS. on the subject. No. 3, is a Summary of the leading statements made in a course of lectures which were delivered some years ago (1823) at Lewin's Mead; at the close of which the Summary was distributed among the hearers. It is referred to in Mr. Elton's "Second Thoughts," p. 94. The accidental omission of the word *only* in it, has exposed Unitarianism to a misrepresentation on his part, which I will notice at the close of the Summary.

If these papers should contribute to give definiteness to the views of any of your readers on this important topic, they will answer the purpose for which I send them.

L. C.

No. 1.

Sept. 1, 1828.

—— "As a guide to the study of the ceremonial part of the Jewish law, I have found it [the Lecture] particularly useful, and if my conclusions still incline me to the belief that the death of Christ was the immediate, though appointed, means of remission of sins, I have never lost sight of the important scriptural truths that this gift of his Son was an effect of the love of God, and that salvation is inseparably connected with sanctification, without which, indeed, it is scarcely possible to conceive that even pardon itself could be productive of happiness. On those points in which your views do not appear to my mind entirely satisfactory, I feel nevertheless such extreme diffidence, being aware of the insufficiency of my present means of forming a correct judgment, that I can only look forward to the result of a continued and accurate investigation of the Scriptures, in which I hope, by the grace of God, to be enabled to persevere, in the hope that some of my difficulties may eventually be cleared up. In the mean time, it is my earnest wish to keep steadily in view the important practical consideration, that that which remains obscure ought never to be suffered to invalidate the force of that which we know to be true and perceive to be clear, and that in proportion as the doctrines of the gospel are received by the intellect, are we bound to realize them in our hearts and adhere to them in our lives."

No. 2.

MY DEAR MISS —— *Sept.* 1, 1828.

I thank you for your interesting note. I am quite satisfied with the point at which you have arrived. Philosophy may profess to discover, or may really discover, a connecting link in the chain that binds phenomena with the agency of the Great First Cause; but all that religion is solicitous about, is that the connexion itself exists. Whether God has seen fit to establish a connexion out of the usual course of nature (as you at present think) between the death of Christ and the forgiveness of sin, or (as I think) the blessings we have through Christ are all such as can be explained (both as to their nature and their mode of operation) according to the usual course of

Providence and the moral government of God, it is equally true that they are owing to the tender mercy of our God, it is equally true that God hath set forth Christ Jesus as a mercy-seat, it is equally true that in him we have redemption, through his blood, the forgiveness of sins.

It is, indeed, a distinction which few are competent to discern, whether God forgives sins *immediately* in consequence of what Christ hath done, or in consequence of the effects (remote or immediate) of the death of Christ on the minds of men: and, to the individual, that is most important which most affects his mind with a sense of the inestimable value of the blessing, and produces the greatest effect on his faith and obedience.

The apostles, accustomed to refer every thing to divine agency, did not make, or perhaps feel, our refined distinctions. They were satisfied with the fact that we have redemption through Christ Jesus; and nothing but the fearful departures from Christian truth on this subject, which have led men to represent the Father of Mercies as the stern Avenger, and Christ alone as the Source of mercy,—or to suppose that he who under the Old-Testament dispensation did forgive sins for his own mercy's sake, needed the death of Christ *to enable* him to forgive sins under the new dispensation,—would have rendered it necessary to go beyond the obvious fact. To confute error we have refined and refined, till sometimes we have hardly left the sun of divine truth sufficient vividness to affect the frozen heart. I feel little solicitude for the pursuit of the subject beyond the essential truths that it is entirely from the mercy of God that redemption springs, that his justice requires no satisfaction to enable him to exercise his mercy toward the broken and contrite spirit, that it condemns none but the guilty, and that mercy cannot spare those who do not repent and turn to God, and do works meet for repentance. When these are received fully and faithfully, all is right. The rest is more of the nature of philosophy, and is worth pursuing principally for the sake of shewing that the foundation of opinions opposing those fundamental truths is not in the Scriptures, and to give a resting-place to the inquiring mind, which is not easily to be satisfied without knowing what is really the fact as well as what is not.

If, however, the death of Christ produced its all-important effects in the usual order of the divine government in one respect, and we *can trace* the mode of connexion between it and the forgiveness of sins, yet in its relations, this event, with its efficacy in the redemption of mankind, was absolutely supernatural; inasmuch as the whole of the ministry of Christ which led to it, and the whole of his message or covenant which it was to ratify, and the power to which it led him, and the communications which he made to his disciples in consequence of that power, were all supernatural.

Many analogies and illustrations have occurred to my mind while writing, but I feel no disposition to pursue them. In the spirit of your note, and almost in the theory, as respects these great points, I accord with you. I rejoice that you are where you are: and if you should lose any of the simple earnestness of faith, love, and gratitude, by going farther in refinement, you will lose more than you will gain. But you need not do this. It would not make the splendour of the transfiguration less divine, if it could be shewn that it was produced by means of some natural cause: the thunder is not less felt by the habitually religious person to be the voice of God, because he knows that it is produced by the electric matter acting upon the contents of the air. But *I am* illustrating; and here the simple fact is the most important, perhaps the plainest.

If God *has seen fit to declare*, that under the new covenant he forgives

sins (not, as under the old covenant, for his own *mercy's* or *name's* sake, but) only in consequence of what Christ has done, who is he that would refuse or slight the gracious offer, on account of the way in which it was given? But the question is, Has he so declared it? I know no declaration of the kind; it falls in less with my notions of the spirit of the gospel, and the mode of its operation; and it certainly does not accord with the parable of the Prodigal Son, by which Christ hath taught us the plans of the divine government on this point.

I view the opinion *as a theory*, less accordant with what is known of the character of God, and the way in which the blessings of the gospel have been conveyed to mankind, than the opinion I entertain. This supposes no more than the simple fact, known as other facts are: the former is what could be known only by express revelation. Is it so revealed? If not, is it credible that it would have been left to inference? Both, however, refer these blessings to God as the first cause, and to Christ as the agent, and to his death as the great means of giving them extension and efficacy. And whichever view any one adopts, he is not less a *Unitarian*, if he hold with it, that GOD IS ONE, and *that* one, the God and Father of our Lord Jesus Christ, and our God and Father.

No. 3.

A Summary of Leading Statements in Lectures on the Atonement.

1. All the Blessings of the Gospel, and all the means through which they were effectually communicated and diffused, originated in the Free Grace, the Love, nay, "the Tender Mercy of our God," JEHOVAH, the GOD and FATHER of our Lord Jesus Christ: HIS mercy prompted, HIS wisdom devised, and HIS power effected, the Redemption that is in Christ Jesus: in short, Christ and his salvation were the *effect*, and in no way the *cause*, of the Father's pardoning grace towards mankind.

2. Christ Jesus was the *Medium* of all the gracious communications of Divine Mercy made by the Gospel; he was the Agent of his God and Father in executing the purposes of HIS Grace: and in order to execute them, (influenced by the most consummate piety and obedience to God, and by the purest love to men,) he voluntarily submitted to the painful and ignominious death of the cross, and thereby became the "Author of an eternal salvation to ALL who obey him!"

3. The blessings we have by the Gospel, are (in brief) as follows. (1.) A clear knowledge of the character, dealings, and purposes of God, considered not only as the Sovereign Ruler and Righteous Judge of his creatures, but as their Father, their Friend, and their Benefactor. (2.) The certain disclosure by HIS express authority, of a resurrection from the dead, and a life to come; a state of righteous retribution,—of dreadful woe to the impenitent and disobedient,—of holy bliss to the penitent, sincere, and faithful; and this according to the deeds done in the body, whether they be good or whether they be evil. (3.) The assurance, on the express authority of God himself, of HIS mercy to the truly penitent who forsake their evil ways and turn unto the LORD with full purpose of heart,—the assurance of the remission of sins on repentance. (4.) Plain and profitable directions in the way of duty, shewing with certainty (by precepts and by example) what is the will of God; what dispositions and what external conduct will be acceptable to HIM; and what are offensive in HIS sight. (5.) The promise to those who faithfully seek his favour, of all needful aid and support in the trials and

[illegible]

7. The death of Christ was the ordinary [illegible] believer's pardon and acceptance only in the influence of his work and gospel. God was not partial [illegible] of Christ, but, for his own mercy's sake, and in consideration of the repentance and righteousness which are wrought in him by Christ. This is the whole doctrine of his work and message. [illegible] in the Common Translation where God is represented as pardoning sins for the sake of Christ, and this should have been rendered "God, for Christ, hath forgiven you."—"The Man Christ Jesus" is "the Mediator between God and men," because he was the Minister and Messenger of God's grace to mankind: he is our *Propitiation*, because he conveyed to us the offers of pardoning mercy, and died to assure them to us: and by him we have the *Atonement* (*At-one-ment*), since by the influence of his work and gospel the believer is brought into a state of acceptance with God. The word *Atonement* occurs once only in reference to Christ, viz. Rom. v. 11, and there should have been rendered *Reconciliation*, as in 2 Cor. v. 19. The Gospel of Christ is the *Atonement* or *Reconciliation*, because it turns men from darkness to light and from the power of sin unto God, so that they may receive forgiveness here and an eternal inheritance hereafter.

8. Whatever is inconsistent with No. 1, must be false. We are, therefore, certain that the death of Christ did not make God merciful, did not appease his wrath, did not *dispose* him to forgive.

9. The *theories* of philosophers and divines on this subject are worth nothing. No effect can be justly ascribed to the death of Christ, which is not *declared* in the Scriptures. It is no where declared that the death of Christ satisfied the Law or the Justice of God; that God could not forgive sins

without a satisfaction. It is nowhere declared that the punishment of sin must fall some where; and that an innocent person might undergo it as a substitution for the guilty, and the guilty escape. But it is declared that God will abundantly pardon the wicked who forsake their evil way and turn unto the Lord; and the honour of God's law requires that its offers of mercy should be fulfilled as well as its threatenings of punishment.

10. In fine, we have abundant cause to cherish lively, grateful love to the Lord Jesus Christ, and to glory in his cross, since through it we have all the blessings of the Gospel: but God even the Father is the Sole Original Source of them; and to HIM be supreme gratitude, love, and obedience.

Remarks on Mr. ELTON'S *notice of the foregoing Summary in his "Second Thoughts;" and on two other of his Erroneous Statements.*

Through some neglect either of the author, or of the printer, the word *only* was unfortunately omitted, after *considered not*, near the commencement of the third paragraph. I discovered the omission about three or four years ago, and supplied it in all the copies which I afterwards employed. That a mere controversialist should avail himself of the error, to fix a stigma on Unitarianism through one of its advocates, was to be expected; and simple ignorance might be excused in so doing, though the next portion of the same paragraph would have shewn that there must have been some error in the clause in question, since God is there represented, though not spoken of, as the Righteous Judge of his creatures. But I was much struck with perceiving, that one who *knew* that the Unitarians, both in their discourses and their publications, lay the greatest stress on that representation of the Divine character as a grand feature of the Christian system, had availed himself of what a slight exercise of recollection and candour would have shewn him must be an unintentional omission, in order to throw discredit on a system which he once regarded as the doctrine of the Scriptures, and which he could not but know does *not* promise "an easy return to those who succumb under temptation, nor open a double door to careless customs of sinning" (Second Thoughts, p. 93); though, like the gospel with which its believer identifies it, it delights to hold out encouragement to the wounded conscience, and shew men not only a Righteous Sovereign ready to punish the impenitent, but a Father to receive those in whom godly sorrow hath worked repentance unto salvation, and a throne of grace where they may find mercy to pardon and grace to help in time of need.

I will not enter on an examination of the many unfounded statements and insinuations contained in the Second Thoughts. If Mr. Elton have now attained views which promote his own spiritual welfare and that of those most dear to him, it is well; and I rejoice in the hoped-for effects, while I rejoice also in the unwavering persuasion that the fountain of living water is at least equally open to those who retain the opinions he has left. But I will employ the present opportunity to point out two positions in his Second Thoughts in which his own personal knowledge should have prevented the assertions he has made. The first occurs in p. 44, where he asserts that "the Unitarians quote the text, 'Work out your own salvation,' (Phil. ii. 12,) and omit the succeeding text, 'For it is God that worketh in you to will and to do of his good pleasure.'" Mr. E. once had in his possession a discourse delivered in Lewin's Mead on Divine Influences, with a series of propositions on Divine Agency, founded on this very text, and designed to shew that on those who do endeavour to work out their own sal-

th fear and trembling, God does bestow his grace, as Mr. E. rves, " to sustain the mind in its conflicts, and to confirm its per- ."

her statement to which I refer, occurs in p. vii. of the Preface, in to the " Order for the Lord's Supper" in the Book of Common " Let this," says Mr. Elton, " be compared, in its influence ind, with the dry historical lecture on the evidences of the resur- ually substituted in the Unitarian chapels." During a large por- e time in which Mr. Elton was in the Unitarian communion, he f the Lord's Supper at Lewin's Mead; and during the whole of d, (perhaps five years,) I am convinced that he never once heard istorical lecture on the evidences of the resurrection in the admi- of the Lord's Supper. I cannot of course extend my statement to es which he attended: but I am confident that he has no founda- he implied assertion, that such a lecture is " *usually* substituted" d's Supper. Yet I know not why the Christian should not, when orth his Lord's death, follow him in heart-reviving contemplation rious morning when he became the first-fruits of them that sleep, leclared to be the Son of God with power, and when God set his s message of mercy; and think of him, with grateful triumph, not obedient unto death, even the death of the cross," but as the our, " who was dead and is alive again, and lives for evermore;" to strengthen and animate his faith, with all its sanctifying re- ts and its consolations, he should not dwell, at times, on the signal that " the Lord is risen indeed;" and from the immediate con- hat he is " the resurrection and the life," and that " as he lives live also," learn something of the " power of his resurrection" to vigorate, elevate, direct, and comfort, and take occasion to join in ul ascription of the Apostle, " Blessed be the God and Father of Jesus Christ, which, according to his abundant mercy, hath begot- ain unto a lively hope by the resurrection of Jesus Christ from to an inheritance incorruptible, and undefiled, and that fadeth not

---

THE SEA.

O DEEP, unfathomable Sea!
Thou seem'st to me a grave
Meet for immortal souls;
Boundless, mysterious, undefined sensations
Rush on the stricken heart,
Beneath the terrors of thy frown.—
Anon the scene is changed,
And, brightly beautiful,
Thy gently heaving bosom swells to meet
The west wind's balmy kisses.—
Oh, solemn, gloomy Sea!
Oh, smiling, placid Sea!
Within thy breast my home shall be!

Wight, September 1st, 1828.

ON TESTAMENTARY BEQUESTS TO PUBLIC CHARITIES.

To the calm observer of the multifarious pursuits and opinions of life, innumerable cases will perpetually present themselves, which pass currently in general estimation as being innocent or even praise-worthy in their operations, but which will not bear the scrutiny of sober investigation, of correct principles, or of common sense. Folly is always eager to screen itself behind the bulwark of precedent, and thus improvement is retarded or fettered in its progress by the clamours and influence of the dread of innovation. Under these delusions, of which the wisest are not always sufficiently aware, prejudices are established and perpetuated in endless variety and duration; while truth and reason are elbowed out of notice, or silenced by ignorance and effrontery. Amongst these insidious delusions, perhaps, there is not one more dazzling in its application, more inconsistent in its pretences, more eulogized by the world, more perverted in its intentions, and more faulty in its results than that of testamentary bequests to public charities. We have been accustomed from our earliest infancy to consider these works of supererogation as meritorious in the highest degree, as conferring everlasting honour on the donors, as the perfection of human excellence, and as a sure passport to the realms of endless bliss. But how stands the account generally, in the sober estimation of moral worth or of religious purity? And will not a critical examination acquit the inquirer of all breach of candour in saying, that it will most usually be found that those persons have been most bountiful at their decease who had been the most niggardly and uncharitable during their lives? And even where this has not been the case, where is the merit of giving what can no longer be withheld, and what, in fact, is not the property of its previous owner? It may be called his own while making his will, but the moment his life ceases his claim to it is annihilated, and he is ostentatiously or unjustly taking it from the pockets of those who may from reason or consanguinity have perhaps a much stronger right than any public charity can be entitled to. If it should be said, that being his own, and perhaps acquired by his own assiduity, he has an unquestionable right to dispose of it as he pleases—even this requires some explanation on rational authority. All property may, and perhaps must, be considered as belonging to the community, and it guarantees the secure possession of a part to each individual on the tacit admission that he holds it on trust for the general good, and subject to such conditions as the laws of his country or its customary usages have either confirmed or virtually understood and agreed. He has no right, therefore, to disinherit his kindred in favour of strangers. Perhaps his wife and children have performed their full share in the acquisition of the property, and in such case neither law nor equity could justify his arbitrarily bequeathing it from them. In short, there is a sense of justice which seems paramount to all law, which dictates the terms of equity, and which, though not easily defined, is understood and felt by universal consent. So that whatever deductions he may make from the expectations of his relatives, must in some degree be considered by them, if not unjustifiable or arbitrary, yet as capricious or unkind; or if these terms are hardly admissible, as subject to the fair scrutiny of disappointed hopes, or to the harsh judgment of a censorious world. Another important objection to such bequests, is the impossibility of tracing the utility of the gift, or its appro-

priation to the purposes for which it was intended. All public charities that are maintained from their own resources are liable to abuse or corrupt management, and the trustees being generally interested in the delinquencies, as well as being self-elected, it is hardly possible to bring them to account. The late parliamentary investigations vindicate the assertion beyond dispute. From their late reports it appears that no less a sum than £972,390 annually has been vested by piety or ostentation, for England alone, for charitable purposes, and remains to be accounted for by the respective trustees. Innumerable almost are the cases thus recorded of a blind and indiscreet profusion in the donors, and of the most thorough and unprincipled misrule and rapacity in the management; thus creating a mass of enormous evil, where all originally was intended for good. Why should such well-authenticated examples be lost upon the public mind; and ought not every attempt, however humble, that sincerely aims at improvement, to be received with attention and good-will? The whole system of anticipated benevolence seems radically defective in its operations; consequences can never be foreseen; and universal experience should carry the conviction, that it is inherent in the nature of things that such should be the inevitable result.

But even supposing that this were not the case, how much superior must be the delight in the heart warmly desirous of promoting human happiness, in witnessing the advantages of immediate bounty, rather than leaving it to chance or uncertainty. John Wesley has said, "*My own hands shall be my executors;*" a sentiment worthy to be displayed in letters of gold in every household establishment, and to be handed down to distant times, classing his name with Thales, Zoroaster, Minos, Pythagoras, and other sages of antiquity, and to be remembered when his religious tenets shall be called in question, if not totally forgotten. On these principles it will unquestionably be found that all public charitable institutions will be best conducted in proportion to the smallness of their funded capital; as the difficulty of raising the necessary supplies fans the zeal that most benefits the cause, and ensures that responsibility in the management so necessary to the satisfaction of the benefactors. It is every man's duty to endeavour to render himself useful in society, that the advantages he enjoys may not leave him a debtor to the mutual obligations and demands of social life. The more he enjoys, the more will the virtual claims of reciprocity fix themselves upon his endeavours, and it cannot be that these claims, being neglected during his life, can be cancelled by the cold and dubious display of posthumous and ostentatious charity. On a slight consideration of the subject, the obvious mode of removing these objections would seem, that of each person giving, in one immediate sum, whatever he may have intended leaving at his decease. But this in turn has its objections. The fluctuations of property are so great and incessant, that no person can tell what he could conveniently spare at a future period, and he may be giving more than his distant circumstances would allow. Persons also engaged in business generally find their whole capital necessary for its best success, and others who have limited, precarious, or even permanent incomes, cannot always spare as much as their good wishes may dictate. Besides, by making a present large donation the contributor puts it out of his power to recal it under any circumstances of mismanagement. And again, if every one should be so disposed, the funds of the favoured establishment would increase so rapidly as to discourage others from their benevolent intentions, as the accumulation would seem to render their bounty unnecessary.

The most prudent and rational mode, and which, at the same time, should have a combination of the most advantages to the donor, to his successors, and to the charities he may select, appears to be, to fix in his mind the amount he would like to bequeath upon the old system; and by dividing it into annual payments, increase his subscription during his life in the relative proportions. And this is easily ascertained. De Moivre's rule to calculate the probability of the duration of life is so simple that it cannot be misunderstood. Whatever may be a person's age, let him subtract the number of years from 86—and half of the remainder will be the probability of his life. Suppose the age 50, from 86 leaves 36 years, the half of which is 18. If then any one at that age should intend a bequest of £50, his annual subscription, as an equivalent, would be £3.

40 years, intending	£25,	would be	£1.
60 ditto	100,	.....	7.
70 ditto	1000,	.....	£125.

and so in proportion to any age or to any amount.

Whatever, then, may be the leading motive for such donations, whether the purest benevolence or the vainest ostentation, every purpose is best accomplished on the present suggestion. The philanthropist would witness the utility of his plans; he would be made a welcome assistant in the appropriation of his bounty; he would increase his influence in a tenfold degree; he would enjoy the accumulated blessings of the recipients, and thus feel encouraged to enlarge his benevolence; and at the close of his life, spent in such acts of munificence, he would have the unutterable reflection of having performed his duty, instead of leaving a cold and forced request to others to do it for him after he was gone: while the mere man of the world, who gave solely from motives of fashion or display, would have his self-love gratified to his heart's desire by the applause and adulation of the world, instead of looking to that posthumous praise which he will never feel, and which must therefore to him be a complete nonentity. Every generation should support its own institutions, to give them the full advantages of which they are capable. No person can act with the same impulse and perseverance upon plans which he must take as he finds, and which he is not at liberty to improve, as upon those which his own zeal has dictated, and in which his success has impelled him to every effort of ardent pursuit. He thus fulfils the duties of his station in the grand drama of human existence, and leaves futurity for his successors to improve as altered circumstances may require. It is not the perpetual acquisition of fresh knowledge that the world is in want of, but the diffusion and application of what we already possess, and more especially the manly and independent determination of each individual to dare to think for himself, and to act upon his own matured principles, not less in the trivial concerns of life, than in its more important avocations, or those on which the well-being of society must eventually depend.

JAMES LUCKCOCK.

[redacted] OF A TOUR IN THE [redacted]

To the Editor.

SIR, [redacted] Sept. 9th, 1825.

THE favourable reception which some [redacted] have met with from yourself and many of my friends, induces me to think it a communication of them may prove acceptable to your readers. The notes which I made during my late tour in the summer I made it now of my communicating the whole to the pages of your Magazine. But I shall endeavour to select those parts which I imagine will be the most interesting, keeping your readers in view. If I find many things which I omit to describe, this may always be owing either to my not having seen, or to my not having observed them.

[redacted]

March 12th, 1825. I sailed from Marseilles in company with my friend Mr. M., in the Naples steam-vessel, a vessel which was destined touch, and had originally sailed between Glasgow and Liverpool under the name of the Superb, but had since been re-christened the Louis Ferdinand. The next morning we were in sight of the snowy peaks of the maritime Alps, to the east of Nice, and afterwards passed along a rocky range of the Appennines, a bleak and barren character of which was only occasionally relieved by the scanty forests which clothed their sides, and by the white towns which were situated at their base; as the first view of Italy did not at all correspond to the abstract idea which I had formed of that beautiful and musical country. We did not reach Genoa the same evening, and were obliged to pass the night in a miserable vessel in the harbour, instead of a comfortable inn on shore. In the morning, after going through various formalities, we were allowed to land, and soon found enough to occupy and interest our attention. The town of Genoa is built in the form of a crescent, on the slope of a mountain which forms part of the Appennines. The streets are remarkably narrow, there being only three which are as much as twenty-five feet wide, and the average breadth of the rest no more than six or seven; yet it has obtained, and well deserves, the name of *La superba*, from the magnificence of its palaces,* for which every thing has been done which united taste and opulence could effect. They are truly splendid edifices, built generally of marble, with noble vestibules, staircases, and galleries, and filled with the finest paintings. The grandest are the King's, the Sera, the Doria, and the Durazzo. I went through the last of these, and can scarcely conceive any thing more magnificent than the principal suite of rooms which strangers are permitted to see: the loftiness of the ceilings, the choiceness of the paintings, and the air of splendour which prevailed throughout, seemed to announce the residence of a prince rather than of a private individual. The churches are equally fine; and though a critical taste might pronounce the profusion of gilding and painting to be not very strictly in keeping with the character of religious edifices, no one can help being struck with the splendour of the general effect. The

* Our word palace denotes the residence of a prince or a bishop, but the Italian *palazzo* has not so confined a meaning; it is used for any house which has a court inside for carriages to drive into.

most beautiful is the Annonciata, the pillars of which are of variegated marble, the compartments of the roof painted in fresco, and those of the walls filled up with paintings by some of the first masters, and among them the famous Last Supper, by Coreggio. I happened to enter this church at the moment when a young priest was preaching to a regiment of soldiers, who were drawn up in the nave. I could not catch much of what he said, but his appearance and his attitudes were very remarkable. His sallow complexion, his marked but regular features, and his jet-black hair, surmounted by his priest's cap, which he only took off when he pronounced the name of Christ, all proclaimed him the true Italian; and the idea was completed by the impassioned manner of his address, and the violence of his action, which were in the boldest style of tragic declamation. Such preaching as this will certainly not stand the test of deliberate criticism; yet I am disposed to think, that in judging it, very great allowance is to be made for the genius of the people. These warm-blooded inhabitants of the South, whose imaginations are as glowing as their skies are cloudless, would freeze and die had they any thing addressed to them much less *piquant* and inflammatory than what I heard on this occasion. To them the "small still voice" of reason would speak in vain, and the soft tones of persuasion would be absolute insipidity.

22nd. The weather having become somewhat stormy, the captain of the steam-boat expressed a doubt as to the possibility of our sailing the following day for Leghorn, for which place my friend and I had unfortunately paid our passage-money. Besides this, we had found the vessel very uncomfortable, and we were desirous of arriving in Rome in time for the ceremonies of the holy week: we therefore determined to continue our journey by land, and accordingly agreed with a man, who had a cabriolet, to take us in three days to Pisa, a distance of about a hundred and twenty miles, for which, supper and bed included, we were to pay ninety francs.

23d. We did not in the least repent of the change which we had made in our plans; for the day was fine, the country beautiful, and the road, though through a most mountainous district, worthy of Mr. M'Adam himself. The hills were planted nearly to the top with olive trees and pines, and interspersed with hamlets, churches, and villas, the white or frescoed walls of which contrasted finely with the surrounding wood. The bold rocks which bordered on the Mediterranean, were feathered down to the very water's edge with orange and lemon trees, with figs, peaches, and vines, while the waves broke magnificently on their base, and the broad white line of foam was succeeded by the green expanse of the ocean, presenting to every eye, which was not dead to grandeur, one of the noblest objects in nature. There could be no mistake now that Italy was the country through which we were travelling. We slept that night at Sestio, a small town on the coast, and were again on our way early the next morning. In the forenoon we had a tremendous journey of six hours across a high ridge of the Appennines: it rained, hailed, and snowed by turns, and our vehicle was but a poor defence against the inclemency of the weather, which was, however, only the more in character with the black and rugged aspect of the mountains over which we were passing. At length we arrived at Borghetto, where we soon forgot our troubles in the comforts of a good fire, and an excellent *déjeûné à la fourchette*. In the afternoon the weather cleared, and we pursued our journey through a most rich and fertile district, every rood of which was in a state of the highest cultivation. The little patches of wheat looked green and healthy, and the peach and plum trees

were in full bloom. We this day accomplished about [illegible]
miles, and did not reach Sarzana till nearly eight o'clock at night.

* * * * * * * * * * *

26th. At Pisa. This is a well-built town, [illegible]
icularly the Quai along the [illegible]
have a sad, deserted appearance. [illegible]
one time 150,000 inhabitants, [illegible]
of fallen grandeur. It possesses several [illegible]
worth seeing. The cathedral is celebrated for [illegible]
marble, and for its doors of brass. [illegible]
a friar in the pulpit declaiming in a [illegible]
of the young priest whom I had heard [illegible]
Though I do not profess to be much [illegible]
considerable part of what he [illegible]
he was preaching to the wickedness of [illegible]
heir neighbours — [illegible]
peroration, in regard to [illegible]
oud voice, "*Ai fuochi!*" [illegible]
ooks!. But it is a great [illegible]
neans agreed, what are [illegible]
ather would consign [illegible]
rthodox and instructive [illegible]
een the archbishop [illegible]
arriage, and then [illegible]
repaired to the Campo Santo, [illegible]
emeteries. It is a [illegible]
cades of white marble, and [illegible]
ere rest the ashes of [illegible]
ien, and [illegible]
eriod of the history [illegible]
ste and literature [illegible]
relics of the [illegible]
on. I observed a [illegible]
if they were [illegible]
ontments [illegible]
hesi, and [illegible]
ecio. After [illegible]
d this [illegible]
ould not [illegible]
rarii, [illegible]
mpo Santo [illegible]
nds opposite [illegible]
st corner. [illegible]
t in be [illegible]
pendicular, [illegible]
e crooked [illegible]
n a subject [illegible]
lt as it now appears [illegible]
ight, but that, [illegible]
, it has acquired [illegible]
Campo Santo, gave it as his decided opinion that the architect origin
lt it straight, but that out of spite he so constructed the foundation,
as sure to give way. However this be, in that precise position the t

has now remained for 600 years; and so little do the people seem to dr its falling, that they have felt no scruple to build a row of houses on the w spot over which it impends.

The winter climate of Pisa is considered to be one of the best in Eur for pulmonary patients, being particularly soft and mild; but the dista from England is so great, that I should advise none of my countrymen come hither for their health who cannot afford to travel post in their o carriage, or who have not the opportunity of a very good conveyance by s To those who do come, it is of importance to choose lodgings facing t south, it being common here to ask, not whether an invalid has recover but on which side of the river he has lived.

[We took the direct road from Pisa to Rome by Sienna, without touchi at Florence; but the details of this part of my journey I must, for the s of brevity, omit.]

Sunday, March 30th. Our straining eyes caught the first indistinct vi of Rome at the distance of about twelve miles, and when we came wit four, the superb dome of St. Peter's burst upon us in all its grandeur. entered by the ancient *Via Flaminia* and the *Porta del Popolo*, immedia within which is a square with a beautiful Egyptian obelisk in the cen surrounded by fine buildings, and with the three principal streets of town diverging from it, so that my first impression of "the eternal city" one of pleasure and admiration. As we drove up to the gate my head filled with glowing recollections of Horatius Cocles, and Camillus, and Ca and Pompey, and all the other heroes and worthies by whose deeds glory of old Rome was raised to so high a pitch. But then came troubles of driving to the Custom-house, and of treating with venal offi and insolent postilions; all which very soon brought down my thou from the high horse of glory and of patriotism to the level of common af and every-day anxieties.

Rome was so crowded with people at this season that we were glad to up with an indifferent room at the Hotel Damon, Via della Croce, inste going about from place to place in search of a better. We had not l here long before we found some English friends who had been spending winter in Italy. They took us to hear a sermon, preached in English a Catholic clergyman, Dr. Baines, Bishop of Sega. This service is inte as a kind of antidote to that which our countrymen of the Establi Church are now allowed to celebrate here, though their chapel is not wi the walls of the city; and on this occasion some pains had been take advertise the public that a sermon would be preached to explain the m ing of the ceremonies of the holy week. But the Catholics would done well to choose either a better advocate or a better cause, for the course was rambling and illogical, full of bold assertion and shallow rea ing, with little or nothing on the only point which it was necessary to p namely, that there was any use in *dramatizing* the passion of our Lord. short, every sensible person must have come away with the impression, a cause which has so very little to offer in the way of solid argument, soon fall to the ground by its own intrinsic weakness.*

* As a specimen of the Bishop's reasoning, I may mention, that he maint that all true Christians are not only of one spirit, but of one substance. The in which he arrived at this conclusion was somewhat curious. He quoted John xvii. 20, 21, "Neither pray I for these alone, but for them also which believe upon me through their word; that they all may be one; as thou, F

31st. This day I shall ever regard as an epoch in my life, for it was that which I first visited St. Peter's. The approach to this building did not ike me so much as I expected; the wings of the colonnade are too far art from each other at the end farthest from the church, and the façade of : latter has, by almost universal acknowledgment, been spoiled by its nderous attic, which prevents the dome from being completely seen, and ich formed no part of the original plan of Michael Angelo Buonarotti. it with the interior, when it has once been fairly viewed, it is impossible be disappointed. Not that, at the first moment that I entered, I was fully nsible of the grandeur of the edifice, for the justness of the proportions ncealed the vastness of the dimensions; but as I advanced towards the ntre my soul seemed to expand within me; and when I arrived under the and dome, I was lost in astonishment and admiration; my recollections of . Paul's in London, and of the Minster at York, all sunk in comparison, d gave way to an irresistible conviction that St. Peter's at Rome is far perior to them both. The magnificent arches which separate the side les from the nave, the gilt and painted ceiling which throws its beautiful rve across, the chief altar which stands with its protecting baldequin in e centre, the light and airy dome which rises proudly above, and the mo- ics, the frescoes, the statues, and the marbles, with which the whole is led—form a scene of glory and of grandeur such as is nowhere else pre- nted to the contemplation of man.

I shall not here attempt to give any detailed description of this chief of hristian churches; it has often been done before; and, however well it ay be done, it must still fall far short of the reality. I shall content my- lf with recording general impressions, and with noting those objects which rticularly struck me.

Under the great dome is the principal altar, at which no one performs mass nt the Pope himself and the Cardinal Dean; and immediately in front of it the descent to the sepulchre of St. Peter, protected by a balustrade, and ith a number of lamps perpetually burning. It was very affecting to see e pilgrims come and kneel down before this balustrade, support their nds and their heads against the marble, and engage in prayer. I re-

---

t in me, and I in thee, that they also may be one in us; that the world may be- ve that thou hast sent me;" and thence he argued, that as the Father and the n are one in substance, and as the same kind of unity is spoken of with reference Christians, the latter must also be one in substance. This reasoning, though awn from wrong premises, was good as far as it went; but, to be consistent with mself, the learned Bishop ought to have carried his argument a little farther, and have said, that as Christ prays that his followers may be one in him and the ther, as he and the Father are in one another, so all Christians are of the same bstance with Christ and God; and, consequently, there are in the godhead not ree persons only, but as many as all Christians and these three persons added gether! With all due deference to so high an authority, I begin the argument at e other end, and reason thus: the evidence of my senses convinces me that all hristians are so many distinct persons; any union, therefore, which Christ prayed r among them, could be only one of spirit and of purpose; and as he uses the ords in precisely the same sense in speaking of himself and the Deity, the ly union which he affirmed to exist in the latter case was one of spirit and of rpose. Christ affirmed, John x. 30, that he and his Father were *one;* but every reek scholar knows that the word used is ἓν one thing, not εἷς one person. He firmed, in short, that the mind and will of himself and his Father were in perfect cordance; and in the same sense he prayed, that his disciples might be *one*, that ey might be united by one mind and one will, not only with one another, but th himself and with God.

marked one in particular, a grey-headed old man, with his long staff in his hand and his wallet on his back. I cannot say that there was any great appearance of fervour in his manner; his mind, too, might be dark, and his form of religion very different from mine; yet I could not resist a feeling of sympathetic joy to think that he had at length arrived at the end of his pilgrimage, and had doubtless found comfort in putting up his prayers to the Almighty at the tomb of the chief of the apostles. Near him were kneeling several others who were not pilgrims. I felt ashamed that I was not kneeling too; I caught the inspiration of the place and addressed my prayer to the Giver of all good, that he would purify my heart and make me more worthy of his manifold mercies. In the central and western part of the church there are a number of confessionals for the service of the faithful, who repair hither from every part of the Christian world, and that they may make no mistake by applying to a priest who does not understand their tongue, there is written upon each the name of the language, to which it is appropriated, for instance, *Pro Linguâ Gallicâ, Pro Linguâ Illyricâ, Italianâ*, &c. The celebrated bronze statue of St. Peter is placed at the extremity of the nave next to the dome. The left foot projects over the pedestal, and is actually an inch shorter than the other, from the attrition of the lips of those who have kissed it. I spent some time in this magnificent temple, and was gratified with almost every thing that I saw. As I wandered through its aisles, its transepts, and its chapels, every object which met my eye seemed to be a master-piece of art; and there was none of that littleness of conception and puerility of taste by which Catholic churches are so often disfigured. "Truly," I said to myself as I came out, "the men who planned this church must have had great souls."

April 1st. I took a carriage along with three friends to visit a number of curiosities, the greater part of which lie at a considerable distance from the centre of the town. I was the most interested with the baths of Caracalla. These contained 1600 *sellæ* or bathing places, in the lower apartments, and had two stories above them. The massive walls which still remain, and the great extent of the whole, furnish a striking exemplification of Roman magnificence; but this is now past, and the asses were browzing on the thistles, the thrushes were singing, and the wall-flowers blooming on the spot which was formerly devoted to the refinements of luxury, perhaps to the excesses of voluptuousness. The contrast between its ancient splendour and its present desolation conveyed an affecting lesson on the decay of all human grandeur. In the course of this morning's drive we had seen several places and buildings which are intimately connected with some of the most important events in the Roman history; but it is singular how much less we feel the *genius loci* when we are actually on the spot than we expected to do before we reached it. Perhaps I may be peculiar, but I have often experienced this. Probably it is that we are disappointed that the rude, neglected appearance of the place does not correspond more exactly to the glory of the deeds of which we have been reading in our closets, or that there is little or nothing correspondent with the conceptions which we had previously formed.

* * * * * * * * * *

The ceremonies of the Holy Week began with the benediction of the Palms by the Pope, on the Sunday which bears that name. I arrived in Rome just too late to see this; perhaps if I had been here, I should not have been able to see it on account of the crowd. On the Wednesday, the *Miserere* and the *Tenebræ* are sung by the Pope's choir in the *Capella Sistina*, which is the private chapel of the Vatican or Pontifical Palace. I re-

dingly repaired thither on this day, an hour before the time appointed, I got in with less difficulty than I expected. At half-past four, the Pope k his seat on the throne, and the service commenced, the whole of it, ex- t a few words, being chanted. I cannot say that the style in which this s done, was at all calculated to awaken my devotional feelings. To me ounded more like the singing of a number of children than a solemn ser- e intended to honour God and to benefit man. Some of the ceremonies, , were extremely puerile. Near the altar were fifteen candles, arranged an angular form, which were extinguished one after another during the rse of the service till at last there was only one left. This, I was told, s meant to represent Jesus Christ, whose light remained burning when t of all the prophets under the Old-Testament dispensation was extin- shed. After this, the six immense candles on the altar and those of the een were put out, so that there was only the solitary ray of the one above- ntioned to illuminate the chapel, the light of day being gone, as it was w near seven o'clock. The *Miserere* and the *Tenebræ* were then sung, : I was not much better pleased with them than I had been with the nting. It is wonderful, certainly, that the human voice can be made to oduce such a variety of sounds; but the *sopranos* are neither natural nor asing, and to my simple and untutored taste there was nothing in the ie which deserved to be compared either to the singing in the nunnery, or the chanting in the Minster, at York. At the conclusion there was a great tering of feet. On asking what it meant, I was answered by an English est in the crowd, that it was intended to represent the confusion which k place at the crucifixion! I replied, "But the crucifixion was not on Wednesday." "No," said he, "but the prayers of this week have all eference to that event." Such is the *baby-work* of the Catholic reli- n! I will certainly never again stand in a crowd for three hours and a lf to hear its *Misereres* and its patterings of feet.

On the Thursday morning I again repaired to the Vatican, where I saw host, or consecrated wafer, carried in great state by the Pope from the tine to the Pauline Chapel, which was illuminated by more than five ndred candles. Soon after this, his Holiness appeared, elevated on a one, in the balcony of the centre window in the front of St. Peter's, and m thence he gave his benediction to the people who were assembled in wds in the open space below. This was done well, and produced a fine ect. As soon as the blessing had been pronounced, two papers were first d and then thrown down by the Pope's attendants. These were indul- nces to any one who could get them. There was, of course, a great amble for them; and it was very curious to see them floating in the air, d the crowd rushing to the spot on which they thought that they would l, and catching at them, or knocking them with sticks and umbrellas ove their heads. Who the individuals were who were so fortunate as to ve their sins forgiven by this summary process I did not learn.

When this ceremony was performed, the Pope proceeded to one of the lls of the Vatican, where he washed the feet of thirteen pilgrims, in imi- ion of our Saviour washing those of his apostles on the night preceding crucifixion; but why the number was thirteen instead of twelve I could t divine. I was afterwards told, as the reason for this, that when St. egory performed this commemorative rite, he found that he had washed feet of thirteen individuals instead of twelve, and that the thirteenth was less a personage than an angel—ever since which remarkable event the mber has been increased by the addition of one. I wished to see this

ceremony ; but as that traveller's oracle, Mrs. Starke,* says that it is di cult to witness both this and the dinner at which his Holiness waits upon pilgrims, I determined to sacrifice the former; and accordingly repaired w all haste to the *Sala Clementina*, where covers were laid, in very splen style, for thirteen persons. I was fortunate in obtaining an excellent pla and had a good view of all that passed. The Pope appears to be a man about sixty years of age, though in fact not so much, with plain features, pale, sickly complexion, and by no means a striking person. The pilgri dressed in white, were seated on one side of a very long table, and the Pc went along the other, receiving the plates from the waiters and handing th to each of his guests. After he had served them with soup and two course fish, and had helped them twice to wine, he took his departure, leaving th to finish their repast at their leisure—which they would do, no doubt, w great satisfaction, for it was truly a sumptuous dinner which was provi for them, though there was no meat, Lent not being yet over. One curi circumstance which I ought not to omit to mention, was, that at the beg ning of dinner, a priest stood at the head of the table reading the Bib but I think that he might just as well have saved himself the trouble, for poor pilgrims, who had never feasted so well in all their lives before, seem to care much more about the food of the body than that of the soul. Th ate away with such a zest, and the courses followed each other with such pidity, that an Italian in the crowd just behind me exclaimed, *Che ap tito !* (What an appetite !)

It was customary formerly on the evening of Thursday and Friday the holy week to suspend an immense cross, thickly studded with brilli lamps, within the cupola of St Peter's, so that the whole of the inte was illuminated from the centre, and from thence only, as there were other lights in the church. This produced a most splendid effect; bu has not been exhibited since the accession of the present Pope, who gi as a reason for its discontinuance, that "he will not have St. Peter's tur into an English coffee-house." But it is rather too bad to throw the wh blame upon us ; for, although I fear that my countrymen are not to defended from the charge of levity and irreverence, I am not sure that th are worse than those of any other nation, and the very hour and nature this ceremony render it peculiarly liable to be abused by the ill-disposed, whatever country they be. I was not at the cathedral in the afternoon this day, but I was told that there was a grand procession, that the h altar was washed, and that a part of the true cross, of the lance, and of bottle which held the vinegar at the crucifixion, were exhibited to people. The ceremony of washing the feet was also performed by cardinals in some of the other churches of the city ; and in all, I beli the tomb of our Saviour was represented. I went into one at nine o'cl at night, and saw a priest and a number of persons kneeling down, apparently engaged in prayer before the image of a dead Christ, which laid in a tomb, with a centurion sleeping on the ground before it. But w sleeping? The gospel says nothing of this ; and to suppose it weak the evidence of the resurrection. Why too do the Catholics antedate events of this week, and begin to commemorate the crucifixion on Thursday ?

(To be continued.)

* "Information and Directions for Travellers on the Continent, by Maria Starke,"—a book which I strongly recommend to all who visit Italy.

PAMPHLETS ON THE LOGOS.*

are by no means surprised to find the attention of the Christian world directed to the proem to St. John's Gospel. It occupies a distin- d place, certainly, in the controversy concerning the Divine Unity, on it of the apparent evidence which it yields in favour of the existence re than one divine person. Yet the impartial inquirer ought to admit othing like the Athanasian Trinity is contained in the passage, and ere is no clear statement of it in any portion of the Bible. Even if it granted that by ὁ Λογος, the Word, one of the persons of the Triune were intended, we cannot see why it should be always presumed that rson with whom *he was*, προς τον Θεον, should be the Father rather he Holy Spirit. The common usage of the original term, God, with ticle, ὁ Θεος, one would think, should be conceded to be the whole ; and if that concession be applied in the present instance, it will prove Λογος, the Word, forms no part of the Godhead, a conclusion which ink inevitable.

e two publications which we have now to notice, are proofs of the nce, talent, and learning which are brought by our American brethren ar upon questions of Christian theology. They both proceed upon may be termed the *impersonality* of the Logos. Professing our *general* nent with the authors of these treatises, we shall endeavour to convey quate idea of the hypotheses which they advocate, and freely suggest marks upon such parts of their interpretation as we may think less ctory, persuaded that they are animated by a love of truth, which is or to all other considerations.

e *Sermon*, the publication of which precedes the Letters in point of contains little that is original; and, from the limits which the author escribed to himself, cannot be expected to offer much in the way of igation; yet it is a simple, perspicuous, and impartial statement of the rincipal theories which Unitarians have adopted. The preacher him- grees with Lardner, rather than with the Improved Version.

e are inclined to think, and we shall probably furnish other illustrations s remark, that interpreters of the proem sometimes profess to find more in the distinct clauses than the writer himself intended to convey. the preacher understands the Evangelist John to assert that the power isdom exerted in creation were not spontaneous, did not act by chance, ere *with God*, or with a great first cause, i. e. *he means to overthrow weep away by this little sentence the whole fabric of Atheism.* P. 13. objection can be felt to the assertion, that "power, wisdom, com- , or word, cannot exist of themselves, or separately from the Being who them forth." And we make the quotation in order to notice an ious illustration contained in a note, derived from the late Professor n, of Edinburgh, who was led to the remark evidently by a very ent process. "The power of God is *not any thing different from* " "This acutely discovered truth," remarks our author, "at once ms and illustrates the explanations in the present discourse."

Sermon on the Introduction to the Gospel of St. John. By Samuel Gilman. n, 1828. 2d ed. pp. 24.

ters on the Logos. By Charles W. Upham, Associate Minister of the First h in Salem. Boston: Bowles and Dearborn, 1828. 12mo. Pp. 215.

We are quite disposed to agree with our author in the following opin
" I do not see that the slightest mention, either figurative, or litera
typical, or allusive, is made to Jesus in the first five verses of this Gos
P. 15. And upon this we would rest our defence of this passage ag
those who would turn it into an argument for the doctrine that *Christ*
God.

We think our author has not equal reason on his side in applyin
14th verse, " And the Word was made flesh," to the birth of Jesus C

" By this I understand that the very same power and wisdom which
operative in the creation of the world, were implanted in the infant, or r
the embryo frame of Jesus, the son of Mary; that his whole nature and
racter were miraculous; that he spake and taught with super-human wis
that he acted with super-human power," &c.—P. 15.

The period when our Saviour received his divine commission, and
pointed out as the Son of God, was the period of the baptism. Then it
that God anointed Jesus of Nazareth with the Holy Spirit. And this p
is, to our minds, distinctly marked by the position of the words in St. Jo
introduction, after the mission of John the Baptist.

It has always appeared to the author of the " *Letters on the Lo*
that the true scriptural theory, with respect to the office and charact
Jesus Christ, has not yet been plainly expounded. The doctrine o
independent divinity of his nature, besides the entire want of scrip
evidence in its favour, is encumbered with so many radical difficulties
unanswerable objections, that we cannot for a moment hesitate in rejectir
Then, on the other hand, there is a large portion of the language of S
ture which " appears difficult of interpretation upon the supposition o
mere humanity, in the sense in which that phrase is commonly receiv
P. 15.

Now, no believer in the divine authority of Christ is chargeable wit
opinion of the mere humanity, in the most objectionable sense; bu
shall find that our author himself receives the proper humanity, the
humanity, as a late writer has well expressed it, and differs only from
disbelievers in our Lord's personal pre-existence, in the interpretation w
he annexes to the passages commonly urged in support of that opinion.

" The only refuge from these two views of his character appears, at
sight, to be in the opinion, that his body was the residence of a super-an
and pre-existent spirit. But the evidence against this supposition also, d
from the circumstances of his birth and infancy, his recorded growth in
dom, (Luke ii. 52,) the descent of the Spirit upon him, and other consi
tions, accumulates to an amount not to be removed, and presses with a
not to be resisted. Difficulties like these have always been connected i
mind with these several views of our Lord's character."—P. 15.

The author attributes the train of reflection and research which has l
his present performance, to an accidental perusal of Lowman's Three T
upon the Shekinah and Logos.

After Michaëlis, he maintains that the first fourteen verses of John's
pel are constructed in the form of counterpositions to opinions then p
lent; that, in commencing the narrative of our Saviour's life and preac
the Evangelist endeavours either to correct the errors of misguided fri
or to refute the false doctrines of open or secret enemies.

" The brief elementary propositions which he puts forth are evidentl

tendet for the prevention of the remission of sins. The whole structure of the sentences and the tone of the sentiment prove this. The style throughout is direct and argumentative, correct and colloquial."—P. 1.

To us we own the evidence of this controversial character is by no means plain and decisive. We find only a succession of short and pointed sentences, arising naturally out of each other, in connexion with the subject of the narrative, forming a simple introduction to it, intelligible and pertinent in themselves, and by no means requiring the supposition of allusions to existing errors and prejudices. We could very much like the supposed allusion in the eighth verse, which may perhaps be admitted to be as plausible as any of the others. But what can be more evident than that the Baptist himself maintains the comparison between himself and the Messiah?

After some metaphysical speculations as to its origin, our author describes the frequent periphrasis for Jehovah to be met with in the Chaldee paraphrases, of which we find the occasional use in the original Scriptures. Perhaps his first example, Psa. xxxiii. 6, "By the word of the Lord," can hardly be considered to the purpose; as it is clearly parallel to the subsequent phrase, "by the breath of his mouth;" nor are we quite satisfied with the second instance from Psa. cv. 19, "Until the time that his word came." There is some strange mistake in the note subjoined to these passages, "In the Septuagint Version, what in these instances is rendered 'the Lord,' is translated by Λογος." This would powerfully corroborate the author's argument; but yet it is certain that Κυριος, and not Λογος, is employed by the Septuagint as the representative of the original word יהוה—*Lord* in the author's note must evidently be a mistake for *Word*. In the Targums or Chaldean paraphrases of the Scriptures, which were made for the use of the common people after the captivity of Babylon, this circumlocution of the "Logos of the Lord," for the simple name of Jehovah, is almost universally adopted. Thus the Jerusalem Targum translates Gen. i. 27, "*God* created man," by this phrase, "the Word or Logos of the Lord created man." In Gen. xv. 6, "And he," Abraham, "believed in the *Lord*," the version of the Pentateuch made by Onkelos says, "He believed in *the word of the Lord*." Numb. xiv. 9, "Rebel not against *the Lord*;" Onkelos, "against the word of the Lord," &c. P. 28.

Of the fact there can be no doubt, but we are not exactly prepared to admit that the phrase "was evidently adopted for the purpose of preserving the idea of the unity and spirituality of the Supreme Being." The scriptural writers themselves must obviously have been quite as much alive as any succeeding writers to these important ends, and yet they generally avoid the periphrasis; it is even doubtful whether there be a clear example of their use of it.

Letters III. and IV. contain an elaborate and accurate statement of the principles of Gentile philosophy and theology. We meet, however, with a sentiment which we can scarcely reconcile with that which we have just noticed. The author conceives that the great obstacle to the Grecian philosophers, in the way of reaching truth, was an ignorance of the possibility of the co-existence with material objects, and of the diffusion throughout the universe, of one Spirit, every where intelligent, every where and simultaneously active.

"If it be asked, why the knowledge of the existence of this one all-pervading Spirit was not obtained from the Jews; the answer is, that the reve-

rential circumspection observed by that people in avoiding the utterance of the name of Jehovah, and their practice of speaking of all his operations and interpositions and communications in the circumlocution before described, *had a tendency to mislead observers and travellers, rather than to inform them rightly on this subject.* There is good reason to believe that this custom among the Jews of attributing all revelations and manifestations from above, to the instrumentality of the Word, or Logos, of the Lord, *laid the foundations not only for erroneous opinions among their descendants,* but also for *much of those mysterious systems of divine philosophy which were brought to perfection in the school of Plato.*"—P. 41.

So that the very same mode of expression which our author conceives to have originated in "the wise policy of the Jewish divines," p. 26, and to have been most "evidently adopted for the purpose of preserving the idea of the unity and spirituality of the Supreme Being," p. 29, is now found to have been calculated to mislead and to have originated erroneous systems among the Jews, and to have been partly answerable for the reveries of Gentile philosophers!

The author conceives that,

"In the days when John wrote his Gospel, Judea, as well as the heathen countries, was overrun by teachers and preachers of every imaginable combination of doctrines, and that the truths of Christianity were in danger of being all swallowed up in the flood of conjectures, and hypotheses, and schemes, which was sweeping into one common confusion every form of philosophy or of faith. Many rash and bold adventurers from the heathen schools seized upon some of the articles of the Christian faith, and mixed them up with errors and fancies of their own. Christian converts also were captivated by the theories that prevailed, and were fond of associating them with the doctrines of the gospel."—P. 58.

Now, that these consequences did result in subsequent times from science, falsely so called, we are prepared to admit; but we doubt much whether a knowledge of its principles will tend much to elucidate the composition of any books of the New Testament, and least of all account for the original of any one of the gospels or narratives of our Lord's actions and discourses. These were written generally to prove and illustrate the divinity of our Lord's mission; and it would, we conceive, after the considerate Lardner, have been beneath an apostle to have incorporated with a life of his Master, a refutation of the wild and absurd theories of human philosophy. And, besides, can another instance be produced from the multifarious volumes of polemics, in which opinions are attempted to be refuted in the manner in which the Gnostic philosophy is supposed, by our author and some others, to have been refuted in the proem to St. John's Gospel? We are presented in the Fourth Letter with an ingenious scheme of the principles of Basilides, and also of Valentinus; but we cannot derive from them any aid to the understanding of St. John's Gospel till we have sufficient proof, which cannot, we think, be afforded, that at the time this Gospel was written (according to Lardner, A. D. 69) these principles had been introduced into the Christian system.

"It is well understood, that, in accordance with the practice in every heathen system into which it had gained admission, they (the Jews) had personified and given a distinct, substantive, and personal existence to the word 'Logos.'"—P. 78.

"Any reader of judgment will see what were the meanings attached to it in some of the most fashionable theories at the time when the Evangelist undertook to remove from it all erroneous significations, and to explain, in

brief and concise language, the sense in which it ought to be understood."—P. 79.

Now such a correction of popular errors seems to us to have a very remote connexion with the account of our Saviour's ministry, from which all such speculations were completely removed; and we cannot well conceive how an Evangelist could have been more unsuccessful than he has been, if his express object was to shew that the *Logos* had not a distinct, personal and substantive existence. He has, at any rate, used the language of *personification*, if, as we believe, he speaks of that which was in itself impersonal, and his language has been made the occasion of what we conceive to be erroneous doctrine concerning the pre-existence and divine nature of the *Logos* regarded as the spiritual part of our Lord's person.

Letter V. begins with the author's objections to the interpretation of *Logos* in the sense of the wisdom or reason of God.

"This interpretation, although infinitely more satisfactory than that proposed by Trinitarians, has never appeared to me," he says, "altogether sufficient or acceptable."

1. "It has by far too much of a philosophic aspect, and amounts in fact and precisely, either to the second or the first principle of Plato, according to the attribute it is supposed to mean.

2. "It is as contrary to the true idea of God to suppose any of his attributes personified in a particular object, or confined to a particular spot, as it is to suppose God himself personified in any object or form, which is idolatry; or confined within given limits, which is error equally gross and absurd.

3. "It is not settled which of the attributes of God is personified by Logos. Some suppose it to be his *reason*, some his *wisdom*, and his *mercy*, or goodness, might be equally well supposed.

4. "There are passages in which Logos is used, to the explanation of which this interpretation can in no manner be applied."

Other instances of what he calls the technical sense, the author conceives to be 2 Thess. iii. 1; 2 Tim. ii. 9; 1 John i. 1.

5. The author's last objection to this mode of interpretation is, what he believes to be a more satisfactory explanation and exposition of the meaning of the Logos, as used by John and the other Scripture writers. Of this interpretation we shall present an outline.

It has been asserted, that at a certain period it was the current practice of the Jews to speak of all manifestations, communications, and revelations from God, as made not by God or the Lord, but by his Logos or Word. It has also been attempted to be shewn in what manner the heathens, who became acquainted with this expression, and at last many of the Jews themselves, were gradually led to consider that another and a different being from the supreme original Jehovah was understood by the phrase, "The Word of the Lord." This last opinion is, however, rejected by our author, who, following in the steps of Lowman, comes to the conclusion, that "it was the great Jehovah, the one true God, who appeared to the Jews in the Shekinah, or who was concerned in those miraculous communications which were made to them." P. 107.

"The Shekinah, however, was merely an instrument in the hands of God, a medium by which he promoted certain ends, such as awakening attention, producing impression, or conveying knowledge."—P. 189.

"We shall be able to understand more fully the nature of the Shekinah,

or of the Divine appearances in the Jewish church, by examining the se appellations given to them.

1. "They were called, 'the Angel of the Lord.' Ex. iii. 2.

2. "Another name for the Shekinah was 'presence,' or 'the Angel the presence.' Ex. xxxiii. 14, 15.

3. "The 'glory of God,' is another appellation given to the Shekin Ex. xxiv. 16, 17.

4. "The next title given to the appearances of God, in the ancient chu is 'his name.' 2 Chron. vi. 20, 21.

5. "The last title given to the appearances of a divine nature, in the brew church, was the 'Mimra de Adonai' of the Chaldean paraphra which, as the Greek language prevailed and acquired a fixed predomina was translated "The Logos or Word of the Lord' As this appellation used in the ancient Scriptures and in their paraphrases to express the sou from which the Jews had received their law and their religion, so we find t a similar title of office is applied to Eastern kings and rulers, viewed as sources of authority and law to their people."—P. 116.

Our author proposes *five* modes in which the Shekinah may be c sidered.

1. The highest and most comprehensive import of a Shekinah is t which it communicates—the will, the purposes, the laws of God.

2. As an image of God, as a representation of his character.

3. As the appointed medium or bearer of God's will, and as the inst ment selected for his special and peculiar use.

4. As a standing and particular proof of the existence and the prese of God, and of his connexion with us and interest in us.

5. As embracing any or all of these significations.

To these five senses in which the Shekinah is used, the author thinks title Word is analogous.

"The first verse of the proem to St. John's Gospel contains three disti propositions, in each of which Logos or the Word is used." The aut considers it as bearing, in this place, the third signification ascribed to Shekinah; namely, "an appointed medium or bearer of God's will." subjoin the paraphrase:

"In the very beginning, at the creation, there was an appointed medi of communication from God to men; there was some being, or some thi whose office it was to act as the bearer to the world of the Divine will. T is a natural, clear, and intelligible meaning of the expression, Εν αρχη Λογος. But we perceive more fully its pertinency and its point, when we flect that it was a popular objection to Christianity in the first ages, that was promulgated at so late a period of the world. It was alleged, that if gospel were, as its advocates maintained, a communication from God to m it was not reasonable to suppose that so many generations would have be permitted to pass away, and so many hundreds, nay, even thousands, of ye to elapse, previous to its being sent."

Where is the propriety of the translation of 1 Tim. ii. 6, Titus i. *proper* season, *proper* times, in the sense of *suitable*, derived by our aut from the late Dr. Jones?

"This position, which is so emphatically and repeatedly stated, must h been intended against some who alleged that the time of Christ's appearan was not the *proper* one."—P. 147.

But to proceed with our author's paraphrase:

"We do, indeed, believe that Jesus Christ was the word of God, that is, conveyed to us his will and his truth; but it is not just to charge us with maintaining that he was the first who ever discharged that office, for we do not believe that God spake to the world for the first time by and through him.

"It is not true that the divine interpositions and communications which have formerly taken place in the world, have proceeded from inferior beings, or other beings than the Supreme Jehovah. There has been no being or agent of any kind intervening to separate them from God. They have emanated from him alone.

"After having, in this way, removed a large amount of error, and settled clearly the truth, the Evangelist goes on still further, and in the next proposition, και Θεος ην ὁ Λογος, 'the Word was God,' or 'God was the Word,' positively and precisely asserts the position for which, following the footsteps of Lowman, I argued in the former part of the Fifth Letter.

"So far, indeed, from the truth are those opinions to which I have already referred, which attribute all the communications of a divine nature heretofore made to the world, to other beings than Jehovah; that, on the contrary, it is true, that in making these communications no other being, whether good or evil, high or low, has ever been employed at all. God himself, and alone, has acted and been concerned in them."

The author more briefly paraphrases the first verse thus:

"There were in the beginning divine communications to men. They have not proceeded from inferior or other beings, but directly and immediately from the Supreme God. The Supreme God has himself acted and been concerned in them."

"The meaning of the third verse," the author considers to be "something like this:"

"It is not true that the creation is the work of angels or of inferior spirits, or that part of it is the production of a good, and part of it of an evil being. In all its parts, and laws, and relations, it was framed by the interposition, the command, the Word of God himself. The origin of all things is to be ascribed to him.

"Verse 4. It will be impossible to develope the whole meaning of this verse without understanding all the ideas associated in the mind of the writer with Ζωη and Φως, which it would perhaps be unreasonable for us to expect to be able to do. All that we know is, that both these words were honoured with high stations in the philosophical schemes of that age."——"It seems clear that John, in this verse, overthrows the opinions which ascribed a distinct existence to Life and Light, and declares that the Word had discharged the same offices which they were erroneously supposed to have exercised."—P. 155.

"'In him was life.' In these words John declares that Life was not a separate being from the Word, but that all the ideas which had been associated with that term should be considered as included within the meaning of Word.

"In the remaining clause of the verse, Life is used in the place of Word, and is said to be the same with Light also. 'The Life was the Light of men;' and the Evangelist declares that those ideas which had been attached to Light, viewed as the source from which men receive a knowledge of truth, should be connected with Life, or, since Life was declared to be comprehended in Word, should be connected with Word, and considered as embraced within its meaning."—P. 155.

We cannot assent to the position which the author soon after lays down: "Indeed, it seems to me to be quite evident that our Saviour himself was much addicted to the practice of adopting phrases current in the speculations

of his day, and of applying to them a true Christian meaning." This are aware was the favourite opinion of a late theological writer, but we h never yet been able to satisfy ourselves of its truth.

The 5th verse the author would translate, after Campbell, "And the l shone in darkness, and the darkness admitted it not."

"The 6th, 7th, and 8th verses are easily understood. The Evang gradually approaches the Christian revelation, removing errors and estab ing truth as he advances."

Of the 14th verse, which the author justly considers as peculiarly im tant, he proposes the following paraphrase:

"Instead of being communicated, as in former times, through inanim objects, the will of God has now been conveyed to us by the agency human being. A man has, in this instance, acted as the Word of G Such a word has been as a Shekinah, has tabernacled among us. We h ourselves beheld it surrounded by such a glory as can belong only to proceeds directly from God. Its glory was not in the least like that wh accompanied former divine appearances. The Word, or Shekinah, wh we have seen, was attended with a more sublime, even with a moral gl It was full of grace, or goodness, and truth."

But we must dismiss this subject, and we do it with the general rem that although our author has evidently bestowed much talent and labour the investigation of this important subject, and although we can assent several of his conclusions, yet, in the instances which we have pointed we conceive that there is much room for hesitation, and in the interpretat of the proem to St. John's Gospel greater simplicity may be attained.

A SISTER'S GIFT.*

THIS little work belongs to a class which, in all the multiplicity of c dren's books, is not overstocked. It aims at communicating religi knowledge, and exciting religious feeling, without any bias for partic tenets, and it consists chiefly of conversations on Bible History, "grave, not dull." We hear much of the difficulty of explaining the Bible children, and we often meet with those in whose house it is for that rea almost a forbidden book; they cannot pretend, they tell you, to answer questions that may arise; they have not made up their minds on some poi or they do not think it right to instil their opinions. The captious philoso of the day would almost persuade us to rewrite the Scriptures, and th whose conceptions of the Deity, of his providence and dealings, were mai derived from the Bible, are yet so cautious that they dare not trust it in hands of their children, for fear of misapprehension, and unworthy noti of Him who gave it, and whom it declares! Surely this is being "w over-much." But what is the danger? The grosser errors occasioned figurative language it is in the power of any mother to rectify; if she inexpert at the task, let her take the volume under review as a model. we are told of partial views of God's government, false and unphilosophi notions. Is it to be supposed, we would ask, that a child's mind co embrace the most enlarged views of such subjects, however correc

* Longman. Second edition. 5*s*. 6*d*.

presented? May we not be allowed, where the whole is too vast, to call the attention to a few important objects, at the risk of a temporary inattention to outline or relative position? And what could we select more important than the immediate inspection and care of the Almighty Parent over his creatures; and how could we embody that idea, and present it to the mind with more force, or in more lovely colours, than we find it in the Old Testament? Who that lives ever regretted the speculative errors he might imbibe from the story of Joseph? Who cannot remember the time when a Deity appeared to him to hover in the clouds and watch the floating cradle of Moses; and who would wish *not* to have felt what philosophical generalities were then incapable of exciting? Which of us but might trace something of that confidence in Divine protection, that fearlessness of virtue which we are willing to ascribe to rational convictions, to the early sympathy with Daniel when "he kneeled and prayed as heretofore," and the delight of seeing him in the lions' den, when "the Lord gave command, and the lions harmed him not"? All the speculative accuracy that man ever attained would be dearly bought at the expense of this early truth of feeling, if such were the price. Happily it is not so; there is no better means of raising our minds to the whole, than by making ourselves acquainted first with a part, and though the immediate effect may be to produce a disproportionate, that is, a *false* opinion of its importance, we need no other correction than an extension of knowledge. Tell a child of general laws and systems of worlds, and what becomes in his feeble mind of the care of the Deity over an individual? It is lost in the impossibility of comprehension. Shew him rather the hand of the Almighty, as it sheltered and guided the patriarchs, and he may then proceed by degrees till he can conceive of that care which extends to mankind in all ages and climates, and blesses even the beasts of the field and the tribes of the air. We have no hesitation in saying, that this is the natural progression of the mind, and that a premature infusion of general ideas, if it were possible, would not be desirable. We are not to be uneasy that we cannot force upon our children mental food already digested, or starve them from the fear of pernicious ingredients; but to furnish them with the simple materials which experience has pointed out as fit for their age, trust them to the natural use of their own powers, and, above all, not forbid them the manna from heaven. Without being over-anxious, we may offer an occasional hint, and thus lead the way to an enlargement of thought; we may point out the connexion between what is already known and what is beyond; but our object should be to exercise reason rather than to store the mind with its results. Children are often bewildered with words, and here our assistance is needed. On sacred subjects we have a kind of sacred language which should be distinctly explained, and we regret that "Sister Anne," in our story, has occasionally neglected this opportunity of being useful. In the conversation on the conduct of Jonah, she has very properly remarked upon "jealousy," as applied to the Almighty, but she has neglected to explain (she has even contributed to misrepresent) that "*fear* of God," which is so far from approaching to dread, or to any other unpleasant sensation, that it might rather be called the climax of love and reverence. The subject is thus introduced:

"*Harriette.*

"You said just now, Anne, that God will protect those who love and *fear* him as they ought. Do you know I feel as if I loved him so very much that I am not afraid of him.——Is this wrong?"

She is told in reply:

"This is just as you *should* feel, but as few people except young child *do* feel, because as we grow up almost all of us do something to forfeit self-esteem, which makes us fear the just displeasure of God; and though may repent and amend, we cannot be exactly sure of the just degree of nishment we deserve, and this makes us unhappy, and fear God as wel love him."

The fear of punishment is confounded with the fear of God in this sage, and it is altogether an unfortunate specimen of the author's, or S Anne's, logic. We have first the assertion, that "as we grow up mo us do something to forfeit our self-esteem," implying that children faultless, or that "most of us as we grow up," instead of improving, growing less worthy, which is not very judiciously suggested. The diffi would have been avoided, and a better impression produced, by obser that as we grow older we become more aware of our faults—which, it be hoped, is equally true. We have now the consequence, which impl common, but a very incorrect, notion of punishment: "Though we repent *and amend*, we cannot be exactly sure of the just degree of pu ment we deserve, and this makes us unhappy." Punishment, as awa by God and a part of his final dispensations, is rather *required* than deser and a fault that is "amended," neither requires nor deserves that corre should follow. We learn to speak and to think incorrectly on this sub from a false analogy with human laws, and the penalty annexed to spe acts, for the good not so much of the individual as of the whole. I must needs be unhappy when we have both repented and amended, it be, at least it *should* be, from regret that we could ever fix a stain o soul; and this will contribute to the fear of God in the scriptural sense, not to the dread of his judgments towards us. "The fear of the Lo says Sister Anne, "is called the *beginning* of knowledge, which tea us that we should proceed farther; viz. from his fear to his love." W would Solomon have said to such an exposition of the "beginning" first principle, that is, or foundation) of wisdom?

Two chapters on the fall of Jerusalem are interesting, and the subj well selected, as it illustrates prophecy, and is too full of horrors t desirable in a more detailed account. The same may be said of the su ings of the early Christians. In the conversation "on the Superintend of Divine Providence," we have, by way of illustration, a history of loss of the Kent Indiaman.

"I will try to recollect," says Anne, "some instances of persons have been preserved in circumstances which may be truly called provide The first which occurs to me is the loss of the Kent Indiaman. Duri severe gale, I think in the Bay of Biscay, an officer, accompanied by a man, went below to replace some furniture that was likely to be injure the violence with which the ship rocked from side to side. As there w have been danger from a candle, they took the precaution of securing light in a lanthorn; but as soon as they had reached the hold, (as that pa the ship is called,) a violent shock which the ship just then received, b the lanthorn; and a tub which contained spirits having been burst ope the same shock, the spirits caught fire, and the place was full of flames i instant."

The expedient of making a hole in the ship was then tried with pa success, but the storm continued, and we are told, "it was soon perce

hip was gradually sinking, as well as still on fire in parts which the r could not reach."

"*Ellen.*

How dreadful! What could they do now?"

"*Anne.*

That which has often brought present help in time of trouble. They ed in prayer to that Being whose power is never found unequal to the aid ired."

ship is seen bearing down towards the Kent, and all are saved, except e whom fear or intoxication had rendered unmanageable.

At the beginning of the tempest," we are told, "the ship which came eir assistance was more than a hundred miles before the Kent, and after d been beaten back by the storm, and received the sufferers on board, lence and famine would most probably have arisen had they been long at the wind, however, continued in the same quarter till they had happily ed in England, when it almost imediately changed."

the manner of telling this story, there is an evident attempt to suggest the laws of nature are occasionally a little *warped* for a particular ob- —to answer, for instance, the prayers of good men. To say that these i-miracles are without a shadow of proof, is not saying enough. To call attention to some special marvel, the immediate operation of Heaven (as gh there could be any agency *but* that of Heaven!) is to teach us to over- the common and unceasing blessings of life, as if they were unworthy of e, or as if they had some other source. It may be observed, moreover, however extraordinary an occurrence, it is not "providential" unless approve the result!—a method of classification much more likely to irm our prejudices than to rectify our opinions and teach us humility.

not necessary to withhold the "Sister's Gift" on account of this , (indeed it would be useless, because the idea is so prevalent that a l cannot fail to meet with it,) but a few remarks from a parent it cer- y needs—the more so, perhaps, as a tale in Evenings at Home (Provi- e or the Shipwreck), which is likely to fall to the share of the same readers, is objectionable by running into the opposite extreme. We afely recommend the rest of Sister Anne's instructions as pleasing and less, conveying a variety of useful information, and well prepared for ay-evening amusement.

CONSISTENCY.

You murder *one*,—the gallows is your fate;
You murder *many*—and you serve the state;
A *robber* if some *small misdeed* you do,
Commit *gigantic crimes*—a *hero* you!
Tell me, ye moralists of exalted station,
Where, where begins the splendid transformation?

J. B.

REFORMED CHURCHES IN FRANCE.*

THIS work, which is intended to supply the place of the *Nouvel Annuaire Protestant*, (the publication of which has been suspended since the year 1821,) will be very acceptable to all who take an interest in the prosperity of the French Protestant Church. From his residence in the metropolis, and still more from having been for thirty years in correspondence with his brethren in the ministry, M. Soulier was well qualified for the task which he has undertaken; and we can truly say, that he has executed it with a degree of care and accuracy which call for our warmest thanks. The information which he furnishes is full and circumstantial; and if there be any deficiencies, they are such as arise not from any want of diligence in the writer, but from the extreme difficulty of obtaining answers to inquiries addressed to a large body of men, scattered through an immense district of country, and many of them probably distinguished by no very regular habits of business.

When France had had time to breathe after the troubles of her Revolution, the Protestants were of course anxious to take advantage of the improved aspect of the times, in order to obtain the distinct sanction of the government for the celebration of their worship. They accordingly procured a law to be passed, (bearing date April 8, 1802,) which gave to their church a regular constitution, prescribed the manner in which their pastors were to be chosen and approved, and made a provision for their maintenance.† In conformity with the provisions of this law, a number of consistorial churches were shortly organized, and of these M. Soulier gives us a very detailed account, taking them in the alphabetical order of the departments in which they are situated. Under the head of each, he tells us, 1st, when it was organized; 2dly, into how many sections it is divided, who are the actual pastors, and where they reside; 3dly, what buildings are consecrated to public worship; 4thly, what are the services which are there celebrated; 5thly, the charitable societies; and, 6thly, the schools. Under the 3rd and 4th heads, it appears that in some instances the buildings in which the services of the Reformed are held are old Catholic churches, which have been assigned them by the government—in others they are new ones, which have been built by the congregation, with assistance from the government or the commune, or from both—in others they are private houses—and in others there is no church at all, but the service is performed in the

---

* Statistique des Églises Réformées de France, suivie des lois, arrêtés, ordonnances, circulaires, et instructions, qui les concernent; de l'indication des sociétés religieuses et des écoles; avec un tableau général. Par A. Soulier, Ancien Pasteur. Paris: H. Servier, 1828. Pp. 284.

"Chacun professe sa religion avec une égale liberté, et obtient pour son culte la même protection."—*Charte Constitutionelle*, Art. 5.

(A Statistical Account of the Reformed Churches of France, followed by the Laws, Decrees, Ordinances, Circulars, and Instructions, relating to them; and by an Enumeration of their Schools and Religious Societies. By A. Soulier, Retired Pastor. Paris: H. Servier, 1828. Pp. 284.

"Every one professes his religion with equal freedom, and obtains for his worship the same protection."—*Constitutional Chart*, Art. 5.

† See this law given at length, pp. 183—190.

open air. At Chalançon, for instance, "in winter there is a service every Sunday; in summer there are two services each Sunday, two Sundays out of three in the temple, and on the third the service takes place in the open air, and in a central situation, in order that those of the faithful whom the distance and bad roads prevent from coming to the temple, may sometimes join in public worship." P. 12. In some places there is service conducted by a pastor every month or six weeks; in others every fortnight; and in the large towns once at least every Sunday, besides explanations of the Catechism, frequently one weekly service, and two on fast-days; and there is generally a service read by one of the flock on those Sundays when no pastor is present. In some of these churches there are Sunday-schools, *dépôts* of religious tracts, savings' banks, *(sociétés de prévoyance,)* and missionary societies; and in almost all there are Bible Societies and schools for elementary instruction. The following are the sums total of the recapitulatory table:

Consistories and Oratories ..	96	Religious Tract Societies and Depôts	59
Pastors	305	Savings' Banks	8
Buildings consecrated to worship	438*	Sunday Schools	79†
Bible Societies	451	Elementary Schools	392
Missionary ditto	124		

The name of *Oratoires* has been given to those isolated churches which are too inconsiderable to be formed into separate consistories, and which have, therefore, been annexed to those to which they were the nearest in point of geographical situation. Of these, several of the more ancient were made into consistories by a royal ordinance of the 24th of April, 1822, and new churches are perpetually springing up, and obtaining the sanction of government, under the name of *Oratoires*. It is very gratifying to record the manner in which this is done, and the facilities which are granted by the local and national authorities. The following may be taken as an instance (p. 174):

"*Recognized 30th August*, 1825.

"The Protestants of Ageux, and those who inhabit the department of the Oise, being very desirous of celebrating public worship, announced to the Mayor of Ageux their intention to meet, in order to fulfil this pious duty, in a house which they pointed out to him. The latter thought that he ought to give notice of it to the minister of the Interior. His Excellence, after having obtained local information and with the advice of the Préfet, wrote to this magistrate the following instructions:

"'Monsieur Préfet,

"'I see no objection to these meetings, provided they be held conformably to the laws, and I beg you to acquaint the petitioners that the permission which they request is granted them. Accept, &c.,

"'(Signed) CORBIÈRE.'"

---

* Of these the greatest number are in the departments of the Gard, of the Drôme, and of the Ardèche, there being in the first 75, in the second 32, and in the third 17.

† The English reader will be struck by the small proportion of Sunday-schools; but in France and Switzerland it is the custom (whether good or bad, we will not here stay to determine) to give religious instruction to children chiefly on the week days, especially on Thursdays, and scarcely at all on Sundays.

At St. Dié, in the department of Vosges, the Mayor of the town having consulted the Prefect and the Minister of the Interior, made use of the following terms in his answer to the Protestants:—"Thus then you may meet, as often as you think fit, under the protection of a pastor legally appointed; and if any worthless persons come and disturb you, (which God forbid!) I shall be obliged to you to inform me of it immediately." And at Libourne, in the department of the Gironde, the Protestant committee having given information to the proper authorities, and having fixed the day for the opening of their house of prayer, invited the Sub-prefect, the Mayor, and the Commissary of the Police to assist at the ceremony; and on the appointed day, Oct. 29, 1826, these magistrates were seen to occupy the seats which had been prepared for them, in company with many pastors of the department, who wished to sanction this inauguration by their presence and their prayers (pp. 176, 7). While we are on this part of the subject, we cannot forbear quoting a passage from the Introduction, in which the venerable author expresses feelings of pious exultation, in which we can readily and deeply sympathize.

"How sweet a satisfaction must it be," says he, "to the French Protestants, (and more especially to the small number of old men who still recollect those days, or rather those dark nights, in which they travelled immense distances to find a sanctuary in some gloomy forest, on the summit of the mountains, or in a cave of the rock,) to see the glory of our Zion, and to contemplate its walls rebuilt, its altars restored, and the simple, but solemn, gospel worship which was celebrated by our fathers, enjoying the same advantages as that of the state! With what sentiments of gratitude and love ought they not to be filled towards their legitimate sovereign when they see their churches arrived at such a degree of prosperity and of consideration as they never enjoyed before, not even under Henry IV.! Yes! it is no longer benevolent intercession which lends its assistance; it is no longer that toleration for which our fathers and some old men still living raised to heaven the accents of their gratitude; it is not even the religious philosophy of the day which proclaims and guarantees the freedom of our worship, and places the children of reform in perfect security;—it is the constitutional chart, it is the fundamental law of the state, which guarantees their rights, and renders them imprescriptible like itself."

This account of the present state of the French Protestant church is followed by the law of April 8, 1802, already referred to. From this it appears, among other things, that no change can be introduced in the doctrine and discipline of the church, nor any synod held, without the permission of the government; and the pastors, who are to be elected by the consistories, must have this choice confirmed by the king; but this confirmation has, in point of fact, never been refused, except in one or two instances.

We have then the discipline of the church, pp. 191—243, but this is evidently (as indeed M. Soulier acknowledges, Int. p. iv.) a little out of date in the present day; for no one would think, in this age, of hurling the terrors of excommunication against even impenitent sinners (p. 211, art. xvii.); and it would be as difficult as it would be invidious to put a stop to dancing among so gay and light-hearted a people as the French (p. 241, art. xxvii.). We imagine, too, that although there is a provision for the holding of conferences and of synods, both provincial and national, these have in fact fallen into desuetude, and that the affairs of the churches are now regulated entirely by their consistories, with the sanction, however,

n important matters, of Baron Cuvier, to whom the management of these hings is intrusted by the government (p. 255). A consistory is composed f all the pastors of the churches which it is to govern, and of lay elders, not ewer than six, nor more than twelve, chosen from among the most pulent and respectable citizens of the communion, half of them to be enewed every two years, but the same may be re-elected (p. 186). The ook concludes with the laws and decrees relative to the choice and the alaries of the pastors, the building and repairing of churches, the bursaries or students at Montauban and Strasbourg, and various other matters of egal arrangement.

The only important omission which we have to notice in this work is, hat it contains no *census* of the actual numbers of the French Protestants. M. Soulier tells us in the Introduction, p. vi., that he did intend to furnish uch a statement, and had begun the work, but that he found it so difficult to btain correct information, that he was compelled to abandon it. In one ccount which we have seen, the Protestants of France are estimated at rom two to three millions. This is probably considerably above the truth. In the Reformed church there are four hundred and thirty-eight buildings onsecrated to public worship; to these we may add one hundred more, in consideration of those who worship in private houses or in the open air; nd for the members of the Confession of Augsburg,* let us suppose that here are sixty-two, i. e. six hundred in all; and if we reckon one thousand individuals for each of these, we shall have six hundred thousand as the whole number of the Protestants of France. Allow that they may be reckoned at one million, the disproportion between this number and thirty millions, which is the whole population of the country, is by no means so discouraging as may at first sight appear; for not only is this one million by far the most intelligent, well-educated, and active part of the population, but it is not to be supposed that all the rest are either unbelievers or firm Catholics. Many, very many, are to be found who are simply indifferent on the subject of religion; and many, again, who, though they profess to belong to the Catholic communion, are very loosely attached to it, and would not only listen with attention and candour to the auguments of Protestants, but might, with but little difficulty, be induced to join with them in the celebration of public worship. It is to both these classes of persons that the Protestants ought to address themselves, with all the zeal and the earnestness, yet with all the prudence and the gentleness, which so good a cause demands. If they do this, their numbers will continue rapidly to increase. The arts and the violence of the Jesuits will do nothing against them; and they will find invaluable auxiliaries in the improved system of education which is now adopted, and in the firmer establishment of constitutional liberty which has lately taken place. It is our most sincere hope and fervent prayer that they may go on and prosper.

W.

---

* These are chiefly confined to Alsace, on the banks of the Rhine.

DR. DRUMMOND'S LETTERS TO LORD MOUNTCASHELL.*

THIS is an excellent piece of argument—firm, but courteous; spirited, temperate: a good specimen of the *suaviter in modo* with the *fortiter re*. It is the language of a man who knows the truth, and, feeling its portance himself, resolves that others shall know it too. And they they *must* know it, if solid reasoning and sound sense have not quite their influence over the human understanding. Unitarians, as a body, much to Dr. Drummond for this manly defence and clear exposition of t opinions: but the Unitarians of Ireland can best appreciate the value importance of his exertions. Beset with ignorance and fanaticism the w and most teasing, those of High Church or Orthodox dissent (compared either of which, Catholicism is liberality itself), this little work to them m be as manna in the wilderness. Nay, even the more moderate (may without disrespect add, more timid?) of our brethren, those who are not posed to go all lengths with Dr. Drummond in his views of the person Christ, cannot but yield their tribute of approbation to the honest labour this champion of religious liberty. How reviving to such minds as M gomery, Porter, and Blakley, the reflection that their exertions to stem torrent of bigotry and persecution should be thus powerfully support The "blind leaders" of their Synod may do their worst; the fires misguided zeal may be kindled; the "demon of discord" may bestir self even to excommunication; but what of all this? They have the s port of an approving conscience; and besides this, they have a pledge the appearance of this little work that they will not want for the sympa and encouragement of the wise and the good. Let the consideration of circumstance be as a cloud by day, and a pillar of fire by night, to g them in safety through the deep waters of affliction.†

But it is time to enter on the consideration of the work before us. consists of five Letters, which were originally intended to appear seriatim the pages of the Monthly Repository. The author, however, judging, think wisely, that much time must necessarily elapse before they could be brought before the public in this manner, and also that they would more accessible to general readers in their present shape than if spread in five different numbers of a periodical not so well known in his own co

---

* Unitarian Christianity the Religion of the Gospel, and the New Reformati Chimera: in Five Letters to the Earl of Mountcashell. By William Hami Drummond, D. D. Hunter, London; Hodgson, Belfast.

† We agree entirely with the advice given by Dr. Drummond to our brethren Arians of Ulster, the victims of as vile a spirit of persecution for religious opi as ever disgraced the annals of the Inquisition:

"*Let them separate.* With what evangelical feelings can they return from den of discord to preach the religion of peace and love to their people? *Let t separate.* How exhort to forbearance and amity, while the yells of orthodoxy the surges of bigotry are roaring around them, with a turbulence which all pure, copious, and sweet-flowing oil of Montgomery's eloquence is unable to all *Let them separate.* 'What communion hath light with darkness, and what conc hath Christ with Belial?' *Let them separate.* The interests of gospel truth, peace of society, the edification of the people, and their own happiness and spectability, demand that the Christian few should come out from the venera body. Remembering that 'evil communication corrupts good manners,' let th flee from contamination; and, being warned of the insidious designs that have b formed for corrupting their youth and occupying their pulpits with orthodoxy, them beware, ere it be too late, of the leaven of the supplanters."—P. 58.

we hope ere long it will be, abandoned his original intention in
of a pamphlet; and we have no doubt that in this form the known
s of the writer, and the acknowledged importance of the subject, will
e it a very general perusal amongst the Protestants of Ireland who are
immediately interested in its contents, whether in the church or out of
urch.

e first of these Letters having already appeared in the Repository, all
e need say of it at present is, that it lays before us the cause of the
ation, maintains the utility of discussion and the right of private
ent, and that the word of God is the only judge in religious contro-

We refer our readers to No. XIX. pp. 433—436, to refresh their
ection of its contents. We are quite sure from what they have already
hat they will be anxious to see more of so interesting a discussion, and
ll therefore proceed to make as copious extracts as the nature of our
will permit.

second Letter kindly furnished Lord Mountcashell with some addi-
ation on a point of which we suspect many of our readers in Scotland
rdship are wanting in grace, wisdom, and understanding to know the
ence between Unitarians and Trinitarians which Dr. Drummond
ne as wise as they would appear to be, they will be well employed
ed in future debates and harangues.

[illegible]

[illegible]

[illegible]

Infallible Church. They virtually acknowledge the necessity of popes and councils to lead them; and every argument which they advance against the use of reason is in support of that spiritual tyranny to which the genius of Protestantism is so decidedly opposed. How do Protestants overthrow some of the chief doctrines of the Roman Church, but by the two-edged sword of Reason and Scripture? How do they argue against transubstantiation? How prove that the words on which that doctrine hangs are not to be understood literally? I have asserted elsewhere, and I repeat the assertion here, that there are no texts in the sacred volume half so favourable to the doctrine of the Trinity as to the doctrine of the real presence in the Eucharist. If, in the latter case, we follow the dictates of reason in giving a figurative meaning to the clear and strongly expressed texts which are adduced in support of the doctrine of transubstantiation, then are we constrained, *a fortiori*, to follow the same reason in giving a rational interpretation to the less clear and less strongly expressed texts which are supposed to favour the yet more appalling doctrine of the Athanasian Trinity of persons in the Deity.

"I consider it, my Lord, as the greatest insult that can be offered to the word of God, to say, that reason is a standard by which it refuses to be tried and interpreted. Such an avowal would, at once, yield to unbelievers all they require. They would seize on the concession with avidity, and 'profit by the folly' of those who made it. But Unitarians give no such vantage ground to the enemy. They maintain that the gospel is agreeable to the rules of right reason, that it teaches a 'reasonable service,' that its inspired pages do not refuse, but invite reason, in all its purity, and in all its acuteness and energy, as improved by study, reflection, exercise, to examine and understand them. The enlargement of the understanding is the opening of the eyes to the contemplation of evangelical truth. Not the use, but the abuse of reason, leads, on the one hand, to infidelity, while its suppression leads, on the other, to superstition. 'Prostrate the understanding,' is the watchword of Priestcraft; but the gospel desires us in understanding to be men, *i. e.* rational beings, whom God has formed in his own image, and endowed with the excellent gifts of reason and conscience, to know and perform his will. God himself is introduced by the prophet as challenging his people Israel, to *reason* with him, that he might convince them by irrefragable arguments of his mercy, and their iniquity. 'Come, now, and let us *reason* together, saith Jehovah.' (Isaiah i. 18.) Again, he reprehends them for being less observant of his judgments than beasts of their masters' service, or birds of the times and seasons. 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.' (Isaiah i. 3.) 'The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord.' (Jeremiah viii. 7.) On what are these just reprehensions founded, but on shameful neglect or inattention to the dictates of that reason which is 'the lamp of Jehovah' in the mind of man? The creatures of instinct shew more wisdom in following the laws of their nature, than the nobler creature whom God has gifted with the superior gift of intellect, and seem to reproach him with ingratitude and folly for the abuse of so valuable a possession. But never was such reprehension laid on the Israelites more justly than it might now be laid on those who think they honour God by depreciating his work, and who insult the giver by vilifying the gift. Our blessed Saviour blamed the Jews for not making such use of their natural powers in reading the Scriptures as would have led them to discover the signs of his coming. He admonished his disciples to hear and understand, and he expressed wonder, mingled with blame, at their slowness in not comprehending his meaning when he spake in parables. 'Are ye also yet without understanding?' (Matthew xv. 16.) And again, 'How is it that ye do not understand?' (Mark viii. 21.) The Apostle Paul was a great reasoner. He *reasoned* three Sabbaths with the Jews of Thessalonica—and when he stood arraigned before Felix, 'he *reasoned* of righteousness, temperance,

and judgment to come.' In his instructions to Timothy, relative to the duties of the pastoral office, he exhorts him to refuse 'profane and old wives' fables,' in which may be included all irrational doctrines; and not to 'neglect the gift that was in him,' the peculiar illumination of the Holy Spirit, by which his intellectual perceptions were quickened and brightened. 'God,' saith he, 'hath not given us the spirit of fear,' that dastardly spirit which suffers itself to be dragged at the chariot-wheel of priestly authority, or awed by the scowl of superstitious terror; but the spirit 'of power, of love, and of a *sound mind*'—that spirit which dares to assert the right of private judgment; which, with a true feeling of evangelical charity, allows to all the liberty it claims; and which prefers the simple dictates of reason, as illumined by the word of God, to all the mysterious jargon of Fathers, Popes, and General Councils."—Pp. 14—16.

The innocence of involuntary error in matters of religion is thus forcibly maintained:

"I 'cordially concur' with the apostles, my Lord, in believing that the Heathen nations will not be eternally damned, nor even such Christians as fall into unintentional error. They who run the greatest risk may be those who think themselves in least danger; for it is written, 'there are first that shall be last, and last that shall be first.' Were it left to my own choice, I should infinitely prefer to take my lot with

> 'The poor Indian, whose untutor'd mind
> Sees God in clouds, or hears him in the wind,'

than with the man who, calling himself a Christian, and holding in his hand that sacred volume which inculcates precepts of universal love, stalks about in Pharisaical pride, judging his neighbours, and dooming them to everlasting woe, because they do not profess belief in opinions which would shock the common sense of a Hottentot.

"I trust, my Lord, that in you the natural sense of right and wrong has not been so obliterated by a heartless, dogmatic theology, as to make way for the adoption of the horrific belief, that error, though invincible, will subject men to the everlasting wrath of Him 'who knoweth our frames, and remembereth that we are but dust.' Surely, you will not, with some of our modern gladiators in the arena of polemics, contradict the great Teacher, who has said that 'that servant who *knew not* his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes.' (Luke xii. 48.) Nor will you maintain, that the Apostle Paul was in a fatal error when he said, that he obtained mercy, though he persecuted the church of Christ, because he did it *ignorantly* through unbelief. (1 Tim. i. 13.) Nor that the Saviour of the world founded a plea of pardon for his executioners on a principle deserving the infinite wrath of the Creator, when he prayed, 'Father, forgive them, for they *know not* what they do.' (Luke xxiii. 34.) Nor that the great Creator himself was unjust or unmerciful, when in the law of Moses he granted special indulgence to the sins of ignorance, as recorded in the 15th chapter of Numbers, and declared that 'whosoever killeth his neighbour *ignorantly*, whom he hateth not, he is *not* worthy of death.' (Deut. xix. 4—6.) Yet with all these passages of scripture gazing in their face, do some of our great preachers unblushingly allege, that all errors of opinion, by which they mean all opinions different from their own, must subject those who hold them to everlasting burnings.

"Well did David pray, 'Let us fall now into the hand of the Lord, (for his mercies are great,) and let me not fall into the hand of man.' (2 Samuel cxiv. 14.)"—Pp. 18, 19.

Letter third explains the leading features of Unitarianism. We earnestly recommend a perusal of the following passage to those who, Unitarians in all but the name (and many such there are), feel either ashamed or afraid to avow themselves such:

"Some worthy members of Unitarianism object to the adoption of the name Unitarian, from having heard it so frequently coupled with reproach;

or from thinking it associated with doctrines which they do not appro
They would, therefore, prefer the name of Protestant Dissenter, forgetful t
this name also is coupled with injurious epithets, and that dissent from t
law-established Church is thought by many to be the worst species of here
Let them remember that the first Christians were a sect 'every where spok
against;' and that 'on evil times and evil tongues though fallen,' they sho
not be deterred by the obloquy attached to a name, from giving that testimo
to the truth which the name implies. The term Protestant Dissenter is lo
and inappropriate. All who have rejected the Church of Rome are Prot
tants; and all who, in England and Ireland, reject the church established
law, are Dissenters. But in Scotland and other countries, where Presbyte
anism is the established religion, the members of the Church of England
Protestant Dissenters. The term Unitarian Christian is free from these
jections. It expresses our belief in the fundamental truth of the Bible, a
unites us with all who profess the same belief in every region of the wo
Agreeing that 'there is one God, and one Mediator between God and m
the man Christ Jesus;' they may well agree to differ in points of subordin
interest, which are not so distinctly revealed. I hope and pray, my Lo
that no metaphysical hallucination on any subject beyond our powers, or
duced from texts which admit of different interpretations, will prove a ca
of discord among them, to make 'the Philistines rejoice, or the enemies
the Lord blaspheme;' but that they will take a lesson from the motto of yo
Lordship's coat of arms, '*vis unita fortior*,' they are stronger by union; a
not weaken the efforts which must be made for the revival of 'the faith on
delivered to the saints,' by disagreement about a name, which is sufficiently ch
racteristic, which is not taken from that of any mortal, and which does not, li
Socinianism and Arianism, imply the adoption of any doctrine to which th
can object. The appellation of Christian alone would certainly be preferab
but it is claimed by all denominations, and the time has not yet arrived for U
tarians to be honoured by that title, κατ' ἐξοχην, beyond all others."—Pp. 20,

On the subject of "great names," as authorities in matters of religio
the following passage is well calculated to afford both encouragement a
consolation to the sufferer for conscience' sake:

"There is an authority, my Lord, which some names possess, derived n
from wealth nor station, nor even from learning and talents; but from hi
moral worth, from independent principle, from devotion to the truth, a
from the heroism which has acted and suffered in its cause. Truth, acco
panied by such authority becomes irresistible. Error itself assumes dign
and amiability from its association with rectitude of life and integrity of pu
pose, and secures a respect which even truth fails to receive, when united
pride, bigotry, and the spirit of domination. We derive a strong argument
support of Christianity from the holy conversation and matchless fortitude
its first teachers, amidst scenes of want and peril, of persecution and dea
Unitarianism has a similar argument in support of her pretensions, for not o
are her doctrines the same as those taught by the apostles, but many of her
vocates have borne similar persecution. They have not only had no worldly lu
mitres, stalls, and seats in Parliament, to attract them to their creed, but ma
of the strongest motives which influence human conduct to dissuade them fr
it, viz., expulsion from universities, as in the case of Whiston; trials befo
inquisitorial courts and convocations, as in the case of Dr. Samuel Clark
the resignation of valuable livings, as in that of Robertson and Lindse
fines, exile, and imprisonment, as in that of Biddle and Emlyn; the burni
of house and furniture, of precious manuscripts, the fruits of a long lif
study, with the apparatus by which science had extended her dominion
the felicity of man, and imminent danger of being torn to pieces by the ha
of an infuriated mob, as in the case of Priestley; and in all, the orthodox ma
dictions of 'spiritual wickedness in high places.' Such penalties might ha
been avoided not only by professions of belief in law-established creeds, b
simply by prudential silence. This their conscience forbad. They could n

y dared not be silent, when they thought their open testimony called for by interests of truth. Though your Lordship, therefore, may differ from h men in some points of faith, you must, at least, respect them as honour- e, sincere, conscientious. You may pity or condemn the errors of their un- standing, but you must approve the integrity of their hearts."—Pp. 28, 29.

' All denominations can boast of their worthies, and far be it from the pen ch indites these words to refuse its tribute of praise to the honest and cere, the good and the learned, of every sect and profession. Characters most estimable for their talents and erudition, their candour and honesty, to be found in those churches whose tenets, the Unitarian thinks, have ayed farthest from evangelical truth. Fortunately for men, their specula- e opinions do not always produce the results towards which they tend; for can discover in the conclusion a danger of which there may be no visible ce in the premises. Instinct, habit, example, and a generous disposition, quently preserve men from the consequences of their false reasonings. destinarians act from a consciousness of their free agency. Those who, m gross ignorance of the gospel, decry good works, are often most active their performance; and some who speak of human nature as altogether rupt and depraved, demonstrate the falsehood of their theory by the recti- le of their practice. The Church of Rome may be justly proud of her ssillon, her Bourdaloue, her Fenelon: the Church of England, of her rrow, her Jeremy Taylor, her Tillotson, her Hoadley: the Church of Scot- d, of her Robertson, her Campbell, her Blair, her Chalmers. And, why not itarians of their Lardner, their Taylor, of Norwich, their Price, their estley, their Channing, and their Rammohun Roy? And, why should y not shew that they have a ' reason for the hope that is in them,' and as od reason, too, as the loftiest hierarch that ever wore a mitre, for the doc- ies of his peculiar creed?

" With the writings of the Unitarian authors just mentioned, let me recom- nd, as worthy of your Lordship's serious attention, those of Biddle, Firmin, alyn, Whiston, Lindsey, Wakefield, Wright, Belsham, Buckminster, Car- nter, Price, Bruce, Kenrick, Dr. Hutton, of Leeds; and also the perodical blications, the American Christian Examiner, the Christian Pioneer, the ristian Moderator, the Christian Reformer, the Monthly Repository; small blications, indeed, as to size, but replete with matter—all kernel and no ell. Part of your Lordship's fortune could not be better applied than in omoting the sale and circulation of these works; nor could you find any xiliaries more powerful to assist your Lordship in carrying on that true formation which is so much wanted. They would go to your Lordship onthly, did you invite them, as refreshing breezes that have passed over the rden of the Lord, with music in their voice, and fragrance on their wings— eeping away the noxious mists of prejudice, and diffusing light on your nd, and gladness on your heart."—Pp. 30, 31.

" Who have written more ably or more learnedly in defence of Revelation an Unitarians—with more strength of argument than Channing—with ore erudition than Lardner? Who have been more instrumental in check- g the progress of that infidelity of which they are slanderously accused? r shewing that the religion of the gospel is not what orthodoxy would repre- nt it, a chaos of contradictory and unintelligible dogmas, but a perfect rule faith and practice, worthy of the most sublime notions which the human ind can form of God, and most consonant to the conclusions of improved ason, they have facilitated its reception with sceptical minds. They have ade Christians of men who would have lived and died in unbelief, had reli- on been presented to them only in those irrational and mysterious forms in hich it is so much the fashion to have it disguised. They have stood in the p against the irruptions of infidelity, and rescued many from the gulf of irre- ion, into which they would have fallen in their recoil from a false theology.

" Beware, then, my Lord, how you charge with infidelity those who are alous in promoting gospel truth, ' lest, haply, you be found even to fight ainst God.' (Acts v. 31.)"—P. 34. [*To be continued.*]

CRITICAL NOTICES.

Lives of the Twelve Apostles: with Explanatory Notes. By F. W. P. Greenwood, Jun., Minister of King's Chapel, Boston. Pp. 148. Boston.

MR. GREENWOOD is chiefly known to English readers as the author of the beautiful Memoir of Mr. Thacher prefixed to his Sermons: he has since published a little work on the Lord's Supper, which ought to be still better known than it is, for it is by far the most popular, interesting and argumentative treatise which has ever been penned by an Unitarian on the subject of that sacred institution. It seems, indeed, to be the character of Mr. Greenwood's writings to appeal at once to the best feelings of his readers. He prefers taking common ground wherever he can, and practically proves that the form of Christianity he has adopted is perfectly compatible with the exercise of the most devout feelings.

The volume now before us will add to his reputation and ensure him the gratitude of many readers. It is a truly catholic book, and will probably be allowed a place among many works of equal piety, but far more questionable prudence. To young people we think it will be especially valuable. It does not seem to us to contain any thing exceeding the bounds of legitimate inference; but it is enlivened by suggestions and allusions to national and domestic customs; and the truth of the picture is, in this case, as in many others, heightened by its investment with poetical beauty. It must also be regarded as one of the best points in this little work, that the interest excited by the different individuals whose characters, feelings, and habits it portrays, never encroaches on the predominant interest inspired by their Master. Throughout the whole, Jesus is the grand object: it is he, whose purer motives, whose ever-consistent conduct, stand out in striking contrast to the weaknesses which mingle with the virtues of his followers. The more the gospel records are studied, the more indeed must men wonder and admire as they look upon the perfections of that character, which, while thus throwing all others into shade, loses not a particle of its power over our human affections. Where, in any writings of earthly origin, is there perfection which it is not at the same time i some to contemplate, which does fail of arresting our sympathies nearer it approaches to consummate cellence? Without apparent effort laboured contrasts, Mr. Greenwood led his readers to feel all the force this superiority. It may be *said* this was no matter of difficulty, but probably, out of any given number of ters who had undertaken a similar few would have been found thus eq to the office.

On the whole, then, we strongly commend these "Lives of the Ap tles." It may not be needless to tion their author against a slight dency to mannerism, and rather evident a desire to produce an ef which may, if indulged, counteract more laudable designs, though, exhi ed as they are here, they can scarc be found fault with.

The passages we shall transcribe from the Life of James the Greater; the volume is small and we hope speedily be reprinted in this country.

"Here I cannot help requesting readers to pause a moment, and c sider the fortunes, the singular, and, the word were holy enough, I sho say, romantic fortunes of these f men.—Simon and Andrew, James John, brethren of two different famili dwell together with their parents, i village at the northern extremity o lake or small sea, in the district of lilee, and on the confines of the land Judea.—The sea is a large sea to the and to them the towns which here there dot its coast, and the light ba which, for the purposes of amusem or traffic, or their own calling, s along its pleasant waters, are the wo They are fishermen. Day by day they rise up to the contented exercis their toil, to throw their nets, to spr their sails, to ply their oars, and w successful in pursuit, to dispose of t freight in their native village, or neighbouring towns, for the suppor themselves and their families. They friends; they have joined themselves each other in their humble profess and agreed to share profit and lo storm and calm together. Their lo roofed dwellings look out on each oth and on their native lake, and wit these dwellings are bosoms which th anxiously at their protracted absen

eat gladly at their return. Their
ontains all their wealth, and their
es all that they love. Their fa-
perhaps their ancestors, were
before them. They themselves
o idea of a different lot; the only
s on which they calculate are the
s of the weather and the vicissi-
of their calling; and the only
interruptions of the even courses
ir lives to which they look for-
are the annual journeys which
ake, at the periods of solemn fes-
to the great city of Jerusalem.
they live, till they lie down to sleep
their fathers, as calmly, as un-
ng, and as unknown, as they.
at them, on the shore of their
Think not of them as apostles,
y men; but look at them as they
ly were on the morning when you
ear of them from the historian.
have been toiling through a weary
and have caught nothing; and
somewhat disheartened at their ill
s, they are engaged in spreading
nets, washing them, and preparing
as they hope, for a more fortunate
ition. Presently, surrounded by
er crowd, that Teacher approaches
they have before seen, and whose
ctions some of them have already
d to. With his demeanour of
but irresistible dignity, he draws
ds the spot where they are em-
; he enters Simon's vessel, and
him to thrust a little distance out
the land; then he speaks to that
bled multitude as never man
; then he bids Simon launch out
r, and cast his net in the deep;
follows the overwhelming draught
hes; and then those four partners,
with wonder and awe, are called
it their boats and throw by their
nd become fishers of men.
nd now what a change, like the
e of a dream or of enchantment,
passed over their lives, dividing
was from what was to be! It was
before they themselves were aware
ntire and how stupendous it was.
ew years they are to be the prin-
actors in the most extraordinary
of recorded time. Home, kin-
country, are to be forsaken for
Their nets may hang and bleach
e sun; their boats may rot peace-
on the shore, for the owners of
are far away, sailing over seas to
that of Gennesareth is a pond;
ng whole cities and countries to
er and tumult; answering before
; imprisoned, persecuted, tortur-
heir whole existence a storm, and
a greater one than ever swept over their lake. On the peaceful shore of that lake even their bones may not rest; their ashes are to be separated from the ashes of their kindred. Their blood is to be sprinkled on foreign soils; the headsman and executioner are to preside over their untimely obsequies. A few years more, and the fame and the doctrine of these fishermen have gone out into all lands. Magnificent churches are called by their names. Kingdoms adopt them for their tutelar saints. And the men who claim to succeed to the office of one of them, rule for centuries over all civilized kingdoms with a despotic and over-shadowing sway, and by virtue of that claim, give away a continent, a world, which, when their predecessor lived, was entirely unknown." Pp. 43—45.

ART. II.—*The Christian Teacher's Manual.* Nos. I., II., III., and IV. Boston, U. S. April, May, June, July, 1828.

THE object of this little American periodical is to facilitate religious instruction. The subjects embraced (as we learn from the preface) are chiefly the following: Methods of addressing the Minds of Children; Hints to Teachers; Explanations of Scripture, with Geographical and Historical Illustrations; Religious Instruction from Natural Objects; Stories and Hymns adapted to Children; Accounts of Sunday-Schools.

"What should be taught in a Sunday-school?" is the first question proposed. "Has it not been thought hitherto," says the writer, "that to teach a child to be good, and to teach it to be religious, were different things? The teacher must never forget, or allow the pupil to forget, that these things are inseparable. As a child should be made to feel that action is the only test and proof of principle; so no religious truth should be taught that cannot have some bearing upon conduct, or some good influence upon its mind and affections. Every thing that is taught should be taught with a reference to practice." "Make a child feel and understand that every time it is faithful to what it considers duty, every time it has a pure and generous thought, every time it denies itself from an idea of right, every time it obeys conscience, every time its heart is full of gratitude and love, it pleases and obeys God; and, as far as it is possible for a child, imitates Jesus Christ, and you have given it some distinct notion of religion." The answer to "What shall be

taught?" is then, very justly, the connexion between religion and morals. "Affection, respect, obedience, truth, kindness, justice, diligence, constancy, attention, good-humour, disinterestedness, generosity, gratitude, patience, humility, self-respect, these and similar traits of disposition and character furnish the subjects on which we should be most desirous of aiding the minds of our pupils." To effect this, it is proposed, that "one of these topics should enter into one of the lessons of every Sunday, whatever else may be attended to in the way of scientific or scriptural attainments." "Questions may be put to each of the children in a class, so as to draw their attention to the subject, and ascertain what they understand or feel about it, and what assistance they need in forming correct notions of it." All this, unhappily, depends for its good effect upon the judgment, the patience, and the penetration of each individual teacher. No rules can reach it, and when the next question appears, "What are the requisites in a Sunday-school teacher?" we are quite prepared for the answer, "We do not think them few or small;" and perhaps not quite for the conclusion, that "they are attainable by the humblest Christians, provided they set out with the most important of all qualifications, a real and heartfelt interest." If it be indeed, as it is afterwards described, a living, intimate, *affectionate* interest in the characters, and for the everlasting happiness of the children they undertake to teach," it will do much, because it will produce kindness of manner. There may still be great want of judgment and great deficiency, but the encouraging smile and the tone of affection *cannot* be useless. It is common to say, as an apology for rough treatment at school, "They are used to it at home; if we spoke to them gently they would not mind us." They *are* used to it at home, and only those who have made the experiment can be aware of the effect of treating them otherwise. To those who seldom hear it, the voice of kindness is music; it works like enchantment. We have seen those of whom their parents complained, that "they beat them all day long and could do no good with them,"—we have seen these very children obedient to a word or a look from a teacher who never attempted to punish them otherwise than by word or by look. It is *because* they have been used to severity that it is so easy and so important to rule them by love. We do not surely expect that the imperfect knowledge of reading and spelling, or the still more imperf knowledge of Scripture History that can communicate, is to form the mi of these children and give them good bits of thinking and acting. The advantage of school is its regularity order, its cheerful and steady discipli the opportunity of mixing with a educated class of society, and the sy pathy which is thus produced with th who are evidently labouring to "sh them what is good." This is true of education of the poor in general, but applies more especially to Sund schools and religious instruction. Noth harsh or irksome should ever be uni with these lessons; there should, if p sible, be no punishment; there should, all events, be no anger or scolding; should be considered and remembered a privilege. We do a great and ir trievable mischief if we suffer religion be associated with any thing unpleasa for this reason tedious addresses, un telligible passages of scripture, and k or mystical prayers, are not only useles but bad. A child should never be w ried with any thing sacred, and forced say in its heart, "When will it over?" As in heaven, so neither earth, are we heard for our m speaking. There are some pretty s cimens in the Teacher's Manual of manner in which information may communicated, and important tru made familiar to children. See "L sons on the Mind" (in the third nu ber)—"On the Properties of Seed (in the second). The account of origin of Sunday Schools is also v pleasing. Since they were first insti ted, Lancasterian schools have spr up, and thrown them in some meas into the shade. Sectarian zeal p verted them, so as to excite in intelligent a doubt whether they w worthy of support; and at the pres moment it is obvious that those w are most capable of conducting them, not come forward. Dr. Channing marks of the late Mr. Gallison, t "he was one of the few" (in his c country) "who saw that the ini tion of the poor into moral and ligious truth, was an office worthy the most cultivated understanding; that to leave it, as it is sometimes l to those whose zeal outstrips their kn ledge, was to expose to hazard reproach one of the most powerful me of benefiting society." If the opin of Dr. Channing have any weight w the intellectual and refined, they m perhaps be induced to re-consider subject. To those who complain

ble catechisms and injudicious
is, we say "Come forward
something better." To the
stless it is useless to say any
we might remind them that
ot always refreshment; and
ears of Sundays dreamed or
y is a fearful amount.* With
o are detained by domestic
cordially sympathize; but we
, "In a large family could
often be spared?" "Would
her enliven the social circle,
ad returned from useful exer-
had his or her little story to
e very spirit of sabbath and
njoyment?" If these ques-
e honestly answered, and the
into practice, we should have
n to complain of the want of
the scholars, it may be pre-
uld increase in proportion, and
hools would become indeed "a
means of benefiting society."

—*Hymns on the Works of
, for the use of Children.*
s. Felicia Hemans. Boston,
1827.

retty little book has not, that
r of, been re-published in
which is rather strange, con-
now much really good books
en are needed, and how po-
s. Hemans's poetry deservedly
ntains hymns on the following
—The Rainbow, the Sun, the
e Stars, the Ocean, the Thun-
, the Birds, the Sky-lark, the
le, the Northern Spring, and
rase of the 148th Psalm, be-
e introductory verses, and two
poems to her children, (which
published before), for whose
ymns were originally composed.
ual to Dr. Watts's Hymns for
in simplicicy of diction and
r to those of Mrs. Barbauld in
and beauty of sentiment, they
ery sweet and satisfactory com-
and such as a parent's heart
ice in. We only wish she
-publish them, and give us
re such. The Sky-lark is our
; but as "some affect the sun
the shade," it shall not be
rom the Nightingale. Our
ends will thus have both the
l the vesper song.

"THE SKY-LARK.

The sky-lark, when the dews of morn
Hang tremulous on flower and thorn,
And violets round his nest exhale
Their fragrance on the early gale,
To the first sunbeam spreads his wings,
Buoyant with joy, and soars and sings.

He rests not on the leafy spray,
To warble his exulting lay;
But high above the morning cloud
Mounts in triumphant freedom proud,
And swells, when nearest to the sky,
His notes of sweetest ecstacy.

Thus, my Creator! thus the more
My spirit's wing to thee can soar,
The more she triumphs to behold
Thy love in all thy works unfold,
And bids her hymns of rapture be
Most glad when rising most to thee!"

P. 26.

"THE NIGHTINGALE.

When twilight's grey and pensive hour
Brings the low breeze, and shuts the
flower,
And bids the solitary star
Shine in pale beauty from afar;

When gathering shades the landscape
veil,
And peasants seek their village dale,
And mists from river-wave arise,
And dew in every blossom lies;

When evening's primrose opes, to shed
Soft fragrance round her grassy bed;
When glow-worms in the wood-walk
light
Their lamp, to cheer the traveller's sight;

At that calm hour, so still, so pale,
Awakes the lonely nightingale;
And from a hermitage of shade
Fills with her voice the forest glade.

And sweeter far that melting voice
Than all which through the day rejoice;
And still shall bard and wanderer love
The twilight music of the grove.

Father in heaven! oh! thus when day
With all its cares hath passed away,
And silent hours waft peace on earth,
And hush the louder strains of mirth;

Thus may sweet songs of praise and
prayer
To thee my spirit's offering bear;
Yon star, my signal, set on high,
For vesper hymns of piety.

So may thy mercy and thy power
Protect me through the midnight hour;
And balmy sleep and visions blest
Smile on thy servant's bed of rest."

Pp. 27, 28.

---

y one who has reached the
eventy has lived ten years of
(as Grahame remarks).

OCCASIONAL CORRESPONDENCE.

Mr. Bowring on Forms of Marriage in France and Holland, and in reply to the Editor of the Gleaner.

To the Editor.

SIR, *The Hague, Sept.* 12, 1828.

HERE, no doubt, "the name of commonwealth is past and gone," yet with it some of the excellent practices of the commonwealth are *not* departed. Mr. Rutt, whose *vermiculean* journeyings cover the whole field of historico-theological research, will not be displeased to learn, in answer to his Inquiries, p. 632, that the Code Napoleon, with its important recognition of the civil character of the rite of marriage, is still in full vigour in France, where, though an ecclesiastical ceremony often follows the completion of the civil contract, that ceremony adds nothing to its validity or effect. The devout Catholics who consider marriage as one of the sacraments, have always employed the priest to consecrate the union, after the magistrate has declared the act completed; but the marriage service of the church is no more needful to confirm the marital rights than is the baptismal service necessary to establish those of citizenship; opinions respecting the sacramental character of both or either being wholly disregarded by the law.

In this country marriage is celebrated in the following manner:—A fortnight before the intended event, notice must be given to the burgomaster, or to a commission which, in the larger towns, is specially charged to examine documents, and give publicity to the intentions of the betrothed. The middling and higher classes generally employ a *bode*, or domestic agent, who arranges all the preliminary matters. To him are delivered certificates of the birth of the parties; and in case of the minority of either, the written consent of the parents, or of guardians, when the parents are dead; and the intended husband must give evidence of his having done the military duties which are required by the state, from which duties matrimony exonerates him. The names are then suspended for a fortnight in the town-house, or the banns are published in the parish church.

On a day arranged with the burgomaster, not less than a fortnight after notice given, the parties appear in the town-hall. The burgomaster asks the question—Do you consent to marry this woman? A bending of the head is the reply. A similar inquiry is made of the bride, and the burgomaster declares that the marriage has taken place, and reads those articles of the Code in which the marriage duties are recorded. Among some of the sects it is the custom to retire from the town-hall to their church, in order to add a religious to the civil ceremony. Others, the Mennonites for example, do nothing of the kind. The Catholics do not consider the marriage rite completed until the parties have partaken of the mass together; but the marriage becomes legally valid as soon as the parties have pledged themselves in the presence of the magistrate. The married pair sign the declaration of marriage, four persons testifying to their signatures; and they receive from the burgomaster a certificate of their legal union.

One word, with your permission, on the subject of the extract you have published from the Hamburg Gleaner, pp. 602—605. It would grieve me much if any thing I have said should leave an impression unfavourable to Professor Paulus, whose fearless love of truth, whose wonderful critical acumen, and whose various and profound acquirements, have been to me equally a source of instruction and delight. But of the Catholic question he has, I conceive, formed strangely erroneous notions. I know from his own lips that he had been writing most urgently to the late Duke of York, and Archbishop of Canterbury, engaging them to continue their exertions against "Catholic emancipation," and believing that they, like him, were inspired by a passion for truth and freedom of religious inquiry. I mention this fact as illustrative of what I said, and what I see no ground for doubting, namely, that the question is not understood by many continental writers who have taken an active part in the discussion.

JOHN BOWRING.

The Deputies.

To the Editor.

SIR, *Sept.* 4, 1828.

GIVE me leave to suggest to any of your readers who are Deputies, whether the time be not fully arrived to dissolve the deputation. It was expressly formed to procure the repeal of the Corporation and Test Acts, though I dare say it has given relief to the oppressed at various periods by pursuing other objects; now, however, such objects the Deputies can very seldom contemplate.

The Protestant Society, from its most

extended influence, being so much more liable to applications for relief, "twelve months" may be reasonably expected to pass over the Deputation, with all its apparatus of chairman, deputy-chairman, treasurer, committee, and secretary, in complete working order, while there cannot be found for their occupation even "one case of real persecution," such as "A Berean" (p. 634) appears to have discovered.

It may, I think, sometimes have been suspected that even the eloquent secretary of the larger society, with all England and Wales, and "our town of Berwick upon Tweed" within his ken, has found it no easy task, on the occasion of his annual display, to detect an adequate grievance, such as might horrify a noble chairman from the West-end, and draw forth from the gentle bosoms on the "reserved seats" compassionate sighs, unheard, indeed, amidst thunders of applause from the manly benches.

As to the late repeal, "the object, such as it is, has been obtained;" and Protestant Dissenters, who are satisfied to possess the honours or emoluments of civil office on the terms of the late act, have nothing more to require, being now placed on a footing with members of the establishment. Those, however, who, like "A Berean," continue to regard civil qualifications" as "the alone test for civil offices," and the exaction of any other qualification as a species of persecution, will no longer seek relief in the character of Dissenters, but will rather unite with fellow-citizens like-minded, whatever be the extent or deficiency of their religious faith, in the common pursuit of a common civil object. Thus any adequate use of the Deputation appears to be at an end.

Of their funds, a use most appropriate may easily be discovered. Let them be assigned to the "Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations." Thus would the Deputation afford a most timely aid to an institution not too largely endowed, and expire, securing to their memories the most valuable renown, "the blessing of them that were ready to perish," while they had made "the widow's heart to sing for joy." NO DEPUTY.

On Locke's Constitution for Carolina.

To the Editor.

SIR, *Clapton, Aug.* 30, 1828.

THE able writer on "Catholics and Dissenters" (p. 590) has not, I suspect, very lately examined "the fundamental Constitutions of Carolina," which he describes as "tolerant."

The Ninety-fifth Constitution, the first with any reference to religion, authorizes, or rather directs, the civil power, as if he were "a God sitting in the temple of God," to exact of the whole community, on pain of expatriation, a profession of theism, and an approbation of public worship.

"No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation within it, that doth not acknowledge a God; and that God is publicly and solemnly to be worshiped."

The next Constitution (distinguished by the Editor's note, from the rest of the 120, as "not drawn up by Mr. Locke, but inserted against his judgment") establishes "religion according to the Church of England" as "the only true and orthodox," which "alone shall be allowed to receive public maintenance."

To the end, however, "that Jews, Heathens, and other Dissenters from the purity of the Christian religion may not be scared and kept at a distance from it," the ninety-seventh Constitution provides, that "any seven persons agreeing in any religion shall constitute a church or profession, to which they shall give some name to distinguish it from others." In Constitution 100 this tolerance is thus qualified:

"In the terms of communion of every church or profession, these following shall be three; without which no agreement or assembly of men, upon pretence of religion, shall be accounted a church or profession within these rules:

"1. That there is a God.

"2. That God is publicly to be worshiped.

"3. That it is lawful, and the duty of every man, being thereunto called by those that govern, to bear witness to truth; and that every church and profession shall, in their terms of communion, set down the external way whereby they witness a truth as in the presence of God, whether it be by laying hands on, or kissing the Bible, as in the Church of *England*, or by holding up the hand, or by any other sensible way."

Then, as if a person might be expected to determine his choice among religious professions before he was deemed of age, sufficiently to have learned a trade, the 101st Constitution thus directs:

"No person above seventeen years of age shall have any benefit or protection of the law, or be capable of any place of

profit or honour, who is not a member of some church or profession, having his name recorded in some one, and but one religious record at once."

Thus in Carolina, under a proprietary government so constituted, it would become the imperative duty of the executive (for there is no hint of a discretionary power) not only to declare incapable "of any place of profit or honour," but to banish from the colony, as "unfit to have any estate or habitation within it," or "any benefit or protection of the law," certain delinquents. These were, every Quaker or other religionist who scrupled "to bear witness," on oath, in any "sensible way:" every one who neglected publicly to profess theism, whether a sceptic, who might be decorously silent on his want of faith, or a solitary worshiper, like Milton, in his latter years, or like Wakefield, who could justly describe "musing with the men of Galilee" as his favourite occupation: and every youth, though among the fairest hopes of his country, who might hesitate, perhaps with anxious solicitude, to resolve on the important decision which would give "all the colour of remaining life." Such, in their proper operation, were some of "the fundamental Constitutions of Carolina," promulgated in 1669; and at length abrogated, according to Adams, (on the American Constitutions,) after twenty years of troublesome experiment.

During those years Locke had escaped from a connexion, scarcely worthy of the philosopher, with the corrupt and profligate Shaftesbury, and had, no doubt, greatly corrected his earlier apprehensions as to the true ends and the wise policy of government. Thus, when commencing his argument "concerning Toleration," he declares "it the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of the things belonging to this life," and "that the whole jurisdiction of the magistrate reaches only to these civil concernments."

Yet I am sorry to recollect that Locke appears to the last to have exercised a judgment far inferior to that of Lord Bacon, according to his well known opinion, since worthily adopted, especially by Priestley, on the question whether a profession of atheism be justly liable to the cognizance and censure of the civil power.

In the former Series (II. 83) I had occasion to describe the Constitutions with reference to an important measure agitated in Parliament in 1807. On that occasion a learned law Lord professed to have found in Locke a brother-advocate for negro-slavery, gratified, no doubt, as a rare occurrence, to adduce such an authority for any of those restraints and oppressions which, when consecrated by time and matured into "the wisdom of our ancestors," have too often secured his Lordship's patronage, either on or off the woolsack.

J. T. RUTT.

P. S. The Constitutions, Nos. 84 and 87, contain the following very judicious regulations:

"There shall be a *registry* in every signiory, barony, and colony, wherein shall be recorded all the births, marriages, and deaths.

"No marriage shall be lawful, whatever contract and ceremony they have used, till both the parties mutually own it before the register of the place where they were married, and he register it with the names of the father and mother of each party."

Since I mentioned the marriage ordinance of 1653, in my former letter, I have observed it thus uncourteously assailed by that zealous adherent of Church and King, James Howell, in his *Letters* (1754), p. 499:

"For home news, the freshest is that whereas, in former times, there were complaints that churchmen were justices of peace; now the clean contrary way, justices of peace are become churchmen; for by a new act of that thing in Westminster called a Parliament, the power of giving in marriage is passed over to them, which is an ecclesiastical rite every where else throughout the world.

"A Cavalier coming lately to a bookseller's shop, desired to buy this matrimonial act, with the rest of that Holy Parliament; but he would have them all bound in calf's leather, bought out of Mr. Barbone's shop in Fleet Street. Nov. 9, 1653."

Howell was incorrect as to marriage being universally "an ecclesiastical rite," if, as most probable, it was then regulated in Holland according to Mr. Granger's description.

On the Neglect of the Scriptures.

To the Editor.

"I have but one book," said Collins, "but that is the best." —JOHNSON'S *Lives of the Poets.*

SIR,

AMONG the peculiarities by which the present day is distinguished from all

others in the history of Christianity, none is more remarkable than the general taste which prevails for the short-lived and passing compositions of the day in preference to the Holy Scriptures. This is one especial reason why the genuine doctrines of the Bible are so frequently lost sight of, and the reveries of mistaken men substituted in their place. It is the fashion of the present times to drink from the stream which has been corrupted and polluted by superstition and enthusiasm, rather than to go at once to the fountain-head, and drink of the "living water;" it is the custom to read paraphrases and illustrations, rather than the sacred text itself; and to abandon the feelings to the direction of deluded men, rather than give the heart and the affections to God! The Bible is either laid aside, or only consulted as a book of occasional reference: the sublime instructions of the prophets and apostles are considered as dry and tedious exhortations, fit only for the aged or the sick; and the zealous professor of the pure and holy religion of Jesus flies to rhapsodies and fables, rather than to that precious volume which is justly and emphatically denominated THE BOOK OF BOOKS. And what is the cause of this? It cannot surely arise from the mistaken and utterly groundless idea that every thing which is essential to salvation is not openly expressed, explicitly declared, and fully elucidated in the Scriptures of truth: neither can it originate in a belief that man is more capable of enforcing and illustrating "pure and undefiled religion" than the Deity himself through his messengers and prophets. It cannot arise from an opinion that the language of Holy Writ is not sufficiently sublime and dignified; nor can it be the result of a conviction that its metaphors are too obscure, or its figures too lofty for ordinary comprehension. No: it cannot be attributed to causes so imaginary, or fancies so entirely groundless as these. The real fact appears to be, that the attention of the majority of mankind is not to be attracted to religion unless there be a due mixture of novelty and variety; that they would rather peruse the annotations and imbibe the opinions of others, than be at the trouble of thinking for themselves; that a great portion of the religious world are more careful to see their Bibles quietly reposing on their shelves than to make them daily sources of profitable instruction; that extravagant narratives, partially founded on the facts recorded in Holy Writ, are sources of much greater interest than the pages of the Bible in their naked and unadulterated state; and, in short, that the directions of men are dressed up in more palatable language than the instructions of God and of Christ Jesus. Hence undoubtedly arises much of the mistaken reverence which is paid to religious works of fiction, enthusiastic representations of purity and holiness, and all the highly-wrought compositions of a similar kind which issue from the press in this inventive age. A misconception of the true nature of religion; a love of the marvellous; an undue regard for doctrines that are mysterious and incomprehensible; the principle of fear in religion, rather than the noble and exalted feeling of love; a desire of arriving at heaven by a nearer and less difficult route than that pointed out in the Scriptures; an erroneous conviction that faith is all-sufficient without works; a love, it is to be apprehended, of the "praise of men more than the praise of God;" an outward observance of the forms of religion, rather than an inward conviction of its truth: these may be pointed out as the primary causes of that extraordinary degree of religious fervour and enthusiasm which is the decided feature of the present age, and of that disinclination which is manifested by professing Christians to repose their sole trust and confidence in the Bible; a disinclination which not even the general anxiety to diffuse its sacred pages through every region of the earth can effectually conceal. It is a fact which daily observation confirms, that the sacred volume is but too commonly most neglected by those who profess the greatest reverence for its doctrines. What, but the reasons here assigned, can account for the avidity with which the public devote themselves to the perusal of such works as those of the celebrated Bunyan? What is there in such compositions that can be substituted for the invaluable truths of the gospel? And how can it be accounted for that these books are so frequently found in the cottages of the poor, of those who with difficulty provide for the support of their families, and who have not even a Bible, or who, if they have one, preserve it rather as an ornament than a book of daily reference?—What can account for this, but the conviction that there is a tincture of religious fervour in these volumes which suits the common taste, and adapts itself to the fancy of the uninstructed and superstitious, but which is not to be found in the pages of Holy Writ?—Such works of imagination may be looked into, or, to make use of a fashionable phrase,

"tumbled over," to pass away an idle hour, or to trace out the wanderings of an enthusiastic mind; but surely they ought not to supersede that volume on the declarations of which our hopes of eternal happiness are founded: surely, if they are read at all, they ought only to be considered as religious romances, as tales of the imagination, or trifles to amuse those who have no more serious occupation. But such works are not merely useless. They have even a baneful influence on the mind. They appeal to the feelings rather than the judgment; they lead the thoughtless Christian astray; they tend to confirm those opinions of the character and government of God which are the source of so much unhappiness; they are composed in a style which is but little calculated to improve the understanding; they abound in vulgar expressions and low, degrading sentiments; and, what is worst of all, they tend to weaken that love and reverence for the pages of Scripture which is the best criterion of a genuine affection for Christian truth. There is, in fact, nothing to be found in such works that can please and edify the sincere, reflecting and consistent professor of the gospel. No doubt, much ingenuity and invention are displayed by the writer of the volumes in question; and no doubt he deserves the credit of being regarded as an author of considerable spirit and fancy: but his compositions are entitled to little respect, in a moral and religious point of view; and as to language and style, scarcely any writer, ancient or modern, can be placed below him. Of the same class, and calculated to produce similar effects, but in a higher circle, and to a more dangerous extent, are some productions of German authors, translated into English; and the "Meditations" of one of our own countrymen, with innumerable other compositions which it is unnecessary to particularize. Works of the nature here alluded to may be written by any one who is tolerably conversant with his native language, and who possesses a sufficient degree of fancy and enthusiasm: but one simple, moral observation, extracted from the pages of the Bible, is of more real value than whole libraries of declamation and sentiment, such as we discover in writers of this class. They strike at the very root of genuine religion; and, under the erroneous idea that they are advancing the cause of piety and virtue, make Christianity consist in mere fancies, and feelings, and ejaculations. They who would be truly religious must not wander among tombs, and sigh over the degeneracy of the age, and lament the fallen condition of man, and shed tears of sorrow that the world is so abandoned to vice, and so lost to a sense of moral obligation: they must be instructed to go and bind up the wounds which sin and folly have inflicted, and to pour in the "oil and wine" of spiritual consolation; they must strive to benefit society by active exertion; they must "visit the widow and the fatherless in their affliction;" they must set an example of practical piety; they must endeavour to redress the grievances they lament; they must learn to act and to suffer, and to display energy of conduct as well as delicacy of sentiment. But even the passive virtue alluded to above is not the general effect of the works now alluded to: *they*, also, are replete with unfounded views of the character and government of God, of the nature and the doctrines of Christ Jesus, of the preaching of the apostles, and of the general strain of argument pursued in that better book whose doctrines and whose morality are neglected to peruse them. They contain, in effect, little more than the aberrations of a mistaken and melancholy mind; and their general tendency is to cast a gloom over the prospects of futurity, and lead mankind to indulge that spirit of dejection which is so directly at variance with the pure and animating declarations of the volume of eternal truth. For these, for all such works, let the pages of scripture be substituted; or, if such productions *must* be read, let them not entirely supersede that volume which contains the revelation of God's holy will, and on which our dearest and highest hopes are reposed, as on "a rock, sure and steadfast." If amusement be the object with which they are perused, other works, better adapted for the purpose, may be readily selected: if religious instruction, they ought to be esteemed only so far as the observations they contain correspond with the declarations of the Holy Scriptures, or so far as they are intended honestly and fairly to explain its less simple passages. But surely no apology can be made for those professing Christians who entirely or generally neglect the study of the sacred volume for the perusal of such works; and it is only the prevalence of such a habit, among the most rigid sects of Christians, that has given rise to these imperfect remarks.

Tr.

OBITUARY.

MR. JOHN ROWLAND.

8. Aug. 9, at *Boston, in Lincoln*- in the 77th year of his age, Mr. ROWLAND.

would be impossible to do justice many excellent virtues that mark- character of this gentleman; and were to attempt to express all he the writer fears he should be sus- l of partiality to the memory of ch esteemed friend: but if strict ty, enlarged and diffusive benevo- prompting to every exertion in be- f mankind, give any claim to no- he is sure he shall be excused for ig to put on record an instance of and illustrious merit. There are that are ennobled by their disco- in science, by their literary pro- ns, or by brilliant achievements; nt any claim to such distinction, l of the dazzling and showy quali- humanity, Mr. Rowland possessed gher praise of being, in the fullest of the word, A GOOD MAN.

leading feature in his character onesty. He was educated a Cal- ; but being early led to doubt, by cidental perusal of an Universalist he abandoned the creed of his fa- and adhered to Unitarianism, as ctrine of the gospel. In this he those springs of comfort and those s of activity which bespoke it convincingly to his sensitive mind he profoundest reasonings, *the faith delivered to the saints*. Led on by tegrity of feeling, he imagined it ty, not merely to profess his con- in private among those who ained the same sentiments, but to avow them, and assist, to the t of his power, the spread of truth. eligious society of that denomina- Boston numbers him among its ters; and, to the day of his death, ntinued warmly interested in its e.

ing himself known what it was to go a change of sentiment, he un- od the duty and obligation of cha- He often expressed his surprise, flecting men should zealously sup- entiments that seemed to him so t with inconsistency and perplex- it he spoke with animation of the of their intentions, and their un- d labours in furtherance of the general interests of religion, and in this spirit liberally contributed to every institution that professed public utility. Indeed, there is hardly a benevolent establishment in the town that he did not in some way or other befriend.

His private charities were also extensive. His idea of *pure and undefiled religion* was, that it consisted in *visiting the widows and fatherless in their afflictions, and keeping himself unspotted from the world*. This was a Scripture he was wont to quote with peculiar animation, and most faithfully did he act up to it. Like the benevolent Howard, he went about doing good; he sought out objects of relief, thinking that the modest and retiring among the sons of affliction were often more truly deserving of succour than they who clamorously obtrude their woes on public view. It may with the greatest truth be said of him, *the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy*. The calls upon his pocket were almost daily, and never was the supplicating hand held out in vain. He used sometimes to fancy that he was too indiscriminate in his givings, but he could not repress the benevolent impulses of his nature; and he was perhaps happier in the thought that he was sometimes imposed upon, than he would have been in the apprehension that he had sent away empty a worthy object. One instance of his consideration of others must be noticed; it is very characteristic, and shews the kindness of his heart in a most pleasing view. He was going to chapel one Sunday morning, when it was the depth of winter, and by the way met with a friend with whom he entered into conversation. It naturally passed upon the inclemency of the season, and Mr. Rowland asked him if he knew any distressed family who wanted proper nourishment and warmth on such a day. He was told of a family that had seen happier times, who applied to a butcher the day preceding for a joint of meat, for they had not tasted meat for many days, but were refused, because the tradesman, though he acknowledged their honesty, could not afford to trust them. He instantly turned back, ordered the largest joint in the shop to be sent without delay, and added a sum in money to buy fuel and

whatever else was necessary to their comfort.

The total absence of pride was another remarkable trait in Mr. R.'s character. He was originally in business as a grocer, but coming into possession, by inheritance, of a considerable fortune, he relinquished trade altogether. It is the common effect of riches, especially where they come to the individual late in life, to harden the heart or to produce ostentation; but in the present case, they produced no outward visible effect. In his personal expenses, he was as moderate, and in his exterior deportment he was as humble as before. His superfluous wealth was, the writer believes, *wholly* expended for others. He seemed to live for others; in self-indulgence, he had no pleasure; his highest gratification was to see those around him happy by his means.

But the strength of his religious principles was most strikingly evinced in his fortitude under suffering. For more than two years he was afflicted with a fearful malady, which totally incapacitated him from engaging in those pursuits in which he was accustomed to employ himself. Yet a word of repining never escaped his lips; he often spoke of the acute pain to which he was exposed, but he was ever cheerful, and, in the intervals of ease, loved to dwell on the goodness of God to him. He was sensible of the blessings with which he had been favoured, and in consideratio of them, bore with fortitude his prese sufferings. They were not the punish ment of sin; but they shewed fait and patience, and he could rejoice i tribulation, as fitting him for conver with God. It was at this time that th writer's acquaintance with him com menced, and he never saw so bright display of the value of rational religio notions and of the efficacy of Christia principles.

It may well be supposed that a ma of such active benevolence as Mr Rowland would not confine himself t the advancement of religious objects merely as such. The same principle in terested him in any cause that seeme connected with the welfare of the hu man race. In his vigorous days he wa distinguished as a politician, and advo cated every measure of liberality an freedom. The late Major Cartwrigh intimately knew him, and appreciate his worth. He had also a slight ac quaintance with several eminent politica characters of the present day, from whos he received many marks of respect, an who always hailed with pleasure his at tendance at their annual meetings. Bu he is gone—and while we deplore hi loss, it behoves us to follow in his steps that we may receive the same unfadin reward.

G. L.

Boston, Aug. 19.

INTELLIGENCE.

Western Unitarian Society.

At the Annual General Meeting of the Western Unitarian Society, held at Yeovil, on the 17th of July, 1828, the following resolution was passed unanimously:

"While we cordially and fully unite in the expressions of honour and thankfulness already conveyed by the British and Foreign Unitarian Association to Lord Holland, Lord John Russell, and John Smith, Esq., and other distinguished members of the Legislature, who have, in various ways, promoted the cause of civil and religious liberty, and particularly by the employment of their talents and exertions to bring about the repeal of the Corporation and Test Acts, and also in the sentiments expressed by the Association of warm and respectful interest in the regard shewn, during the late proceedings in Parliament, to the unshackled right of private judgment by so many of the bishops, and by grea numbers of the clergy and laity of the Establishment out of Parliament, a well as in the earnest desire that al civil disqualifications on account of re ligious opinions may speedily be ter minated; we feel peculiarly called upon as a religious society, uniting and now assembled to promote the doctrines o Unitarianism, because we believe them to be the 'truth as it is in Jesus,' to ex press, and to convey to William Smith, Esq M. P., our high estimation of the service which, during nearly half a century, he has rendered to the Dissenting interest in the House of Commons, and of the enlightened intelligence of Christian character, with which he has supported

rices; and our admiring appre-
f the manly firmness with
hen the principles and conduct
lissenters were impugned, he
ward, as one of them, in their
and, above all, of the consci-
openness and integrity with
hen the opinions of Unitarians
ited with contempt, or held up
ence, he professed a good pro-
fore the government and legis-
his country, and avowed his
is as one of the sect which was
t of obloquy and misrepresen-

---

n District Unitarian Christian Association.

nniversary of this Society was
enterden on the 28th of August,
ohn Mace, Esq., in the Chair.
eat commanding truths of Uni-
are such a direct appeal to the
idling, so congenial with the
and best affections of the heart,
the uninterrupted harmony of
etings, that it is next to impos-
ar to vary our annual accounts
te or preserve the attention of
ral reader. They know with
t infallible certainty what is to
On the great principle of uni-
enevolence, every Unitarian
brother; whilst the most cor-
wishes and an enlarged charity
reasts, and, whatever are their
e opinions, are extended to all
s.

be sufficient, therefore, to state
District Meeting took place on
e day in the afternoon. The
ervice was introduced by Mr.
of Rolvenden, who read the
s and offered up the first prayer;
ich Mr. Blundell, of Northiam,
an instructive discourse from
i. 27. We then adjourned to
Inn, where tea was provided;
ugh the Kent and Sussex Asso-
ad so recently taken place here,
ny amounting to 114 met and
evening—when sentiments, as
ere delivered from the Chair,
casioned corresponding obser-
rom several speakers.
s were voted to Lord John Rus-
ord Holland, and to all those
of both Houses of Parliament
ably pleaded for the Repeal of
oration and Test Acts; when
pany separated with every ex-
of satisfaction and joy, congra-
each other on the above repeal,
as also on the very able and highly meritorious exertions of the Committee* of the British and Foreign Unitarian Association, and on the progress of our opinions in all parts of the world.

L. HOLDEN.

Tenterden, Sept. 3, 1828.

The Battle Congregation.

The Rev. JAMES TAPLIN has signified his intention of resigning the pastorship of this congregation at Christmas next.

IRELAND.

SYNOD OF ULSTER.

Important Discussion on the Subject of Trinitarianism.

(Concluded from p. 655.)

Mr. Montgomery having suggested that the propositions in debate should, in conformity with the regulations of the code of discipline, lie over for consideration for one year, proceeded as follows:

In the mean time the popular ferment will have time to subside; and I now beg leave, in great seriousness and sincerity, to propose a plan to our opponents, which, I firmly believe, would ultimately lead to the triumph of truth. I know that my opinions have been grossly caricatured and misrepresented; and it is possible, that in our hands, yours may have suffered in the same way. Now, whilst we continue without any regular channel for the mutual interchange and explanation of our opinions, these misconceptions must be perpetuated. From the very nature of man, the pulpit will increase, instead of diminishing misapprehensions. Confident in his own views, every minister will necessarily bring them forward with the greatest possible force; whilst, without any impeachment of his honesty, he may not introduce the strongest arguments of his opponents. If this be the case, under the most favourable supposition, how

---

* We are by no means insensible of, but deeply feel, our obligations to the Committee of the General Body of Dissenters, who with so good a temper, yet with such just spirit and determined resolution, and most persevering diligence, pursued the above most important object to its great and glorious accomplishment. However widely we may differ from many of them on doctrinal points, may the blessing of Almighty God rest upon them all.

much less chance is there of truth being ascertained where ignorance, prejudice, or dishonesty is concerned! The press, in its present state, will not be more effectual. The multitude of trashy, virulent, and unprincipled pamphlets that are put forth, and which are read only by partizans, have no tendency but to inflame the passions and mislead the mind. That calmness, seriousness, and deliberation which are necessary for the investigation of truth, can never be attained under such a system. The contending parties must have the means of deliberately comparing their opinions with each other and with the Word of God, and also of correcting any mistakes or misrepresentations that may occur, before justice can be done to both sides. Such an investigation might shew us that we do not differ so much as we now imagine, and thereby bring us nearer to each other; and, at all events, it would make our respective systems better understood. In order to accomplish this most desirable end, I propose, seriously and affectionately, *That a Monthly Publication shall be issued, at the mutual expense, and under the mutual management, of Calvinists and Unitarians, in which each party shall occupy the same number of pages (say 30 or 50) with articles in support of their peculiar opinions, either original or selected, as they may deem expedient.* Such a work would be eagerly read by all parties; the sparks of truth would be elicited by collision, and the ancient piles of error would be consumed. *Falsehood* is only dangerous when she walks forth alone; having a bold air and confident demeanour, she awes the timid and imposes upon the weak: but she cannot long appear in the presence of her lovely rival, *Truth*, before the counterfeit is detected.

To my Calvinistic brethren such a proposal must be peculiarly acceptable, as it will afford them free admission into what they call the dominions of error: for I here pledge myself, that we will place the publication within reach of all our hearers, provided they will do the same with regard to *theirs*. We will most sincerely thank them, if they can convince us, by sound argument and the Word of God, that we are wrong. In the triumph of truth, we shall most heartily rejoice: it is all our aim: and if they prove her to be on their side, we shall instantly desert the ranks of her enemies, and join the cohorts of her friends. *We* can have no motive for clinging to error: the applause of the world, the fashion of the world, the interests of the world, are all upon the opposite side. And I can assure you, that we are not so destitute of the ordinary feelings of men as to prefer, without good cause, an angry sky and barren rocks to bright and fertile regions. On the voyage of life, we would much prefer sailing before the gentle breeze of popular favour to being "tost by the tempest of evil tongues;" but we know that "favour is deceitful," and whatever may befal us, we shall not, at least, "make shipwreck of our integrity."

I am confident my proposal will not be declined by our opponents, upon the futile pretext of not desiring to circulate what they are pleased to call "*poison*:" for they know that their powerful *antidote* will go along with it. We might with just as much reason call their opinions "*poison*," but we are so confident of the efficacy of our own *remedies*, that we have no fear of its effects. If, in bringing our separate systems to the standard of the Word of God, the comparison should be in our favour, no doubt we shall be gratified: but should the result be against us, we shall still be pleased; we shall cheerfully confess our error, and heartily embrace the truth.

I do, therefore, most earnestly entreat this Synod to pause, and to adhere to its own established and salutary laws. Delay, in so important a case, cannot be dangerous; but precipitancy may involve the most deplorable consequences. Whatever may be the result of my appeal, however, I shall never cease to be sincerely grateful for the patience, the kindness, and the attention with which I have been heard, through so tedious and desultory an address.

Mr. R. STEWART (Broughshane) said —Moderator, although I am fully aware that professions of respect for those with whom in religious opinions we differ, generally go for nothing, and that your time at present is very precious, I cannot deny myself the opportunity of disclaiming all personal hostility towards my Arian brethren. For all of them I entertain good will, for many of them high respect, and for those with whom I have been more intimately acquainted, the most affectionate regard. I am truly sorry, Sir, that any thing like personal abuse should have been resorted to, either on the one side or the other. Truth can never be advanced by invective, nor is it a likely way to banish error to apply degrading epithets to the persons who are under its influence. This grievance, however, is not all on the side of

my Arian brethren. We also have had our share of the abuse. Some of the public journals have abounded with the grossest misrepresentations of our motives and conduct. In a work with which some of this body are said to be intimately connected, I and several of my friends have had the honour of occupying a very prominent place, and of being exhibited in every possible way to public scorn and reprobation. In the observations with which I am about to trouble you, I shall studiously avoid every epithet that might irritate or provoke, when I attempt to reply to my eloquent friend Mr Montgomery—for I will still call him *friend*, notwithstanding our difference of opinion. (Hear, hear, from different quarters, and especially from Mr. Montgomery.) Every one will admit that my task is no sinecure. Such a flow of powerful and commanding eloquence I never heard; and were the principles and reasoning as sound and conclusive as the language is beautiful and appropriate, I should consider the speech of my learned friend absolutely unanswerable. Mr. Montgomery, however, and the greater number of the gentlemen who have joined him, assume the following principles as the basis of their reasoning, and these, I think, a little close and candid investigation will shew to be unsound. They assume that the declaration of faith made this and last year in the Synod, together with the present overtures, are an infringement of civil and religious liberty: that the right of private judgment includes under it the right of public teaching; that the people of any congregation are the property of the minister who happens to have been ordained amongst them; that to them he has a prescriptive right; that when parents have gone to expense in the education of their children for the ministry of the gospel in connexion with this Synod, it is unjust to deny them admission on the ground of religious opinion; and that simple or honest error is neither criminal nor dangerous. You will find all these assumptions in the speech of my learned friend; and I shall begin to shew how unfounded they are, by simply stating what is the nature of the measures against which my friend has exerted his eloquence. As a church, you call upon your members, in the spirit of candour, to state openly, not an opinion which you dictate, but what is their own opinion respecting a most important fundamental article of religious belief. You do this because a most injurious representation has gone abroad that many in your body entertain, upon that subject, very erroneous sentiments; and that some of them are base enough to cloak, under obsequious and apparently orthodox expressions, their real but exceptionable opinions. Now, what infringement of civil and religious liberty is there in this? What similarity to the "rack," the "gibbet," the torturing irons, and other instruments of inquisitorial tyranny, dwelt upon with such honest indignation by my learned friend? Did we go to every private individual in the community, and say to him—Sir, you must state to us your religious belief;—and had we the power, in case of finding him heterodox, to punish him by any species of bodily torture or civil deprivation, then would there be some basis for the reasoning of Mr. Montgomery; but to such a measure we have neither the power nor the inclination to resort. We call upon our members to be honest men—to openly state what they privately believe on a subject which we have commissioned them publicly to preach—and is this tyranny or torture? Alas! for the honesty and liberality and candour that feels it to be torture to be brought into the light. Your uniform practice, since you were a Synod, has been to call upon young men to declare before their people, at their ordination, their views of religious belief; and this has never been felt or alleged to be torture. How, then, does it change its character and become inquisitorial cruelty when applied to men who have been for some years ordained? Is not every member still under the care of the church? And does it not possess the right to superintend as well as to appoint its members? You do not interfere with any man's private judgment. He may have and think what he pleases in his private capacity; but when he chooses to offer himself as a public teacher of the people committed to your care by the Almighty Head of his Church, you first ask him what he proposes to teach—and when you afterwards hear that he has fallen from what you think to be the truth, you call upon him to state his views of religious doctrine, lest he should teach God's people error. With respect to the overtures, they are simply a precautionary measure against the recurrence of an evil in future, the existence of which you now lament. When our forefathers settled in this country, they were all of the same views upon the fundamental doctrines of Christianity; and it is manifest, that no man would have proposed or expected to become a mem-

ber who did not entertain the same religious opinions. What particular symbol of faith or creed, as it is commonly called, they, in the first instance, used, I do not know; but as you have been told by another gentleman, about the year 1705, they all subscribed the Westminster Confession of Faith — not by compulsion, but as a voluntary act. The original constitution of the Synod of Ulster was undoubtedly orthodox. Every member entered its ministry under the cover of alleged orthodoxy; and I myself remember the first instance, in the case of the late Minister of Ballee, in which a member of their body declared himself an Arian. I well remember, Sir, the amazement and consternation expressed in every countenance at the audacious and novel avowal. Every man looked at his neighbour as if at a loss how to think or act; and when he was sent back on trial to his congregation, in the expectation (which eventually proved well founded) that they would not retain him as their minister, that measure was followed up by a strong protest. Whether Arians continued from that to the present period to increase in numbers or not, it is manifest that Arianism became every day bolder. It seemed to forget that its origin in the body was under the shade, and began to exhibit itself in open day, as though it had not been a fungus growing out of the body, but an original and integral part of it. In these circumstances, the orthodox members, who are the lineal and consistent *descendants* and *successors* of those men by whom the Synod was formed, have deemed it expedient to take some steps to eradicate what they believe to be a disease in the body. For this purpose two medical plans have been proposed. The one is, to use the knife of the surgeon and amputate the diseased part. The other is, to give the body internal medicine, which, without any painful present operation, may finally conduct it to convalescence and health. Of the former kind is the plan of a separation betwixt the Orthodox and Arian members. Of the latter are the overtures. I am not a friend to the plan of a division of the Synod, because I do admit that several of the Arian members entered the body avowedly holding the same opinions which they now avow. I confess that I know that when Mr. Montgomery became a member, he was far from being orthodox. Indeed, I believe that he entertained opinions much more exceptionable than those he has since avowed. I also admit that those who entered the Synod as Arians, ha since conducted themselves with ev propriety; and that, of course, it wou be a kind of violation of public faith t cast them out or cut them off. I am a enemy to separation also, on the grou that it would increase Arian influence b enlarging the Antrim Presbytery; b depriving orthodox members of the o portunity of preaching in Arian pulpi or planting orthodox members in vac cies whose ministers had formerly bee Arian; and because that the laity, i orthodox congregations, are divided i opinion about the propriety and exp diency of the measure. Whilst th watchman of the church slept in th period that is past, the tares of Arianis were sown, and have grown up with th wheat. I do not, therefore, like to ro them up, lest the wheat be plucked u with them; but I would advise eve exertion to keep the watchman awak that no tare may be sowed in futur and this is the object of the overtur My learned friend has, with fascinati eloquence, dwelt upon the hardships which young men will be subjected the overtures; and amongst these he h particularized the differences in opini which will exist in the Committee Examination. Amongst the splen and varied talents which Mr. Mont mery possesses, one of the most shini is a power of anticipating the futu and painting it in such colours as s best calculated to serve his purpo If a consequence may possibly foll from any principle or measure, my frie will boldly take it for granted, will a to it the imaginary consequence, and on, till he has conjured up a picture disasters so appalling, that no wise m would approach it. Of this you ha had a specimen. Dr. Wright and J Johnston have differed in opinion. T one he says is an Arminian, the othe Calvinist. And he hence assumes, th every Examination Committee will composed of Dr. Wright and Mr. Joh ston; and that the young men will tossed between the horns of these t theological systems. They will be sw lowed up either in the Scylla of the o or the Charybdis of the other. I do charge my learned friend, who is markable for candour, with purposed d ingenuousness; but it was certainly u fair to refer to the difference of opin between Dr. Wright and Mr. Johnst when he knew that Mr. Johnston pu licly stated that Dr. Wright had mistak him, when he charged him with Ari nian views of faith; that Dr. Wri

sed himself happy to find that he
istaken Mr. Johnston, and that
remained no difference whatever
n them. So that you see, Sir,
rned friend has no foundation for
rmises respecting division in the
ittee of Examination; and, of
, this part of his speech falls
to the ground, with the excep-
its eloquence. Mr. Montgomery,
er, argues that there must be
n of religious opinions among
ians, because there is variety in
man countenance, and beauty is
consist in variety. I believe the
ion of beauty to which my friend
is, that it consists in uniformity
variety; and I assert, that whilst
are various shades of difference in
pression and complexion of the
nances which we see around us,
is a striking uniformity in the
r and character of the human fea-
by which the countenance of man
tinguished from all the inferior,
obably from all superior creatures.
adopt my learned friend's simile,
allege that there can be no real
us communion, when, at the same
hat there are shades of variety of
n in minor matters, there is not a
mity in the just foundation of re-
I do not say that Arians deny
rd that bought them, because they
t deny what they believe him to
ut I say, that they deny what I
to be the Lord that bought sin-
hen they deny the essential Deity
Son of God. I do not say that
annot be saved, for it is not my
ative; but I say, that I cannot see
could be saved did I hold their
I will not call them Infidels, but
re unbelievers in what I believe
undation of all religious truth. My
d friend would represent the dif-
e between Trinitarians and Arians
y like the varieties in the human
nance. I wish I could agree with
n this: but, in my opinion, the
nce between them is an important
ndamental difference. They do
my mind, worship the same God,
in the same Saviour, or look for
ication to the same Holy Spirit.
vangelist, John i. 18, states, that
man hath seen God at any time;
ly begotten Son, who is in the bo-
the Father, he hath declared him"
tever the God of the Scriptures is,
the God worshiped by the Ortho-
Having ascertained by their reason
is God's word, they surrender,
he sublime subject of the nature
of him whom "no man hath seen at any time," to that word their understandings, and believe that the one God exists—Father, Son, and Holy Ghost. The God of the Arian, on the contrary, is the production of his own reason. He is a "monad," a unit, a phrase which seems to me to imply that Arians have circumscribed the Deity in their minds—that they have separated him on every side from all other things, and are able to comprehend the manner of his existence. The Saviour also of the Arian is different from the Saviour on whom the Orthodox depend. The Arians' Saviour is a superior, *created* intelligence; the Saviour of the Orthodox is, "God over all, blessed for ever." I believe that my Redeemer is every where present; that he is in my going out and coming in, lying down and rising up; that he is acquainted with all my ways, and surrounds me with his eternal arms. I have comfort and confidence in his salvation, because he is a present help, ready to succour me in the hour of temptation. The Arian believes that the Saviour is at the right hand of their "monad." They pray through him, but they will not pray to him; they honour him as the highest of created beings, but they deny him omniscience and omnipresence, and do not consider him worthy to receive divine worship. The same difference exists between the Arian and Trinitarian views respecting the Holy Ghost. In the mind of the Arian he is a subordinate spirit; in that of the orthodox, whosoever "lies unto the Holy Ghost, lies unto God," Acts v. 3. The difference, therefore, between the Arian and orthodox is truly a fundamental difference; it respects the object of worship—the Saviour, through whom worship is offered up, and the Spirit by which we are enabled to worship acceptably. Where men are agreed upon these important points, all other shades or varieties of opinion I consider, with my friend, like the varieties of the human countenance. Christians belong to the same family when they agree on these points, although there may be shades of variety in the complexion of their less important opinions; but where they differ upon these, the difference is like that between the inhabitants of different portions of the globe—it points them out as almost of distinct and different species. In my mind, therefore, there can be no real religious communion between Arians and Trinitarians: they may pray for each other, but they cannot be said to join together in prayer.

Mr. Montgomery thinks it right not to degrade an Arian minister if the circumstances of the flock become such that he can no longer preach to them a Christ. I will put to him a question of this nature. Suppose that in the opinion of the Moderator of the Eternal Synod, in the course of his ministry a young minister, whom, upon trial, he finds to be incapable of teaching writing; will he dismiss him in office because he has a wife and children? Or, suppose the man was at one time an excellent writer, but by some accident loses the use of his hand, and is rendered incapable of forming a letter—the man and his friends may plead his long faithful and utter helplessness, if he be turned off, but the parents of the children, and Mr. Montgomery, will speak only of his incapacity; and is the salvation of souls of less value than to teach writing? The Orthodox believe that the salvation of souls is endangered by an Arian ministry; and when the Orthodox discover that it has committed the care of souls to an Arian minister, there is surely no injustice in doing in the church what Mr. Montgomery would do in his school —dismiss what they believe to be the incompetent member. My learned friend charges the overtures with injustice, because they will prevent his and other Arian congregations from obtaining, in case of vacancy, a member of their own religious views; and he alleges, that should they get one from a distance, they would be deprived of the Regium Donum. I am again unwilling to charge him with disingenuousness, but certainly he could not be ignorant that the bounty is granted to the Synod of Ulster and Presbytery of Antrim, and that were his, or any other congregation, to withdraw from the Synod, and connect themselves with the Antrim Presbytery, the bounty would flow to them through as direct a channel as when in connexion with the Synod. Government have the one agent of the bounty for both bodies, and the change would never be by them observed. He thinks it wrong that young men should be called upon to express their religious views. "No, no," from Mr. Montgomery, "I think they should all let their opinions be known." Mr. S. —I am glad to hear it. It shews that even Mr. Montgomery can be farther informed. At Strabane, last year, he opposed the measure of the members of Synod stating publicly and openly their views, with all his might. He fought every inch of ground, and was only overcome by a majority. He was then wise, superlatively wise; yet now he is wiser; he is the Greek superlative made more than superlative. If it be not wrong to call upon young men to express their religious opinions, it is easy to justify the overtures, if they are intended solely to shew to young men, during the early period of their education, on what principles they will be admitted members of the Synod of Ulster. They will see in these overtures the religious opinion of the Synod; and if theirs be different, they will be prevented from wasting their time, and enabled to direct their attention to some other pursuit. Mr. Montgomery says that religion is a concern between a man and his God. I admit it most fully; but, as I have already stated, there is a difference between private judging and public teaching. The Synod do not propose to interpose between any Arian and his God; to his own master they leave him to stand or fall; but they feel called upon to interpose between him and their people, and prevent him from leading them, as they think, astray. My eloquent friend has made a most extraordinary proposal. He says that he believes what an orthodox minister suppose Mr. Carlile preaches to be poison, and that Mr. Carlile believes what he preaches to be poison, and he proposes that they should exchange and circulate each other's poison. I have read of two French hair-dressers who magnanimously challenged each other into the field to decide some quarrel in mortal conflict; but when they met and beheld the instruments of death, each was seized with such a tremor, that the humane seconds, who were Irishmen, said it was impossible that they should perform their parts in person. They therefore kindly agreed to do the work for them, and each proposed to shoot his friend's opponent. Now the chivalry of my eloquent friend is something like the conduct of these Irish seconds. "I think your doctrine poison," says he. "and you think mine poison; I will therefore make an agreement with you; poison you my people, and I will poison yours." I must inform my learned friend, however, that the cases are not equal. In the orthodox system is included all that Arians believe to be essential to salvation, and something more; but in the Arian system, what the orthodox consider of the greatest value is wanting. The Arian in the exchange would get all he wished, and could easily lay the overplus aside; but the orthodox would get nothing that h

ought of any value. I would not, erefore, make the exchange proposed. would give Mr. Montgomery's people iat I believe to be wholesome spiritual ead; but I would not circulate among y people what I believe to be poison. lear, hear, from Messrs. Porter and orell.) Mr. S.—Yes, you may call ar, hear, and you may make any use it you please; but I repeat it, I would it willingly be instrumental in giving hat I believe to be poison to any hu- an being, nor do I think that my arned friend could consistently do it. deed I have a much better opinion of m than to think he would propose it, d he believe that the doctrines of or- odoxy were spiritual poison. He is o conscientious and benevolent to be- me a spiritual assassin; and did he lieve of orthodox doctrines as the or- odox do of the Arian system, he ould be the last man in the world to opose circulating them among his ople. In all kinds of food, whether imal or vegetable, there is a portion at is poison. Taken as a whole, it is tricious; but decompose it, and you ill get a part of it totally unfit for the pport of animal life. Even the com- onest, the peculiar vegetable of our untry, the potatoe, if deprived of its rina, becomes useless, if not delete- ous. Now, in the judgment of the thodox, their own system is the en- e, the wholesome vegetable, but when prived of its peculiar doctrines, it be- mes like the useless residue; and or- odox ministers could not, therefore, consequence, feed God's people with hat they consider husks in place of the reeter food of the Word. My learned iend charges the orthodox with claim- g to themselves infallibility; but I ny the charge. We only exercise our *ht of private judgment*. It appears to , on full and candid examination, that ch is the nature of the Gospel of rist, and we know of no authority at Arians have to interfere with our ght of private judgment. We doom em to neither temporal nor eternal nalties. They may establish congre- tions where they can, assemble with hom they choose, and teach what they ease to those who believe in their doc- nes, but we cannot join with them, r circulate their works. My learned end says, that in adopting a creed we ntify ourselves with the Romish urch. This also I deny. The Romish eed makes additions to the word of d; ours only states what they believe at word to contain. The Romish creed supersedes the word of God, ours leads us to it; and the Romish creed as- serts its infallibility, and curses all who will not believe it; ours says, all human compositions are fallible and imperfect, and is proposed as a guide only to those who think it agreeable to the divine word. My learned friend has laid great weight upon the learned, the noble, and the rich, so many of whom belong to his communion; and he seems to assume that the orthodox cannot be the true faith, because it is generally acceptable to the illiterate and the poor. Here again I differ widely with him. I do not deny that men of learning, intelligence, and wealth, may be rich in faith; but I deny that there is a presumption in their favour. The apostles of our Lord were illiterate and poor. When John the Baptist sent to inquire of our Lord if he were the Christ, he gave, among other signs of his being the Messiah, that the poor had the gospel preached unto them. In 1 Cor. i. 21, we are told, that after the world by wisdom knew not God, it pleased him, by the foolishness of preach- ing, to save them that believe; and in verse 26, he says, "Ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to con- found the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are." Al- though, therefore, Mr. Montgomery says, he would consult a Locke or a Newton, and although he seems to think that, in their intelligence and learning, there would be a presumption of their having arrived at the truth, I consider it safer to follow the inspired Apostle, and seek truth only from the Spirit of God, be- lieving that the natural man receiveth not the things of the Spirit of God, nei- ther knoweth them, because they are spiritually discerned. It has been argued by some of our opponents, that the doc- trine of the Trinity cannot be true, be- cause some dignitaries of the Church and learned men have uttered absurdi- ties in fruitless attempts to explain it. But as well might it be argued that the material world has no existence, because Bishop Berkeley has published many ab- surdities concerning it. The subject is too high for human thought, and the Scriptures have not attempted to explain it. It is, therefore, useless, if not im

pious, for us to make the attempt. The last topic in my learned friend's speech which I shall mention, is, that "simple error" (by which, I presume, he means error which is believed to be truth) is no crime. This, it seems, is Mr. Montgomery's opinion; but it is not that of the Apostle Paul. In the 10th chapter of the Epistle to the Romans, he says of the Jews, "For I bear them record, that they have a zeal of God, but not according to knowledge" It is manifest, therefore, that the Jews were, in the judgment of the Apostle, in error. Their zeal was "not according to knowledge." It is also manifest, that it was simple or honest error, for it was "a zeal of God;" and yet it was so far from being harmless, that the Apostle again declares, that "he could wish himself accursed from Christ, (that is, separated from the public ministry of the word,) on their account, if that might be the means of introducing them to the knowledge of Jesus. I trust, therefore, Sir, that you and this house will see that these overtures are liable to none of those objections charged upon them by my eloquent friend, that they are not calculated to abridge our religious, much less our civil liberties. They do not interfere between a man and his God. They leave every man at liberty to choose for himself, to be fully persuaded in his own mind; only they provide, that those who join the communion of the Synod should be persons of the same religion with its present members; that in order to their walking together, all may be agreed. In conclusion, I lament that any unhandsome epithets should have passed from the one to the other side of the house. In this respect I freely acknowledge that the greater portion of blame has been on the orthodox side. We ought to hold the truth, nothing doubting; and be ready to give an answer to any one that asketh a reason of the hope that is in us; but we should do it in meekness and fear. Mr. S. then stated, that there were several topics, chiefly referring to Mr. Montgomery's speech of last year, of which he had taken down notes; but he omitted them on account of the lateness of the hour, and because he knew they would be taken up by some others of his friends.

It was now past three o'clock, and, whilst a number of speakers presented themselves to the house, there were loud and continued cries of "Roll, roll."

Mr. Cooke said, that, as the assembly appeared to have made up their minds on this subject, he would willingly consent to suppress his speech, if other gentlemen would do the same.

There was some confusion for a few minutes, when "roll, roll," was loudly repeated. The roll was then called on the Amendment, in favour of which, as stated in our number for August, there was a majority of 82.

By the Times of September 13th, it appears, that a "tolerably numerous meeting of ministers and laity" belonging to the Synod, was recently held in Belfast for the purpose of determining what course should be pursued in consequence of the adoption of the overtures. After a discussion, in which Rev. Messrs. Montgomery, Porter, Blakeley, Nelson, &c, took part, a Committee was appointed to draw up a Remonstrance to the Synod, subject to the revision and approbation of a general meeting, to be held in Belfast about the middle of October.

LITERARY NOTICES.

Sermons for Family Use.

A VOLUME of Sermons for Family Use is preparing for publication, intended to aid and recommend the observance of domestic worship and the cultivation of piety in connexion with the intercourses of private life. The volume will consist of unpublished and original discourses, contributed by living ministers, among whom may be named the following: Rev. C. Wellbeloved, York; Rev. W. Turner, Newcastle; Rev. J. Tayler, Nottingham; Rev. J. Kentish, Birmingham; Rev. J. G. Robberds, and Rev. J. J. Tayler, Manchester; Rev. W. J. Fox, London; and Rev. Robert Wallace, Chesterfield. In order that the work may be accessible to the poor as well as to the rich, it will contain as much matter for as small a charge as may be compatible with its good execution and the indemnification of the publisher. It is intended to publish the volume by subscription, and ministers are respectfully requested to receive the names of such members of their respective congregations as may be desirous of procuring it; and to forward them, with as little delay as possible, to the Editor, Rev. J. R. Beard, Manchester.

Mrs. Belzoni is about to publish, by subscription, a series of lithographic copies from the painted sculptures of the Egyptian tomb discovered by her celebrated and unfortunate husband. It will consist of at least 80 plates, and is published in about 12 or 14 numbers, at 25*s.* each, by Churchill, Leicester Square.

A new Review, to be published quarterly, is said to be forthcoming, edited by the Rev. Blanco White.

Another volume, in quarto, of Lingard's History of England, beginning with the Commonwealth, will be published in November.

In the press and will shortly be published, an Historical Romance, chiefly illustrative of the public events and domestic manners of the Fifteenth Century, entitled, The Last of the Plantagenets.

Also, in one volume post octavo, Literary Remains of the late Henry Neele, Esq., consisting of Lectures on English Poetry, Tales, and Miscellaneous Pieces, in Prose and Verse, never before published.

At the close of the present year, in 2 vols. 8vo., Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind. By the late Jonathan Dymond, Author of "An Inquiry into the Accordancy of War with the Principles of Christianity," &c.

The work is divided into *three Essays*. In the *first* of these the author has endeavoured to investigate and lay down the *true* Principles of Morality; in which term is included, first, the Ultimate Standard of Right and Wrong; and, secondly, Subordinate Rules for the direction of our conduct in life. In the *second Essay* these principles are applied in determining some of our more prominent personal and relative duties. In the *third*, the writer has attempted to apply sound and pure moral principles to questions of Government, of Legislation, of the Administration of Justice, of Religious Establishments, &c.

Thus the general object of the work is, first, to ascertain and to establish the authority of the true Standard of Right and Wrong, and then to bring various private and political questions to that standard as a test: to offer to the public a work of Moral and Political Philosophy founded primarily on the morality of the Gospel.

It was the belief of the author of these Essays that the treatises on moral philosophy already existing, do not exhibit the principles and enforce the obligations of morality in all their perfection and purity. His desire, therefore, was to supply this deficiency, to exhibit a true and authoritative standard of estimate and to estimate, by an appeal to that standard, the moral character of human actions.

The Rev. George Oliver is preparing for the press a "History of Initiation," forming a second volume to his "Signs and Symbols of Freemasonry, illustrated in Twelve Lectures."

The Annuals.

These beautiful volumes have now attained a degree of importance in our literature which we could hardly have anticipated from their origin. In Germany, the public had long been familiar with annual literary anthologies, to which the most celebrated authors of that country were not merely "prevailed upon," but were anxious to contribute. Mr. Ackerman, whose "Forget Me Not" has the merit of being the parent of the imitative race in this country, was fortunate in the attempt, as a bookselling speculation, but as nothing farther. The "Forget Me Not," however, sold, and other booksellers entered the field. Messrs. Hurst and Robinson came forward with the "Graces," and Mr. Lupton Relfe with "Friendship's Offering." So far we had made some improvement upon the common pocket-books, which eked out their claim to the price of eighteen-pence or half-a-crown, by the superaddition of a few wretched prints and a few wretched verses. In the following year, a considerable improvement was manifested in all three, particularly in the "Forget Me Not," and a verbal alteration appeared in the title of one, which, from the "Graces," became the "Literary Souvenir." The "Amulet" followed, which affected to be a *Christian* miscellany; but the Editor, probably conceiving religion to be inconsistent with gentility or good taste, turned out as very a heathen as any of his predecessors. Last year, the "Keepsake," for all its simple title, being ambitious, we presume, of "filling a greater space in the public eye" than its neighbours, appeared in a very imposing manner, both as to size and price. The "Bijou" and the "Winter's Wreath" were next.

This year a new Annual, called the "Anniversary, edited by Allan Cunningham, will be added to the list, as [illegible] to be "Companion" and be "Gem" [illegible] "Poetry of Friendship" [illegible] contain the [illegible] [illegible] made with respect [illegible] [illegible] marked [illegible] [illegible] [illegible]

and our readers, therefore, will readily excuse us if we keep to ourselves what we have heard. The editorial department of "Friendship's Offering," published by Smith, Elder, and Co., is this year under the management of Mr. Thomas Pringle: and, if his collaborateurs only write as well as himself, we shall see an elegant volume. The stories about the "Keepsake" and Sir Walter Scott are too well known for repetition. The "Bijou" is edited this year by Mr. Nicholas.

No fewer than four juvenile Annuals are proposing to start. The "Juvenile Keepsake" will have the benefit of the well known taste and industry of Mr. Thomas Roscoe; and the "Christmas Box" will be edited by T. C. Croker. The "Juvenile Forget Me Not," and the "New Year's Gift," are each under the protection of the fair; Mrs. S. C. Hal being mistress of the former, and Mrs A. A. Watts, of the latter. In addition to these, there will be a "Musical Souvenir," forming a pocket volume of new vocal and instrumental music.

"Altogether, upwards of 100,000 volumes will be printed, the price of which will be above £70,000. Supposing the cost to the publishers to be £50,000, this is a pretty considerable sum to be put in circulation among authors, printers, &c. Mr. Westley, the bookbinder, is said to have 200 persons at work occupied on them alone; and he has actually stipulated to supply 2500 volumes daily.

The whole of these works, with the exception of the "Gem," by a special agreement of the booksellers, are to be published on the 27th of next month.—*London Weekly Review.*

CORRESPONDENCE.

The Editor hopes that "A would-be Correspondent," *will* be a Correspondent notwithstanding the non-insertion of "the Modern Greek's Remonstrance, in reply to Byron's "Isles of Greece." It begins spiritedly:

"Oh think not that the sons of Greece
Forget the glories of their sires,
Nor deem that in the Athenian's breast
No more shall glow a patriot's fires;
The star of Greece, that long hath set,
Shall rise again in splendour yet!

There needs no "blood of Scio's vine"
To rouse the orphan Greek to arms;
The blood of Scio's slaughter'd line
His breast with fiercer passions warms;
Nor will he stay the avenging hand
Till he has freed his native land."

And it is well said that

"Missolonghi's name shall be
As sacred as Thermopylæ."

But *non sic omnes;* seemingly from carelessness.

Communications have been received from A Unitarian Student; J. K. H.; W Stevens; Vindex; and R. D.

The Letter of William Jennings has been sent to the Committee of the Unitarian Association.

The subject in connexion with which an American newspaper was forwarded to the Editor, must stand over until more complete information is obtained respecting it.

A Correspondent announces that "a meeting will be held shortly (by advertisement) of all persons favourable to the establishment of a contiguous place of worship for Unitarian Christians resident in Southwark, Newington, Walworth, or Kennington," and expresses his hope "that it will be numerously attended, and the zeal of other sects on similar occasions successfully imitated."

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXIII.

NOVEMBER, 1828.

ESSAY ON INTELLECTUAL VIGOUR.

"When theoretical knowledge and practical skill are happily combined in the same person, the intellectual power of man appears in its full perfection."—DUGALD STEWART.

THERE is no class of subjects of knowledge which more requires accuracy of definition than what includes *ethical and intellectual philosophy*; while there are perhaps none, in which *definition* becomes so difficult and hazardous. When, for example, we speak of "strength of mind," it is far easier to describe, to explain, to modify, than to make a formal statement or enunciation.* If *strength of mind* be considered in a moral and religious view, it belongs to numbers who otherwise possess no claim to the distinction. The sincere and practical believer in a future life, he who habitually thinks and feels and speaks and acts from a reference of his thoughts, his emotions, his words and conduct, to this belief, has a larger comprehension of soul than the mere man of the world, however robust in his faculties, or eminent by his scientific and literary attainments. It is not of that sort of mental vigour—the best, though not the rarest—that I shall now treat. My remarks and my illustrations will be limited to *strength*, as it regards the memory, the judgment, the imagination, both separately and in their mutual union.

At the same time, there is so far a connexion of man's intellectual with his moral character, that we perceive his mental powers to be affected by his moral habits, and the influence to be, in some degree, reciprocal. Proofs of the connexion will be brought forward in this essay. Nor will they be foreign to its leading object.

If we investigate the nature of strength of mind, we shall be led, almost unavoidably, to take some of our ideas of it from strength of body. The analogy is not fanciful. *Strength*, *power*, *vigour*, are words that respectively, and in themselves, convey the same thought, whether they be used as to what is corporeal or what is intellectual. The only difference in these two cases seems to be that strength, when predicated of the body, is a term

* *Strength of character* must be distinguished from *strength of mind*, some portion of which, nevertheless, it implies and requires. On *strength of character*, see the late Dr. Aikin's admirable Letters to his Son, Vol. I. No. ii.

employed literally and primarily—when of the mind, secondarily and figuratively. Not forgetting this slender distinction, let us notice some of the more obvious points of the resemblance.

The strength of the body depends in no inconsiderable measure on the relatively just proportion of its parts and members. To strength of mind the same sort of proportion is essential. True vigour of the intellect exists only where all its faculties are so well and rightly cultivated that they assist each other, and produce jointly the greatest possible effect. Memory alone is incapable of constituting what we denominate a strong and powerful mind: so is judgment; so is imagination. Even a large storehouse of facts will be useless if we are unable to distinguish and separate them, and to avail ourselves of them for the purposes of study and of life. Not more valuable is a capacity of the nicest discrimination, of the closest reasoning, where we have scarcely any materials on which to exercise it: and fancy, which combines rather than creates, will be improved, within certain limits, by recollection and by taste. Those theories and plans of education are not a little faulty, in which no regard is paid to *each* of the grand divisions of the mental powers, and which make no provision for eliciting *all* of them, for encouraging their growth, and for directing their application. To lay down as a general rule, that memory and judgment are incompatible with one another, or a sound understanding with a lively imagination, is to commit a great speculative and practical error. Striking instances of this kind of disunion have, no doubt, been recorded, and may be perceived. They are the more striking from their comparative rarity. We can trace them usually to defects in early instruction and discipline: and they should be cited as exceptions, instead of being urged as precedents.

As bodily vigour, if not produced, is, however, maintained and increased by exercise, so intellectual vigour, to be possessed in any perfection, must be used. In this respect, too, the laws which govern our animal and those which regulate our mental constitution, are the same. Acts of strength are in both cases, made requisite to the end of forming habits of strength. Gradual declension of force is the consequence, and, ultimately, the punishment of supineness. At first sight we may wonder at the vastness of the corporeal power which some men exert: but our astonishment vanishes when we observe the means employed by them for the attainment and the augmentation of this power. It is thus as to intellectual might. In both parts of our frame there may exist, unquestionably, a sort of constitutional predisposition to strength or to weakness: yet this is not nearly so important as the added strength or weakness arising in the one instance from wise and assiduous, in the other from neglected or perverted, cultivation.

I shall glance at a further point of resemblance between the vigour of the body and that of the intellect. A main benefit of a sound and healthy state of the body, is the strength which it supplies against the less favourable effects of the atmosphere and the seasons. In like manner, from the healthful condition of the powers of the mind scarcely any higher advantage results than its freedom from a susceptibility of gross prejudices and partial views. There are men

> Servile to all the skyey influences,
> That do this habitation, where *they keep*,
> Hourly assail.

Others are so fortified, by nature or habit, against these sudden and extreme vicissitudes, that hardly any thing disturbs the force and compactness of the

corporeal frame. As to both the body and the mind, there is a health (not a little to be prized) which consists simply in a sense of ease and comfort: there is a health, too, which consists in robustness; and this, assuredly, is far the more valuable for every grand and extensively useful purpose. The man who desires to bless a large number of his race, by means of his intellectual labours, should possess a comprehensive soul, which looks much beyond local and temporary circumstances, though it does not despise them. He should be capable of viewing important subjects and measures in all their bearings, of anticipating and meeting objections, and of successfully contending with difficulties, from which ordinary inquirers turn away. This is the privilege of few: it belongs to those alone who are pre-eminent in strength of mind.

It will be proper to take notice of some of the most unequivocal marks and effects of a vigorous intellect.

A man characterized by such an intellect, depreciates no branch of science or learning, however foreign to his immediate pursuits or taste, and though the cultivation of it may have been forbidden by the circumstances of his own life. It is the property of a weak and narrow mind to magnify its favourite studies, and to look down with contempt on labourers in other departments of literature and philosophy. These boastings and these censures flow from vanity and undue self-love: they are dictated by the prejudices of a pedantic bigotry. Johnson says of *Zachariah Mudge*, "He had that general curiosity to which no kind of knowledge is indifferent or superfluous." It is a very honourable and instructive record, and richly merits attention from those who are solicitous to witness or experience a high improvement of the intellectual powers. To the robustness of those powers more than this quality will, I admit, be indispensable: yet mental strength, in its greatest comparative perfection, cannot exist without the "general curiosity" which Johnson has so well described. The individual in whom such energy resides, may perhaps be excluded by his situation from opportunities of traversing all or even many of the paths of truth and knowledge; while of his ability to explore *all* with more than ordinary success, no question can, in justice, be entertained.

Persons who are very eminent for their mental vigour, do not find it to be oppressed—but rather aided—by the ample, diversified and curious stores of erudition with which it may happen to be accompanied. They bear no likeness to edifices in which the weight and position of the superstructure injure the foundation: on the contrary, they resemble those beautiful and well-proportioned buildings, where each part lends support to each and to the whole, and every thing affects the eye with admiration and delight. A man of learning should aim at being master of it, instead of surrendering himself to it as its slave. In the catalogue of scholars and philosophers the name of *Grotius* appears, on this account, with signal lustre. *Lord Bacon's*, too, attracts our regard for the same reason; though somewhat less conspicuously. Nor ought those of *Locke* and of *Sir William Jones* to be omitted. In all these individuals, surpassing talents and various, extensive and profound knowledge were most happily combined together. Had some of the early circumstances of the life of a distinguished school-companion and friend of *Jones*—the late *Dr. Parr*—been more auspicious, another impressive example might have been afforded of strong intellectual powers improved—not injured—by superior literary accumulations.*

* By those who knew Dr. Parr his memory will be most respectfully cherished

To be vigorous, it is requisite that the mind be clear and active; though its clearness and activity will not alone form its vigour. Great powers of intellect are sometimes enfeebled by bigotry, political and theological. The instance of *Dr. Samuel Johnson* will naturally present itself to many of my readers. "No one excelled him," remarks a very capable judge, "in the native strength and sagacity of his understanding, and in the justness and energy of his sentiments with regard to those subjects which he permitted himself to examine without restraint. But there were subjects concerning which he did not dare to think freely, and these were subjects of the utmost importance. He did not dare to think freely on the most momentous concerns of religion and government; and hence he remained through life the slave of illiberal and contemptible prejudices."*

A mind of the first order in point of the strength of its talents, will be superior to vanity, arrogance, literary jealousies and envy, and the influence of malignant, corrupt, and corroding passions. It will seek and obtain, like *Milton's*, its resources within itself: its possessor, like *Milton*, will be "calm and confident, little disappointed," amidst apparent or real neglect, "not at all dejected, relying on his own merit with steady consciousness, and waiting without impatience the vicissitudes of opinion, and the impartiality of a future generation."† The tranquillity, the usefulness, the reputation of such men as Lord Bacon, Dryden, Pope, Swift, Bentley, Warburton, Churchill, and Byron, had been well consulted, if the factions, the intrigues, and, as to some of them, the profligacy of the age, had not been suffered to interfere with the enlightened and manly exercise of their characteristic energies of mind.

Considerable force of intellect is seldom, if ever, unaccompanied by a delicate sense of the nature and shades of *evidence*, and by a superior power of *abstraction*; habits these of more than ordinary value among qualities exclusively mental! Men of feeble and contracted faculties are prone to confound one class of proofs with another: and hence they sometimes doubt and sometimes believe without, and even against, reason. These men, too, do not accustom themselves to the labour of generalizing and arranging the subjects of their knowledge and reflection: their facts are insulated, their ideas disjointed. Did not the discipline of *Porson's* younger days, and the favourite studies of the whole of *Sir Isaac Newton's* protracted life, greatly contribute to make both of them eminent judges and masters of *reasoning*, even beyond their chosen departments of literature and science?

N.

---

for his generous feelings, his benevolent actions and character, his warm regard for the welfare of mankind and of his country, his intrepidity in vindicating traduced and injured worth, (especially the calumniated Priestley, himself the example of a highly vigorous mind,) his very extraordinary attainments in ancient literature, the compass, depth and accuracy of his information, and his powers of quick perception, retentive grasp, and forcible expression. It might have been happy if he had retained less of the manners and spirit of his original profession, had in a less degree valued and received the incense of flattery, and been less studious of pouring out all his stores of reading. His "Spital Sermon" fails in perspicuity and discrimination: his "Letter to the Dissenters of Birmingham" exhibits his *intellectual vigour* in the fairest light.

* Dr. Kippis, MS. Lectures.

† This fine picture is drawn by Dr. Johnson, whose injustice to our great poet cannot, however, be forgotten.

DR. DRUMMOND'S [illegible] TO LORD [illegible]

[illegible]

In resuming [illegible] Dr. Drummond's [illegible] from attempting [illegible] [illegible] proclamations of [illegible] [illegible] assert it the sole [illegible] [illegible] Church [illegible] [illegible] present [illegible] [illegible] the nation via [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] East, and in the West [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

"Suffer me now to address a few observations to your Lordship on the subject of the 'New Reformation Society.' Of that Society you are a Vice-President, and have adopted one of its fundamental resolutions, that none can be admitted as a member who does not profess belief in the doctrine of the Trinity. This is a strange rule to be adopted by gentlemen who boast of the independence of the mind, and the dignity of human nature, and who advocate the sufficiency of Scripture, and the necessity of dashing down the yoke of Papal tyranny. But why stop with insisting on subscription to that one article? Why not insist on the 'thirty-nine,' those 'forty stripes save one,' that are inflicted with so little mercy on the conscience of numbers? The same principle which justifies the imposition of one such article, will justify the imposition of all. It must, however, be granted, that the framers of that resolution have shewn *some* regard for liberty of conscience, by leaving great latitude of choice as to the particular Trinity in which they require a profession of belief. You are aware, my Lord, that there are thirty or forty different Trinities, and as no one is particularly specified, it is presumed that all Trinitarians who pay a guinea yearly are equally admissible as members of the 'Holy Alliance,' whether they embrace the Platonic, the Aristotelian, the Ciceronian, or the Swedenborgian Trinity; profess belief in the three distinct intelligent minds of Sherlock, in the three 'some-whats' of Doctor Wallis, in 'the Trinity of the mob and lazy divines,' or in the whole aggregate at once. But would it not have placed the Society on a still broader and not less scriptural foundation, and have been as effectual in promoting peace on earth, and good-will among men, which your Lordship will allow are evangelical objects, to resolve that the members should profess obedience to the two great 'laws on which hang all the law and the prophets'? Such profession would have some practical use; but what good can be hoped from profession of belief in a dogma, concerning which there is so much disagreement among Christians—which no human being can either explain or understand—and which, since the first attempt to graft it on Christianity, has disturbed the public peace, and subverted the designs of the gospel? Is there not room to suspect, my Lord, that the framers of that resolution 'knew not what spirit they were of,' but that they acted under the influence of that earthly wisdom which is opposed to the 'wisdom that is from above'? Their desire, it seems, is to emancipate our Roman Catholic brethren from the thraldom of Popery, to stimulate to the study of the Holy Scriptures, and to the assertion of that 'liberty wherewith Christ has made us free.' Splendid professions, it must be owned. But we are not to trust too implicitly to professions, for we are desired 'not to believe every spirit, but to try the spirits, whether they be of God.' And we read in the Second Epistle of Peter of 'false prophets and false teachers, of wells without water, and of clouds that are carried with a tempest;' i. e. of empty reformers, whose understandings are enveloped in mists, and borne aloft, by their specific levity, to the meteoric and stormy regions of fanaticism and folly; perambulating declaimers, and mind-enslaving liberators, 'who speak great swelling words of vanity, * * * and while they promise liberty, they are themselves the servants of corruption.' (See 2 Peter ii. 17—19.) Is it not amusing, but at the same time melancholy, to hear them shouting freedom to the captive, while they are riveting the 'iron that will enter his soul'? They cut asunder the ties which attach him to the creed of his fathers, then bang a millstone round his neck, and desire him to go and explore the unfathomable depths of theology to find 'the pearl of great price!' But the Unitarian has no reason to complain of any injury offered to *his* belief. On the contrary, my Lord, the Reformation Societies have given him a complete triumph. By the above resolution, they have clearly demonstrated that the doctrine of the 'Three in One,' cannot be left to stand on a scriptural foundation. They have betrayed a consciousness that the word of God lends it no support; nay, that the study of that word would make all its readers Unitarians, which it assuredly would, and which, in the end, it assuredly will; and, therefore, to

guard against this inevitable consequence, they arrogate a privilege which was never assumed by the apostles in all the plenitude of their miraculous powers. The apostles never said, that in order to be Christians, we must believe in a tri-une incarnate God—but that there is 'one God and Father of all, who is above all, and through all, and in you all.' (Ephes. iv. 6.)

"If the Scriptures teach another doctrine, if they contain a resolution that the members of the church of Christ must profess belief in a tri-une Deity, why not leave them to do their own office, to teach their own lesson? Are they incapable of revealing to the understanding, even of the most simple, all the tenets necessary to salvation? Is it not the boast of Protestants, that the Scripture is so plain, that he who runs may read; and that all honest inquirers may find from it the true path to life everlasting without the light of an Infallible Church? But one of its doctrines, it seems, and that one, too, of the first importance, has been left in such obscurity, that many wise and learned men cannot find it; and, therefore, a new Reformation Society starts up with its superior torch-light to guide them to the discovery, and declares that no man who is so blind as not to see, or so perverse as not to *profess*, at least, that he sees it, can be a member of its sanctified body. Such a declaration, my Lord, is a disgrace to any association calling itself Protestant. Let it renounce the name, and assume another more appropriate. Its resolution is an insult to the Scriptures, and Protestantism disclaims it. What triumph, too, does it afford to those whom its members wish to convert! A number of Reformers array themselves against Popery, and commence their operations by adopting a Popish principle! They speak of the sufficiency of Scripture, and, at the same time, virtually acknowledge its insufficiency, and sanction the traditions of the church which they wish to overthrow, by annexing to it a doctrine which has nothing but tradition and church authority for its support! Marvellous inconsistency! How must such proceedings tend to impede the progress of the true Reformation, while they provoke the ridicule and scorn of every intelligent mind among those who are the intended objects of conversion!"—Pp. 35—37.

The close affinity between Orthodoxy and Infallibility is thus clearly set forth:

"Orthodoxy, my Lord, is not the daughter of evangelical truth; for then she could take her stand on the Bible, and defy all the host of hell to move her. In vain should we endeavour to trace in her origin or history any one of the characteristics of 'the wisdom that is from above.' She is not 'pure;' for her garments are dyed in the blood of the saints, and she 'savours not the things that be of God, but those that be of men.' She is not 'peaceable,' for she is in perpetual hostility with her neighbours; neither is she 'gentle and easy to be entreated,' but stern and peremptory, wrathful and vindictive; nor 'full of mercy and of good fruits,' for then she would not have persecuted and exterminated men for their opinions when she had the power, nor now, when, by the blessing of God, she is deprived of that power, would she continue to curse and vituperate; nor 'without partiality,' for she adheres bigotedly to her own dogmas, and renders no justice to the talents and virtues, the motives and conduct, of any who are not of her own school; nor 'without hypocrisy,' for when an interest is to be secured, she can become sycophantic, assume the mask of liberality, and act the part, and speak the language, of Arius or Socinus. The very name which she audaciously assumes, viz. Orthodoxy, or Right Opinion, is a proof of her enormous arrogance. Well does the adoption of such a title exemplify how the world is imposed on by names, how often Satan appears transformed into an angel of light, and how

> 'With devotion's visage,
> And pious action, men do sugar o'er
> The devil himself.'

But let her be touched by Ithuriel's spear, exhibited in her true shape, and called by her proper name, and she will be recognized as the near relative, or, as she has before been denominated, the sister of that pretended infallibility which the Protestants so loudly decry. Yes, my Lord, you and the Reformers blame the Pope and the Roman Catholic Church for assuming the name of infallible; but are they more presumptuous, or more reprehensible, than those who assume the name of orthodox?

"In what respects, my Lord, does orthodoxy differ from infallibility? Did not both make their first appearance in the dark ages; and have they not travelled the same course together, friends and allies, till Protestantism caused a separation between them, and thence rivals and mortal enemies? In origin, in genius, in disposition, in arrogant pretension, and in decided hostility to the dearest interests of man, they bear to each other too striking a similitude to escape the most careless observer. The style of their language proves them to have been taught the same lessons in the same school. Infallibility raising high her head with its triple crown, in a conclave of Popes and Cardinals, says proudly, 'I am she who cannot err: my counsels and decrees proceed from the immediate inspiration of God, as is proved by the declaration of Christ to his apostles, Lo! I am with you always, even to the end of the world.' Protestant Orthodoxy, standing between Luther and Calvin, backed by the Council of Nice, by some superstitious fathers of dubious testimony, and a long array of civil authorities, says, with equal pride, 'I have discovered the secret things of God; I hold the keys that unlock the mysterious doors of heaven; I have explored the profundities of hell, and passed the empyrean threshold of the skies; I alone know the true path to salvation; I have traced it in my Athanasian chart; I have described it in my Westminster confession; and all who do not follow my guidance must perish everlastingly.' Infallibility, burning with ire, to hear of such an invasion of her own imagined rights, exclaims, 'I am the true queen of the Church founded on Peter; I hold the keys of heaven and of hell; what I bind is bound; what I loose is loosed; and from me there is no appeal. I absolve from all sin; I release from the den of purgatorial fire; my unction is the seal of the children of God, and their passport to the kingdom of heaven.' 'Thou the true queen of the Church!' replies Protestant Orthodoxy, with disdain; 'thou art no queen, but the false usurper of a title and dominion to which thou hast no legitimate claim. The church of Christ is not founded on Peter alone, but on the twelve apostles, whose doctrines I rightly understand, and whose representative behold in me.' 'In thee!' retorts Infallibility—'monstrous presumption! In thee! an apostate and rebel, who hast involved thyself in the damnable guilt of schism, and art lopped off as a rotten branch from the true vine, fit only to feed the flames!'"—Pp. 38—40.

"The religion of the gospel, my Lord, has one uniform and consistent character: 'Jesus Christ is the same yesterday, to-day, and for ever.' But can this be predicated either of orthodoxy or infallibility? Have they not, as it suited their interests or necessities, assumed a variety of forms, insomuch that the orthodoxy and infallibility of one age are not the orthodoxy and infallibility of another age? The infallible decrees of one Pope or Council are set aside by the infallible decrees of another Pope or Council; and these, in their turn, are discovered to be as far from the true infallible as any of their predecessors. So is it with orthodoxy. It assumes different forms in different periods; and in one church takes an attitude and a drapery to which it has no similitude in another. A belief in the five Calvinistic points is, with one, the grand criterion—with another, a belief in 'the thirty-nine articles.' Transubstantiation and the supremacy of the Pope form part of the orthodoxy of a third.

"Quo teneam vultus mutantem Protea nodo? HOR.

"Say, while she changes thus, what chains can bind
These various forms, this Proteus of the mind? FRANCIS.—Pp. 40, 41."

"The gospel, my Lord, is a plain and intelligible rule of faith an tice; but the instant orthodoxy begins to comment on it, she throws unutterable confusion. She darkens what is clear, perplexes what is denies what the word of God affirms, and affirms what it most po denies. She does not mould her creed according to the Scriptures, Scriptures according to her creed; and hence the most violent wres their meaning, false readings, false interpretations, false criticism obstinate retention of interpolated words and texts. She constru enormous pile of doctrines on one or two Hebrew plurals, and overloo nine hundred and ninety-nine singulars, any one of which is suffici subvert the whole of her Babel. She makes awful inferences from unc premises, and despises the positive conclusions which are already f for us in the word of inspiration. She is full of incongruities and con tions. She invests man with the attributes of the Almighty, and hu the Almighty to the condition of man. Scripture exhorts us to 'wo our own salvation with fear and trembling.' She ridicules the idea c doing aught to promote any such object. Scripture desires us not to j lest we be judged. She constitutes herself universal judge, and conden unutterable woe all who are not of her way. Scripture desires us to and to curse not; she curses, and blesses none but her own. She spe charity and liberty of conscience; yet, for a dissent from her opinion, deprive the steward of his stewardship, and make a desert of the poor vineyard. When wisdom pauses and reflects, she dashes unblush forward; for 'fools rush in where angels fear to tread.' The Scrip exhort us 'in understanding to be men.' 'Prostrate the understand exclaims Orthodoxy. She treats reason with contempt and scorn whe it is against her; but pays it due homage when she thinks it will ple her behalf. She sinks judgment, and exalts imagination. She bec literal where she ought to be figurative, and figurative where she ought literal. She substitutes feelings for principles, faith for practice, an glosses of her own carnal mind for the spiritual truths of the gospel. H tried to extinguish 'the light that is in us,' she kindles a taper by a spa her own folly, to guide us through regions that are glowing in the splend of an unclouded sun. Unhappy they who follow its guidance! Pollute its eolly, and blinded by its smoke, they may bid a long farewell to the air and the cheering light of heaven."—Pp. 43, 44.

Letter Fifth and last opens with some judicious observations on prac reform, which we would press on the attention of all legislators, and p cularly those (they are but few) who are disposed to take an interest in fate of poor deserted Ireland.

"You have expressed your desire for a new reformation, and no d can be more laudable. It is the wish of every good man, in every age country, to be not only a witness, but an actor in such projects as ten advance the happiness and exalt the dignity of his species. It is delig to mark the progress of improvement in arts, sciences, commerce, agr ture, and in every branch of political economy; to see regions long ina sible penetrated by highways and canals; the wilderness converted in garden; havens of safety constructed on inhospitable shores; and mine wealth explored in rocky and mountainous regions. Nor is it less gra to the moral taste to witness the developement of the mental faculties—i rance retreating before knowledge, vice before virtue, and superstition be religion—a people emerging from darkness to light, and from the miseri barbarism to the blessings of civilization and refinement.

"To effect such objects as these seems to have been the business of early reformers among the Heathens; for the Heathens, my Lord, reformers as well as we, and their example appears to be not unworth imitation. They justly supposed that a due attention to the manual emp

ments, and to the bodily ease and comfort of those whom they wished to reform, would be no unserviceable ally of their cause. They thought, perhaps, that the moral, like the poetical vein, could not flow with much freedom while chilled by cares about the necessities of life. Hunger and idleness, or want of occupation, are evil persuaders; and if they are unfavourable, as a high authority informs us they are, to the enthusiasm of genius, they are not less so to the progress of moral improvement.

> " Magnæ mentis opus, nec de lodice paranda
> Attonitæ, currus et equos, faciesque Deorum
> Aspicere. JUV. SAT. vii. 66.
>
> " O ! 'tis th' exclusive business of a breast
> Impetuous, uncontroull'd—*not one distrest*
> *About a rug at night*—to paint th' abodes,
> The steeds, the chariots, and the forms of gods. GIFFORD.

" The Heathen reformers, therefore, took care to find useful occupation for the people, employed them in agriculture, mitigated the ferocity of their temper by wholesome, equitable laws, terminated their wars, distributed lands, founded cities.

> " Terras hominumque colunt genus, aspera bella
> Componunt, agros assignant, oppida condunt. HOR.

" Though much has been done in the province occupied by such reformers as these, much still remains to be done. Would it not be well, then, to commence a new reformation by finding employment for the hands of the industrious, as well as by proposing subjects of metaphysical divinity to the heads of the reflecting? As you are sensible, my Lord, that the morals of the people require to be improved, would it not also be well to try what reformation can be effected on *them*, before your Lordship proceed to the more difficult task of compelling your countrymen to receive the opinions which have been marshalled for their adoption? MORALS are more tangible subjects for operation than *opinions*. The latter are subtle and capricious; 'such stuff as dreams are made of;' mutable in colour as the chameleon; combined with fiery elements, and like the winds in the airy halls of Æolus, constantly struggling to break loose, and sweep the world before them. But morals have more consistency, and less vivacity; they are palpable, and exposed to observation; their character is grave and philosophic; they are manageable, and can be established on fixed principles. Were half the attention given to morals that is given to wild imaginations and unscriptural theories, we should soon behold a much improved state of society. At all events, it would be worth while to make the trial. What would your Lordship think of founding a society for the reformation of morals? Such a society has been founded in France, which, instead of acting like the New Reformation Society patronized by your Lordship, avoids 'all discussions, both political and religious, which have a tendency to inflame the passions.' This is precisely the society wanted in Ireland; and were you to become its founder, you would do more for the benefit of your country and your own lasting fame, than ever you will achieve by your connexion with the new reformers. We want no such reformation as they would bring us; we have already too much excitement from opinions: we want our passions to be allayed, and the practical duties of life fulfilled: we want conciliation, peace, brotherly kindness, charity. Much good might be done in this distracted land by a few able missionaries from a society of the foregoing description, to remind us, in these doctrinal times, that Christianity is something else than a tissue of dogmas, concerning which no two individuals are agreed. I do not mean, my Lord, that they should teach dry systems of ethics, though these would not be amiss, certainly preferable to a false, demoralizing theology; but that they should teach Christian virtues on Christian principles, and that they should begin by removing the chief impediments to improve-

ment; viz. 'implicit faith, blind submission to authority, timid fear, a distrust of our powers, an inattention to our own importance, and the good purposes we are able to effect.' Frequent exposition of the ten commandments, lectures on the reciprocal duties of master and servant, husband and wife, parent and child; a little *reasoning*, now and then, after the manner of Paul, on 'righteousness, temperance, and judgment to come,' would be as useful, at least, as the constant repetition of a catalogue of cant phrases, which convey no distinct ideas to the understanding. An occasional admonition to add to our faith the seven Christian virtues which that great apostle connects with it, would be not less edifying to the community, than some of the discourses on the predestinated number of the damned, with which certain expounders sometimes comfort their hearers. Your Lordship's good neighbours of Kilkenny, though they have long been accustomed to have their imaginations wrapt to the third heaven, or swept through the abyss below, on the fiery wing of orthodox declamation, would probably *now* have no objection to listen to a homily on the parable of the unjust steward. A few exhortations on such subjects would engage attention, for a time at least, by their novelty; and though they should produce less rapturous and thrilling emotions than some of the 'peculiar doctrines' which are so difficult of comprehension, they might have a not less permanently beneficial influence both on the conduct and happiness of men."—Pp. 45—47.

After delineating the character of a true reformer, as exemplified in the lives of the prophets and apostles, our author administers some very wholesome advice to those orthodox teachers who, with more zeal than knowledge, fancy they best display that zeal in the propagation of what they have worked themselves up to a belief is pure Christianity, by reviling and railing at all who hold opinions at variance with their own. We know no one on this side the water who would be more likely to be benefited by these admonitions than that greatest of theological quacks, the Rev. Edward Irving, whose vituperations against Socinians, as (for purposes best known to himself) he is pleased to call Unitarians, are far too "base, common, and popular," to be easily forgotten by those who have endured the misery of hearing them.

"Let those who are desirous of a new reformation repeat the lessons and follow the example of Christ and his apostles. Instead of bewildering the minds of the people, by insisting on inexplicable mysteries, let them teach principles, virtues, duties. Let them lecture on love to God and love to man; on justice, mercy, veracity, temperance, the blessings of industry, resurrection, and judgment; and, with the Apostle Paul, let them exhort men 'to study to be quiet and mind their own business.' When they are in a hostile humour and disposed to wield the arms of church militant, let them spend their martial ardour in warring with hypocrisy, falsehood, calumny; with the propagators of 'profane and old wives' fables,' and with that spirit of self-conceit which assumes the name of evangelical, which is perpetually active in disturbing the peace of society, and, with matchless impudence, obtruding into the bosoms of private families, and when it has set father and mother, and sons and daughters, all at variance with each other, about points which nobody understands, blasphemously asserting, that it has only fulfilled the words of holy writ, 'that Christ came not to send peace, but a sword.' Let them empty the vials of their holy wrath on impostors, 'who devour widows' houses,' and 'for a pretence make long prayers;' and on such female 'idlers and tattlers' as Paul speaks of in the fifth chapter of his First Epistle to Timothy, 'who wander about from house to house, speaking things which they ought not.' In place of uttering fanatical rhapsodies, or making the pulpit a stage for the exhibition of such theatrical tricks as the tearing of heterodox

pamphlets in pieces, and showering down the fragments, as if they were so many flakes of brimstone wrath, on the heads of the devoted audience, let them speak a little common sense, and stooping from their cloudy elevation condescend to accost men who walk on the ground. While they promise liberty and give the Scriptures, as the charter of emancipation, with one hand let them not wrest away the right of private judgment with the other. Neither let them descant against good works, as if their performance were crime; there is no danger of their becoming oppressive, either by their multitude or their weight; but sometimes deign to quote the injunction of our Lord, 'Let your light so shine before men, that they may see your *good works*, and glorify your Father, which is in heaven.' Let them sometimes also quote the Epistle of James, which declares, that faith without works is dead, and shew that there is some difference between the dead works of the ceremonial law, and the living works of 'faith, hope, and charity; these three; but the greatest of these is charity.'

"The anxiety manifested by the new reformers to announce the number which they affirm have been converted, would lead us to suppose, that number is the criterion by which they would have the excellence of their cause to be attested: a criterion to which it is not always wise to refer, since we have great authority for believing that there are more passengers on the broad way that leadeth to destruction, than on the narrow way that leadeth unto life."—Pp. 51, 52.

"From the history of the past transactions of the new reformers, we can not augur much future good. They seem to have succeeded in nothing but in scattering the seeds of discord, and exciting animosities which it would be the part of Christianity to allay. They resemble certain husbandmen mentioned by Hosea, who 'have sown the wind, and reaped the whirlwind.' Of their intentions I would not judge uncharitably. I dare not say, with a Rev. Dean of the Church established by law, who is distinguished by his ferocious zeal against Socinianism, that their design is political; and that they would accomplish their object by the scalping knife and tomahawk. But I cannot help thinking, with a noble statesman, that the new reformation is a chimera i. e. a 'some-what,' resembling the monster which has been so ably depicted by the Greek father of poetry, as Δειον γενος sprung from the *saints*—ουδρωπον, and having nothing human—a hideous compound of *three* formidable creatures—

Προσθε λεων, οπιθεν δε δρακων, μεσση δε χιμαιρα.

Il. Z. 181.

'In this huge monster of no mortal race,
A goat's shagg'd body and a lion's face,
With a fell dragon's forky tail conspire.'

"The next circumstance is peculiarly characteristic—

Δεινον αποπνειουσα πυρος μενος αιδομενοιο.

'Her gaping throat emits infernal fire.'

But I hope, my Lord, that notwithstanding its appalling form there will arise some theological Bellerophon, Δειῶν τεραασσι πιθησας,

——— 'Who reads the skies,
And trusts to heaven's informing prodigies,'

to free the land from the terrors of this pest.

"I cannot find, my Lord, that the new reformers have sent forth any clear manifesto of their views. From what, and to what, do they wish the people to be reformed? A mere change from one bad system to another would be of small use. The fetters of orthodoxy are as heavy to the cause of science as those of infallibility. 'Better bear the ills we have, than fly to others that we know not of.'"—P. 55.

With the following eloquent but comprehensive analysis of the leading tenets of that doctrine which we hold to be the truth, we conclude our extracts from Dr. Drummond:

"Unitarian Christians, my Lord, are honest inquirers, and so zealously attached to the Scriptures, the whole Scriptures, and nothing but the Scriptures, that they take them alone as their guide in spiritual things. Whatever doctrine they find in them plainly and clearly taught, that they firmly believe; and no councils, no decrees, confessions, creeds, nor comments upon earth, shall persuade or compel them to renounce their belief. They prefer the positive declarations of holy writ to any *inferences* that ever have been drawn from them, however plausible, and however adorned by eloquence, or recommended by authority. There is no argument so cogent as that of the Bible's oft-repeated assertion, that God is one; no authority so commanding as that of the Son of God declaring that the Father is greater than he. They cannot, they dare not contemplate God, either in his physical or moral nature, in any other light than that in which he is so beautifully represented in holy writ, as essentially one—a Spirit, who must be worshipped in spirit and in truth—a Being of infinite perfections—the only Good—the only Wise—the King eternal, immortal, and invisible—the same over his whole intelligent offspring as the most affectionate of parents over his family. Such is the character in which he is revealed to us by the chosen Son of his love, whom he sent to instruct us both what to believe and what to do, that we may obtain eternal life. Their blessed Saviour they venerate and love, with a pure and hallowed affection, as the beloved of the Father, rich in every grace and virtue that can render him peculiarly worthy of being the example and guide of all generations of men, as entitled to everlasting honour and gratitude for all that he taught, did, and suffered; as raised from the dead, and exalted to the right hand of God, to be a Prince and a Saviour; and, having abolished death, and brought life and immortality to light by the gospel, 'able to save them to the uttermost, that come unto God by him.' From their simple and sublime creed, they learn to entertain the most expanded love for their fellow-creatures of all denominations. They doom no man to everlasting woe for any difference of opinion, or for what they conceive to be erroneous. Though they think it their duty to expose error, they sit not in judgment on the souls of those who err; but, agreeably to the spirit of evangelical charity, hope and believe all things most favourable to their neighbours' good. They rely, with perfect confidence, in every situation of life, however trying, in suffering and in death, on the mercies of our heavenly Father, and look forward with faith, and hope, and joy, to a world beyond the grave, where all the doubts which perplex us here below will be dispelled as night before the sun—where every tear shall be wiped from every eye—and all who shall be deemed worthy of entering into the joy of our Lord, shall participate a felicity too pure and exalted either to be described or conceived."—P. 57.

We have extended our quotations far beyond our original intention, and therefore shall only reiterate our earnest wish that the publication of these Letters may be found to answer the end proposed by their intelligent author, and that by them the Dissenters of Ireland, and not of Ireland alone, but of the whole empire, may henceforth be induced to regard their Unitarian brethren not as objects of affected pity and unaffected mistrust, as a sort of outcasts from religious society, but as "men and as Christians," equally sincere as themselves in the pursuit of truth, as firmly devoted to what they consider to be the principles of genuine religion.

We know there are those who maintain, and conscientiously too, that Ireland is not yet fit for the reception and promulgation of opinions like these; that in the existing state of things, all discussion on the subject is

GENESIS i. 3.

" And God said, ' Let there be light:' and there was

" LET THERE BE LIGHT !" Jehovah said :
From sphere to sphere the mandate sped ;
Fast roll'd the thick'ning shades of night
Away—abash'd—" *and there was light !*"

Ere yet the orient blush'd at morn,
Ere yet the brilliant sun was born,
Ere yet the moon had lent her ray,
Or trac'd through heav'n her silent way ;

Ere yet the stars revolv'd above,
And sang the sacred lay of love,—
Thron'd on the heav'ns' expansive height,
Th' Eternal spake,—" *and there was light !*"

Whence sprang the glow, whence beam'd the
That chas'd chaotic gloom away ?
Whence flow'd the sunless light that shone
The yet-unfinish'd earth upon ?

What shed this ray on worlds unknown ?
One beam from HIS eternal throne.
What gave its glory to the sky ?
One look from His all-searching eye.

What bade the LIGHT all nature fill ?
The changeless impulse of His will.
He spake,—Earth shook its shapeless frame,
And [illegible] kindled into flame !

JOURNAL OF A TOUR ON THE CONTINENT.

(Continued from p. 686.)

GOOD FRIDAY. When I went to St. Peter's this morning, the body of our Saviour was still lying in state in the tomb in the Pauline Chapel, which was illuminated, as before, with an infinity of candles, the light of day being excluded. The Pope was at this moment in the Sistine Chapel, and there was another service going on in the chapel of the choir attached to the cathedral. In the afternoon I repaired again to the latter, and heard some really fine music—much superior, to my ear, to what I had heard on the Wednesday. As the service was tedious, I strolled out into the body of the cathedral, where I witnessed a most singular sight. There was a Cardinal placed on a high seat, and with a golden wand in his hand, with which he touched the heads of a number of persons who came and kneeled down before him. I inquired what was the meaning of this, and was told that it was the giving of absolution for venial sins; and on inquiring again what these were, I was answered, that they were such as do not endanger the safety of the soul—such as incur purgatory, but not hell. I was astonished at the credulity of the people who could put faith in any such absolution as this, and could not help suspecting that the very Reverend Cardinal and the priests, his assessors, must see through the farce which they were acting. But there was something more ridiculous immediately after; for, in returning to the chapel of the choir, I met three processions of penitents, black, white, and red. Each of these men was clothed in a long robe which covered him entirely from head to foot, there being only two little holes near the top for him to see through, and each carried in his hand an immense wax candle. Their ridiculous appearance was a burlesque upon all religion. The offices of the day were finished by the Pope coming in state into the cathedral and performing some ceremony before the high altar, but I could not get near enough to see what it was, for there was a great crowd and soldiers to keep guard. The relics were also brought out, as on the preceding day: I was not in the nave at the time, and if I had been, I could not have seen them very distinctly, as the little gallery from which they are exhibited is at a great height.

Saturday. I went soon after nine in the morning to the church of St. John de Lateran. Just as I arrived, there was a grand procession of priests from the church to the baptistery, which is a separate building. When the whole procession had entered, the officiating Cardinal began by reading what I suppose was the baptismal service, after which he blew upon the water in the font, and put into it three portions of salt and one of oil. The element being thus rendered worthy of its office, the work of baptism was begun with a converted Jew. A cup-full of the water was poured upon his head, and when this had been well wiped off, a small quantity of oil; the towel was then applied a second time, and when the form of words was concluded, he was presented with a long wax candle, to light him back to his seat, I suppose, though it was all in broad day-light. After him came a Negro boy and two Jewesses, on whom precisely the same ceremony was performed as on the Jew. Some of the holy water was sprinkled on the congregation, and the whole assembly then returned to the church. Here the Cardinal held a grand ordination, the particulars of which, though somewhat tedious, were very singular. I was fortunate in obtaining a good place for seeing, and still more so in having for my next neighbour in the crowd a

young English priest, who very kindly explained the meaning of all that was done. In the first place, all those who wished to receive ordination presented themselves, one by one, before the Cardinal, who cut off a few locks of their hair, or, to speak in technical language, "gave them the *tonsure*." Next came a kind of episode in the service, for the priests and the choir struck up the anthem of *Gloria in Excelsis*, the bells began to ring, the soldiers who had for the last two days had their muskets reversed in sign of mourning, turned them the right end upwards and fixed their bayonets, and the curtain which had concealed the picture behind the altar the whole of the holy week, was withdrawn.* On asking my friend what this meant, he replied, that it was to express the joy which was felt at the resurrection of Christ. On my remarking that this was somewhat premature, he replied, that this rejoicing used to take place at midnight on the Saturday, but that the time had been altered, and that the ceremony was now performed by anticipation in the morning. He added, that the bells of the church in which we were, which is, in fact, regarded as the metropolitan church of Rome, gave the signal to all the others in the city, and that they began to ring immediately. The ordination service then proceeded, beginning with the four *minor*, and then taking the three higher, orders of the priesthood. First came twelve young men, who were aspirants to the lowest order. The Cardinal explained to them that their office was to open the doors and to ring the bells of the church; and lest any of them should be dull of comprehension, and should not understand what this meant, after they had each kneeled before his Reverence, and had a short white vest put over their black robe, they were sent to toll the bell, which they did very dutifully each in turn. The second order was that of the readers, to which the same set of young men were admitted who had just been made door-keepers, it being allowable to enter into two of the *minor* orders at the same time. These presented themselves four together before the Cardinal, and touched the missal, in token of their being allowed to take a part in the celebration of divine service. The third order was that of the exorcists: these had the power given them of casting out evil spirits. The fourth order was that of the acolytes or candle-bearers: these presented themselves, like the former, before the Cardinal, and to denote their office had each a candle given them, and were made to touch a *cruet*, such as is used to hold the wine and water in the celebration of mass. Next came forward those who were aspirants to the order of sub-deacons. The Cardinal first inquired of one of his assessors whether they were worthy of the holy office, and being answered that they were *to the best of his knowledge*, he allowed them to be clothed in the robes of their new dignity, presented his hand to each successively, that they might kiss the ring on his finger, and then pronounced a form of words. This order also touched the *chalice* and the *paten*, as a sign of the part which they were to take in the celebration of the eucharist. After them came the aspirants to the order of deacons. These, like the last, having been clothed in their new robes, the Cardinal placed one hand on the head of each, saying, *Accipite Sanctum Spiritum*, (Receive the Holy Spirit,) and they all touched the gospels, to denote that they were now allowed to read them in the public service.† The ceremonial for the aspirants to the high-

* During the holy week, it is the custom in the churches at Rome to veil all those pictures in which there is a figure of Christ.

† It was either this order or the preceding which took the vow of perpetual chastity.

est order, or that of the priests, was much longer and more minute. After the prescribed change had been made in their dress, the Cardinal placed his *two* hands on the head of each successively, pronouncing in Latin (as far as my friend and I could make them out) words to this effect: "Receive the power of performing mass for the living and the dead." Each of the young men, as soon as he had received this commission, kneeled down on the floor opposite the Cardinal, and all the other priests present came and placed their two hands on the head of each. A singularity in this part of the service was, that the Cardinal held both his hands stretched out while the clergy were imposing theirs, and the latter walked back to their seats with theirs in the same position which they had occupied during the imposition. The Cardinal then read from a book a short account of the duties which the priests had to perform; after which they advanced with their hands before them in the attitude of prayer, and had them anointed with holy oil. One of the attendants bound their wrists together with a white handkerchief, and after they had remained in this position for a short time, they were set at liberty, and water was brought them to wash. These multifarious ceremonies, together with the prayers and chants which intervened, occupied so long a time, that I was glad to make my escape at last, without waiting to hear the newly-ordained priests join with the Cardinal in celebrating mass; for this, I understood, was all that now remained to be done. I came away with the impression that the ceremonial which I had just witnessed might be a very good introduction to the official duties of a religion which consists in show and acting, but that it was miserably deficient if regarded as the entrance on a ministry which has for its object to speak to the consciences of moral beings, and awaken them to a sense of their best and noblest interests.

In the afternoon I took a walk to the Capitol, or, as it is now called, the Campidoglio. There is no one spot which is more intimately connected than this with the glory of ancient Rome, and there is none which more disappoints the expectation. The ascent to it from the westward is so gentle, and the hill itself is of such moderate elevation, that it is difficult to bring one's-self to believe that this was the mount to which the Romans fled, and on which they so long defended themselves against the Gauls. Such a hill as this, Pontius Cominius would have had but little difficulty in climbing to tell his countrymen that Camillus was coming to their relief. The fact is, that the modern town is raised twenty, thirty, or even forty feet above the level of the old; the summit of the hill, too, has probably been lowered, and the whole face and form of it changed in the course of time, so that its present appearance is altogether different from what it must have been in the early period of the Republic. The disappointment which I felt on arriving at the Capitoline hill was by no means diminished on reaching the top, where, instead of the relics of ancient buildings which, however imperfect, might have served to recal the times gone by, I found nothing but three modern structures erected after the designs of Buonarotti. These are not by any means in bad taste, but they are not what we look for on the Capitol. Thence I descended into the *Forum Romanum*, and traversed its whole extent, meditating on the many great and wonderful events which had there occurred. It was here that Cicero spoke, and that Pompey entered in triumph; it was here that the aged senators were murdered in cold blood by the soldiers of Brennus, and that most of those contests took place which render the Roman history little more than a series of struggles between the power of the people and that of the patricians. But the bustle and activity which here prevailed are hushed for ever; the *Forum* is turned into a mar-

ket for cattle, under the name of the *Campo Vaccino*, and its squalid and neglected appearance, and the ruins by which it is surrounded, present a striking contrast to its former importance. In one place there is nearly half an ancient building entire, in another a row of columns, and in another two or three which form part of a modern church. The most massive remains are three immense arches of the Temple of Peace, which seem, by their solidity, as if they were determined to defy the hand of time. The arch of Septimius Severus is nearly perfect, and that of Titus in considerable preservation: the figures of the seven-branched candlestick, and of the table of shew-bread, which were carried in his triumphal procession after his return from Jerusalem, are still very distinct. It is a singular instance of the strength of national feeling, that the Jews have requested and obtained permission to have a road made at the side of this arch, as they considered it a degradation to pass under a trophy which commemorates the destruction of their temple.

If I found my expectations disappointed, and my associations disturbed, in my visit to the Capitol, I must say, that there is nothing which indemnified me for this in the general appearance of the modern city. Not but that there are individual objects which are very fine in their own peculiar style; some of the palaces, for instance, are princely mansions; the churches of St. Peter, of Santa Maria Maggiore, and of St. John de Lateran, are grand and noble; the fountain of Trevi is of all fountains the most judiciously disposed, and the most beautifully ornamented; and the obelisks, with which almost every principal line of streets is terminated, give an air of grandeur to the quarters in which they respectively stand. But the general aspect of modern Rome is far from magnificent: the streets, with the exception of one or two only, are narrow and without causeways, the houses poor, and the shops miserable. The Corso itself, which is the finest street, is nothing to boast of, and there is no where to be seen any such suite of handsome houses as we expect to find in the capital of a kingdom. One thing must be perfectly clear to every one who takes even half an hour's walk through this city, namely, that wealth is shut up in the hands of a very few individuals, and that the great majority of the inhabitants want either the power or the will to rise into opulence. Ancient Rome is said to have contained 1,200,000 souls;* but the modern town has not more than 100,000, and even this population diminishes every day. It is melancholy to drive through green fields within the walls which enclosed the ancient city, and still more so, to observe the solitary, deserted look of many parts which are still inhabited. Nor is this the only point of contrast between the old Romans and the present generation. It was one of the best characteristics of the former, that they never conquered an enemy without borrowing from him some improvement in the arts either of peace or of war. But in the present day the tide of improvement has stopped; the Roman States are hermetically sealed against heresy;† and that jealous spirit which guards

* See Gibbon's Decline and Fall, chap. xxxi.

† Woe to the traveller who takes books with him into Italy, or at least into the Roman States! If he declares on his arrival at the frontier that he has such articles in his luggage, this is stated in a paper with which he is furnished, and which he is obliged to produce on entering Rome. The books are there taken from him; and even if they are of a sufficiently innocent character to be returned, he cannot recover possession of them without going a number of times to the custom-house, and applying to a dozen or twenty different officers to have the order for their liberation signed. The few books which I had with me at Marseilles I sent direct from

gainst the introduction of reason and truth into the [illegible] extend its baneful influence to subjects which are in connexion with religion, and to bind up the energies of [illegible] in the same useless system of indolence and inactivity. [illegible] sertions are not without foundation. I may mention, that there are here no philosophical instruments for the lectures in the colleges; a want so universal in England—that I went to three shops [illegible] for a Catholic service, but could find none; and [illegible] which was worth the trouble of carrying home—not even [illegible] engraving even is in so low a state, that there is not [illegible] good series of prints of the public buildings and churches.

April 6th, Easter Sunday.—This was a [illegible] day. I arrived at St. Peter's soon after nine. [illegible] the Pope was carried in great state, from the palace of the Vatican into the church. He was seated in a chair placed on a platform carried by men, [illegible] and some over his head. Before him was carried a most splendid mitre, [illegible] with pearls and precious stones. He had [illegible] and he was preceded and followed by a long train of [illegible] and priests, arrayed in their richest robes. The [illegible] descended down the approach, and he returned their homage by a slight motion of the hand, [illegible] token of benediction. When he had proceeded about [illegible] of the distance along the nave, he descended from his chair and made his entry, and went to adore the mass, [illegible] one of the chapels attached to the church. He soon returned to [illegible] and was borne along to a chair which had been prepared for him before the north part of the building. The service then commenced, the Pope himself officiating at the high altar; but it was very different, on account of the crowd, to obtain a good view of what was going on. The number of persons assembled was very great, though rendered less apparent by the vastness of the building. It seemed as if all Rome and all Christendom were come up to the grandest temple in the world to celebrate the resurrection of their Lord. Some were kneeling at the principal service, trying to get a glimpse of the Pope; others were attending to their devotions in some of the side chapels, where smaller masses were celebrating while the greater one was going on; others were crowding round the statue of St. Peter, and eagerly endeavouring to kiss his toe; and others, again, were wandering about in search of a better place to see and hear. The music, too, was worthy of the place and the occasion. The harmonious volume of voice, *spoiled by an organ*, rose triumphantly aloft, and the vastness of that astonishing dome could scarce swallow up the sound. It was with difficulty that I tore myself away, in order to secure a good place for seeing the benediction, which is given at the conclusion of the service. I took my station in one of the windows of the *loggia* or gallery, on the north side of the great court before the church, and I was well repaid for the trouble which I had taken, for I had a good view of the whole. The spectacle which presented itself at the moment of the Benediction was singularly brilliant, more so than it had been on the preceding Thursday. The lovely fountains which threw up their crystal flood in the face of the mid-day sun, the innumerable crowd which was there assembled, the regiments of soldiers

---

nce to Geneva, taking with me into Italy only a couple of dictionaries, a grammar, and a map: I feared that, as some of them were of a very heretical description, they might subject not only themselves but their owner to be burnt!

which kept guard in the centre, the splendid uniforms of the foreign ambassadors, the picturesque dresses of the Roman women, and the sovereign Pontiff himself, who sat enthroned above us all, with two superb fans of ostrich feathers behind, and his cardinals and chief officers about him, formed altogether a *coup d'œil* which was as imposing in its effect as it was unique in its kind. As soon as the benediction was pronounced, the drum beat, the cannon of St. Angelo fired, two indulgences were thrown down as on the Thursday, and eagerly scrambled for by the crowd, and the immense assemblage then began to disperse to their homes.

In the evening the exterior of St. Peter's was beautifully illuminated according to the plan of Michael Angelo. In order to accomplish this, it is necessary to suspend some of the lamplighters by ropes, that they may reach particular parts of the building; and the danger thus incurred is so great, that they all receive absolution before they begin their work. The lamps are so arranged as to trace all the great lines of the building, so that its beauties and its defects are brought prominently before the eye, and the cumbering attic is more than usually offensive; it quite spoiled the effect which the dome would otherwise have produced.* The spectacle, however, was brilliant, and still more so, as I was told, when the second illumination took place an hour or two after the first had begun; but this, unfortunately, I did not see, for I was not quite well, and felt that the night air was doing me harm; and I had waited so long that I imagined that I had seen all, and therefore hastened back to my hotel.

* * * * * * * * * * *

The ceremonies of the holy week are terminated by a grand display of fire-works at the castle of St. Angelo. This used to take place on the evening of Easter Sunday, but this year it was put off till the Monday; not from any reverence for the former day—for with Catholics the sabbath ends with the day-light, or even before—but, as the printed notices announced, to prevent the dangerous rush of carriages and of foot-passengers returning from St. Peter's over the bridge of St. Angelo after the illumination. I heard another reason suggested as the true one, namely, that his Holiness, who is a very sly fellow, and understands his own interests perfectly well, wished to detain the immense concourse of strangers a day longer in Rome to the great profit of the inn-keepers, and the increase of his own revenue. Be this as it may, the exhibition took place on the Monday evening, about eight o'clock. The night was in every respect favourable, being dark, but without rain; and the fire-works were grand beyond all description. They began with a mimic representation of an eruption of Mount Vesuvius, after which there were showers of gold, and trees of fire, and blazing sun-flowers and crackers and rockets, and more inventions of the pyrotechnic art than I can give a name to. The whole was well kept up, and the effect was extremely fine.

Thus terminated the ceremonies and rejoicings of the holy week. The pomp and show, regarded as a mere *spectacle*, are certainly very grand; and even in a religious point of view, they may be well calculated to make an impression on the minds of the ignorant; but they are of themselves extraneous to the true spirit of Christianity, and they are mixed up with

* Forsyth, speaking of St. Peter's, very pointedly remarks, that "instead of describing its whole cycloid on the vacant air, the cupola is more than half hidden by the front; a front at variance with the body, confounding two orders in one, debased by a gaping attic, and encumbered by colossal apostles."—*Remarks on Antiquities and Works of Art in Italy*, Vol. I. p. 214.

:h which is purely absurd, that they would rather lead a man of unpre-ced mind to reject the Catholic religion, than convince him that this is best form under which the gospel is professed.* On myself, at least, is the impression which remains after seeing the court and the church Rome in the season of their highest pomp. Such ceremonies as the :essive extinction of the fourteen lights, the pattering of the feet, the hing of the thirteen pilgrims, and the waiting upon them at dinner, the :ession of those frightful penitents, and, above all, the throwing down of indulgences to be scrambled for by the crowd—these things are all too dish for the age we live in. The spirit of the times is fast out-growing 1 nonsense as this; and if we wish to see the downfall of the religion of ch it forms an essential part, we have nothing at all to do but to leave it tly to its own fate. It *must* fall before the light of increasing knowledge civilization. There is nothing which can materially retard its destruc-but that meddling system of pains, and penalties, and exclusions, which 1 adverse to the interests of truth, as it is at variance with the inalienable its of man. The other day, as I was walking in the streets of Rome, ll in with a young priest, a student in the Scotch College in this city. went about seeing sights together for an hour or two, and among other gs I asked him, "What was the feeling at Rome about the emancipation it is called) of the English Catholics?" "We are very easy," he ied, "on that score; we find that we flourish under persecution, so we very well content." Yes! it is that very persecution which makes the olics flourish. Were that to cease, we should soon see their religion nble into dust. The charm of the *esprit de corps* which now animates a would be gone; and they who do not like to desert the religion of r fathers while it is in difficulties, would feel themselves no longer re-ned by a sense of honour from uniting themselves with the members of ore free and a more enlightened communion.

(To be continued.)

SONNET.

TO A YOUNG MINISTER.

YOUNG servant of the Lord! whose untried might
Here the celestial sword aspires to wield,
Whose ardent eye is glancing o'er the field
Of Christian warfare, kindling at the sight,—
We give thee cheerful welcome! Pure and bright
Keep in thy soul the flame of pious zeal!
Still from cold hearts and idle tongues appeal,
And read thy duty by the Gospel light.
Yet, as the hour draws nearer, Christian! pause:—
The truth thou lovest is a holy thing:
Thine arm is lifted in a sacred cause,
And sacred weapons to the strife must bring.
Be firm, yet gentle; humble, yet sincere;
The eye of Heav'n is on thee—hope, yet fear! E.

The Catholics themselves seem to acknowledge the truth of this, for there is a ng in Italy,

"Se se vede Roma,
Se perde la fede."
(If Rome is seen, faith is lost.)

LEGH RICHMOND.*

We have often been tempted to give up the study of contemporary biography in absolute despair: so vague and partial is the estimate we are thereby enabled to form of character, so ready are party men to write and believe every thing good of each other, and so unwilling (to the credit of charitable feeling be it spoken) are those who know better to come forward and tell us what they know, that much distrust is unavoidably mingled with our pleasurable impressions. With much less of doubt than usual, have we read the life of *Legh Richmond*. It seemed obvious at once, that his actions were, in a more than common degree, conformable to the standard of duty towards which his eye was directed, and that all our scepticism must be reserved for his opinions, and the particular course of conduct to which those opinions sometimes led. Having before our eyes the effect which similar sentiments produce on other characters; knowing that, though modified, in a thousand ways, by internal disposition and outward circumstance, Calvinism will ever produce a certain tone of feeling and course of conduct, of which the good is the good of Christianity itself, and the evil is the evil of what is human in the system,—we expect that an eminent Calvinist will more or less have his part in what we cannot but consider error. And yet, though such be our own impression, it is impossible to rise from the survey of a life, laborious, virtuous, full of love to God and man, like that of Legh Richmond, without a wish that *they* especially who are themselves preparing for the services of the sanctuary, may receive from it a new impulse, prompting them to reconsider their own previous steps, and ponder the paths of their feet, that all their ways may be established. Ill, indeed, should we augur of the future course of that man who should find here only themes for objection and difficulty; who had made himself perfect in the study of the *Calvinist*, but had felt no genuine sympathy with the *Christian*.

We know it will be said that in giving to Legh Richmond the title of a real Christian, (erroneous as in some points he might have been,) we give what he would have conscientiously withheld from an Unitarian, however earnest, serious, and self-sacrificing. But what then? We can believe he loved us, though he believed us in dangerous error: we hope it was his infirmity to condemn those whom God has not condemned. Even now the clouds may have passed from before him, and he may have found brothers where he looked for foes. That Saviour who was precious to himself, he may be convinced was precious to them also, and voices may be joining in the chorus of praise offered up at the Eternal Throne, with which on earth he would have deemed it treason to unite. Not that it is well to silence every just complaint against religious intolerance by a reference to eternity. To the minds of the aggrieved, this is, indeed, the best refuge; but one could wish good and pious men, for their own sakes, as well as for the peace of the world, to feel that they would be more humble, more near conformity to the will and word of God, if neither in thought, nor deed, nor word, did they anticipate his judgments upon what they deem mental error. If, not being infallible, they would allow the principle of Hope for their fellow-creatures to predominate, where could possibly be the evil?

We have felt no desire that the Memoir before us had been abridged, unless by the suppression of a few pages of extract from Mr. Richmond's pri-

---

* A Memoir of the Rev. Legh Richmond, A. M., of Trinity College, Cambridge; Rector of Turvey, Bedfordshire; and Chaplain to his Royal Highness the late Duke of Kent. By the Rev. T. S. Grimshawe, A. M., &c. 8vo. Pp. 674.

vate religious journal. The publication of these truly *sacred* records must be deprecated, as an intrusion upon hours and feelings into which no man ought to have a suspicion that his fellow-men will hereafter be permitted to pry. The arrangement by which Mr. R.'s biographical sketch of his mother's life comes nearly at the conclusion of the work, involves a repetition, of which, however, few readers will complain. Pity, indeed, it would have been had this most pleasing document been omitted. The bursts of simple and natural feeling with which Mr. R. uniformly speaks of the authors of his being, are among the most delightful parts of the book. To his mother, in particular, a high-minded, pious, and sensible woman, his heart seems to have clung with unchanging affection. His own character was distinguished by intensity of feeling, and an exuberant, but not a very lofty, imagination. To great native purity of heart, and a most affectionate disposition in himself, was added the gift of early friends, whose feelings, of a like character with his own, were both religiously and morally directed. At college, his chief recreation was music, in which, his biographer says, he was eminently skilled. For some years he employed his leisure hours in collecting materials for a great work which he intended to publish, on the theory and practice of music. He also formed a society called the Harmonic Society, "the members of which were musical amateurs, who, in turn, gave a concert every fortnight, at which, with the help of two or three hired musicians, they performed pieces out of Handel and other celebrated composers." This society likewise published, in 1796, a collection of glees and rounds, seven of which were composed by Mr. Richmond.

Intended originally for the bar, Mr. R.'s father experienced some disappointment at his son's ultimate decision in favour of the church. He appears to have been influenced partly by a feeling that he should in the clerical profession be more useful to his fellow-creatures, and partly by his literary habits, which he expected to indulge with greater ease in the retirement of a parsonage. For the rest,

"So far," says he, in a letter to his father, "as information is required, I hope I have not laboured in vain: so far as good resolution is concerned, I trust I am not deficient; as regards my success in, and future conduct in, this important calling, I pray God's assistance, to enable me to do my duty, and to become a worthy member of the Established Church. * * * * The character of a fashionable parson is my aversion: that of an ignorant or careless one, I see with pity and contempt: that of a dissipated one, with shame: and that of an unbelieving one with horror."

The Isle of Wight was the first scene of Legh Richmond's clerical labours. The adjoining parishes of Brading and Yaverland, including the hamlets of Bembridge and Arreton, engaged his indefatigable attention. For about two years his opinions appear to have been those of a moderate Churchman. It is admitted that, during this period of his ministry, an external reformation was produced among his people: but, says Mr. Grimshawe,

"the interior character of the heart, the communion of the soul with God, the love and joy and peace of the gospel, and the hope full of immortality, these were not experienced and felt, because they were not known; and they were not known, because they were not preached; and they were not preached, because they were not adequately understood by the preacher."—P. 34.

Now, mere external amendment in the performance of the social duties, without the deep-seated feelings of love to God and Christ, is certainly what no Christian teacher can be satisfied with; but whether all those beautiful

fruits of which the Editor speaks, are inseparable from a belief in what he calls the peculiar doctrines of Christianity; whether they will flourish in no garden but that of orthodoxy, is the point to be decided; and, unhappily, it seems impossible that the question should be settled with those who think like himself; for, unless there be a form of *words* in accordance with his own, unless certain phrases and certain prescribed modes of expressing feeling upon a subject be rigidly observed, the whole matter will be prejudged: the man will not be judged of by the sure and slow test of action, by those marks of quiet but deep feeling which in general are made known chiefly to intimates: he is not orthodox, therefore he cannot feel aright; he does not feel aright, therefore he cannot be orthodox. The circle is in the mind of the reasoner, and no human art or power can break in upon it.

About two years after Mr. Richmond commenced his ministry in the Isle of Wight, a friend lent him Wilberforce's "Practical View." It does not appear that he had ever previously entertained any doubts as to the scriptural character of the doctrines of the English Church; but he now began to find that he had by no means stated them in all their breadth, and depth, and length, and height. Very deep and solemn were also the convictions brought to his mind respecting the awful realities on which he was preaching. While we entertain not the slightest doubt that this was the period of real conversion to Legh Richmond, and sincerely believe that from this time he might truly be called "a new creature;" that his views and feelings as respected the destination and aims of man were inconceivably enlarged and enlightened, let not an orthodox brother condemn us for scepticism as to the necessary connexion of all this with Calvinism. Receiving these holy and pure impressions in close alliance with such views, joining himself in immediate fellowship with those Christian friends who entertained them, and thenceforth being surrounded on every side by circumstances, connexions, books, and societies, in accordance with them, was it likely that a separation should have been effected in Legh Richmond's mind between the essentials and non-essentials of Christianity? Humanly speaking, we are persuaded it was not. It is also evident that the vehement and romantic character of his feelings would render him extremely tenacious of any doctrines to which he had been accustomed to attach the ideas of sublimity and grandeur. With this reservation, and it is a most important one, every Christian, whatever may be his peculiar views, must follow Mr. Richmond's course from this time with admiration. Perfectly consistent, steady, and persevering; neglecting no duty at home, and ready at a moment's warning to obey the call abroad; mostly preaching three times in one sabbath, and delivering lectures to his poor hearers two or three evenings in the week, beside incessant visiting at the neighbouring cottages; yet this was but his ordinary work. During missionary journeys, his labours were incessant. His family, meantime, was not neglected. An extract from his daughter's letter to the Editor, after his decease, will be the best proof of this.

"We should not have been thus happy in domestic affection, had not our beloved father so carefully trained us in the religion of Jesus Christ. This was his chief concern, his hourly endeavour. He did not talk much with us about religion: but the books, the studies, and even amusements to which he directed us, shewed that God was in all his thoughts, and that his great aim was to prepare his children for heaven. Religion was practically taught in all he said or did, and recommended to us in his lovely domestic character more powerfully than in any other way. He had a thousand winning ways to lead our infant minds to God, and explain to us the love of the Saviour to

little children. It was then our first impressions were received and [illegible] for a time they were obscured by youthful vanities, they were [illegible] erased: he lived to see them, in some instances, [illegible] It was his custom, when we were very young, to pray with us alone [illegible] take us by turns into his study; and memory still recalls the [illegible] and affecting earnestness with which he used to plead for us child. I used to weep because he wept, though I understood [illegible] but I saw it was all love, and thus my earliest impression [illegible] the idea that it was *religion* which made him [illegible] those who were kind to me, as dear papa did.

"In conversation he did not often urge the [illegible] our attention, or question us much as to our personal [illegible] has sometimes regretted this, and called it his [illegible] adopted a more successful plan. He used to [illegible] and express his opinion in writing. We [illegible] rooms, with directions to think and pray over them. [illegible] were inexpressibly tender. He [illegible] pleased him, he shewed it by [illegible] touched us to the very heart, [illegible] could have done, for we saw [illegible] most. In this way he gained [illegible] none of his children could [illegible] garded that smile as a rich reward."

In the year 1807, Mr. Richmond [illegible] Wight, and accepted an engagement [illegible] pital. Here, however, he remained [illegible] of Turvey, in Bedfordshire, becoming [illegible] to the individual in whose gift it was. [illegible] accepting the offer, he found in this place a field [illegible] lum of peace. Besides his ministerial duties [illegible] education of the poor, he formed a Friendly [illegible] by the Editor as being so successful [illegible] knowledge of its plan, we transcribe the account of it as given:—

"The Friendly Society at Turvey was [illegible] *a club for children* of both sexes from [illegible] member pays one shilling entrance and a penny per week; and when [illegible] in sickness eighteen-pence per week. [illegible] yearly expenditure on each member. [illegible] Savings' Bank after twenty years' [illegible] twenty to forty children. [illegible] by the Editor as being so successful [illegible] knowledge of its plan, we transcribe the account of it as given:—

"Secondly, the [illegible] five years of age. The entrance [illegible] one shilling, or one and sixpence at the option of the [illegible] who subscribe the larger sum [illegible] lesser subscribers a penny [illegible] varied from thirty to forty. The average payment for the last twenty years is 20*l.*, and the Society has 250*l.* in the Savings' Bank.

"Thirdly, *the mixed society*, [illegible] sixpence entrance, and one penny [illegible] receive eight shillings per week [illegible] diture has been 55*l.*, and their present fund amounts to nearly 400*l.* These clubs have about twenty honorary members, who greatly contribute to the opulence and prosperity of these institutions, and their bounty, joined to the

subscriptions of a constant succession of young members, Mr. Richm considered, on the calculation of the Northampton tables, to be adequat the demands of the club.

"The rules and regulations of the Turvey Club resemble, in most respe those of other Friendly Societies; but some additions and amendments w made by Mr. Richmond too important to be omitted.

"First; no persons of immoral character were admitted, or such as w likely to disgrace the Society by habits of drinking, impurity, cursing swearing, or other notorious crimes.

"Secondly; a careful superintendence was maintained by Mr. Richm and the officers of the Society. Offenders were admonished, and, after th admonitions, if unreclaimed, were excluded from the benefits of the Socie

"Thirdly; the practice of assembling the members at public-houses, spending a portion of their funds in liquor, was prohibited: and their m ings were held in the vestry of the church, at which Mr. Richmond consta attended. By this arrangement nearly a fifth part of the funds were sa and the temptations of the public-house avoided."

There is an interesting letter, giving an account of one of the annivers dinners of the Turvey Club: but we have no room for more. The Edit account, it will be seen, is far from complete. He should have informe at what period after admission into a club, a sick member is allowed to d upon the Society's funds; and it is also left uncertain whether, upon expulsion of a member for immoral conduct, he incurs the forfeiture of previous deposits, as well as the future benefits of the Society.

In May, 1809, Mr. Richmond preached his first sermon, in London, the benefit of the Church Missionary Society. We have hitherto take notice of him as a writer, and it is remarkable that so popular a preac should have left behind him only three sermons composed for the press. the author of "The Dairyman's Daughter," and "The Young Cottag he is well known to the religious world. The copies of the former t which have been circulated in the English language alone, to the pre time, are supposed to have been between one and two millions. It has b translated into most of the Continental languages, and has obtained a v circulation in America. In this little work, the character of the auth mind and feelings is, we doubt not, very faithfully depicted; but bes our positive objections to some of the doctrines, we must question the g taste and keeping of the piece. It seems to us much too ambitious, and from simple. It is overloaded with descriptions of scenery, some of wh though beautiful in themselves, are out of place in a tract for uncultiv individuals. Besides all this, the numerous personal reflections give egotistical air to the whole. Still, there are passages of great and touch beauty. From the time, however, that Legh Richmond devoted himse missionary objects, his name was principally celebrated in connexion them. He travelled far and wide, preaching and speaking for the Jews the Church Missionary Society. During these journeys he is known to h collected from £800 to £1000; nay, on one occasion, the fruits were £1 Though these engagements took him much from home, he used all means in his power to provide for his people. A curate was always eng to officiate and visit for him and to instruct his children; and he frequ addressed pastoral letters to his people.

We have already noticed Mr. Richmond's strong attachment to mother. In 1819, he lost this cherished parent, and deeply does he ap to have felt on the occasion. But he was destined to be more seve afflicted. His son had, contrary to Mr. Richmond's wishes, evinc

decided preference for [illegible] the causes of this [illegible] and change, to natural [illegible] ally be. It does not appear that [illegible] father and son. Mr. [illegible] formly expresses [illegible] letters bespeaks the tenderest [illegible] the departure of [illegible] shipwreck of the vessel [illegible] account confirmed the [illegible] perished, with the exception [illegible] that of Nugent Bampfylde [illegible] mourning, and Mr. Bampfylde [illegible] months afterwards, he received [illegible] dead. Circumstances [illegible] whose fate he mourned [illegible] longer his life was [illegible] much affection and regret [illegible] meeting with its parents. This was [illegible] a series of trials and disasters [illegible] of India. Meantime, [illegible] in every respect [illegible] consumptive symptoms. [illegible] is given in a letter we have [illegible] daughter to the latter. We shall give it in her own words:

"Though my dear father's [illegible] spirits very much [illegible] change subsequent to [illegible] health began to [illegible] and there was a [illegible] beginning to inflict [illegible] with much care, and the same [illegible] prominent in my [illegible] cherished me. He [illegible] philosophy and when [illegible] engaged together [illegible] Wilberforce generally [illegible] riments, &c. My [illegible] and in each [illegible] In the [illegible] spit blood. My dear father [illegible] did not, for a long time, [illegible] He afterwards told Mamma that in this [illegible] a shock which seemed to shatter him to the earth, and from which he never afterwards recovered.

"In June, 1814, he took a journey to Scotland, to place Wilberforce under the care of Dr. Scott. I was the only child in the journey, which I have a most delightful pleasure in retracing. It was very pleasant to travel with my father; he had such an exquisite perception of the beauties of nature; and every object of interest was pointed out to us with his own elegant and devotional associations. Often has he wandered on through the fine scenes of Scotland both by day-light and moon-light, with poor Willy and myself at his side; and we have sat down together on the sea-shore, or by the hedge-side, while he shewed us the image of the Deity in the beauty

of his works; and whether he was contemplating the simple wild flower or the resplendent firmament, he would point to the hand of Omnipotence in both. But his enjoyments at this time greatly depended upon his dear boy's being able to participate in them. If Willy drooped, his spirits were gone, and nature lost its power to charm. I think he was gradually declining in his own health, though he did not complain. He was watching the decay of his beloved son, while his own frame was giving way.

"We returned home in October, with no material benefit to our dear invalid; and in January, 1825, after a happy and even triumphant experience of the power of religion, my brother breathed his last gentle sigh in the arms of his afflicted father, who had been, in God's hands, his sole teacher, comforter, and supporter. He was ever at the dying pillow of his suffering child, reading, praying, and comforting him, by day and by night. Before us he appeared composed and tranquil, but, in his retired moments, I have heard him give vent to his feelings, 'with strong crying and tears.' I remember, on the evening of Wilberforce's death, after he had yielded to the first burst of grief, he clasped the inanimate form to his heart, laid it down, dried his tears, and, collecting us together in the study, he knelt down and uttered only the language of praise and gratitude. For a little moment he seemed not only to follow, but to realize, his child's flight and welcome to the realms of glory. His whole conduct seemed to express, 'Though I should see his hand lifted up to slay me, yet from that same hand will I look for salvation.'"

His own closing scene drew near. Prematurely worn out by great exertions and a state of constant excitement, his bodily frame was wholly unfit to bear the trials laid upon him. His latter days were, for the most part, serious, even to dejection. Is it not greatly to be questioned whether a mistake about the nature and degree of service required by the Divine Being from his servants may not create as real an opposition to his benevolent designs as the evils which zeal would remove? A restless activity at one period of life is too often succeeded by morbid feelings, by questioning anxiety, and real distress of mind. In most of these cases it may be feared that too great a degree of importance has been attached by the individual to his own deeds; and that a more imperious duty than any we owe to our fellow-creatures, that of maintaining a peaceful, gentle frame of mind, and a heart unburthened by care, has been postponed to the consideration of schemes whose utility is uncertain; while the internal composure and self-devotion of the spirit is essential to the attainment of a really religious frame. Remarks like these *may* be perverted by the indolent to their own selfish purposes; the indifferent may think they tend to excuse man from a part of his service; and the zealous may draw his own inference, and pronounce condemning sentence upon us accordingly. Yet it is not calculating prudence, but a serious regard to the spirit of religion, which we have in view. If, in our application of them to the case of Mr. Richmond, any who knew him deem us in error, that is another matter. To us it certainly seems that he courted excitation, when the dictates of religion itself would have prescribed rest, and wore himself out by too tenacious a pursuit of what he persuaded himself was his principal duty. It strikes us, too, that he meditated too much upon his own personal concern in the great scheme of religion; and that anxiety was not with him so fully swallowed up in love and gratitude as it might have been, had there been less of personality in his private reflections. Still, this is mere inference from the records of his life now before us, and can deduct nothing from the value of his example, wherever it appears clearly to have been that of a pious Christian, and a worthy member of the social state.

HAMILTONIAN EXPERIMENT.

To the Editor.

SIR, *Maidstone, Sept.* 15, 1828.

YOUR Reviewer of the late Dr. Jones's Exposure of the Hamiltonian Method of Teaching Languages, (N.S., I. p. 109,) while he joins in the censure of it when used alone, at the same time suggests that it may probably be connected with the method adopted in most of our schools with considerable advantage. I had certainly been more favourably impressed with its intrinsic merits than he appears to have been, having had an opportunity of observing it in operation for several months with adult classes in the German and Italian languages, under the direction of a gentleman alike distinguished for his intelligence and philanthropy, as well as acquaintance from experience, both as a learner and a teacher, with the working of the system. Still I was of opinion that something would be found wanting when applied to the ancient languages, where the classes would be composed of boys, who would not be under the influence of the same motives as adults; something which should insure a more grammatical knowledge of these languages than it appeared probable they would acquire from Mr. Hamilton's method only; and which deficiency I supposed might be supplied by such a union as your Reviewer suggests. I have been permitted to put this principle to proof in experiments upon some of my own pupils, which have been carried through one complete year; and if you should consider a statement of the results not inappropriate to the design of the Repository, or to possess any interest to your readers, many of whom are engaged in education, I should feel a pleasure in seeing it inserted.

The first Latin class consisted of four boys, of from twelve to fourteen years of age, selected not on account of their possessing any remarkable aptitude to learn languages, or any unusual habits of application, but because their previous acquirements were similar, and they were nearly of the same age, and of what I judged a very suitable age. Three of them had made a little progress in the language previously, having read the prose of Valpy's Delectus, and possessing the acquaintance with grammar usual at that stage of advancement; but the fourth, and one of the elder, had never made any attempt to acquire any other than his native tongue, and his education in every respect had been much neglected. At the commencement of the Christmas vacation, 1826, they had translated Hamilton's first book, the Gospel of John. At the same period of the following year, 1827, they had read the following:—L' Homond's Epitome Historiæ Sacræ; fourteen of the first Lives of Nepos; five books of Cæsar's Gallic War; Sallust's Jugurthine and Catiline Wars; five plays of Terence; first book of Livy.

An experiment of the success of this combination of the two methods when applied to the Greek language was begun at the same time with the two younger of this class, but on account of the removal of one, it could not be carried through a more extended period than about five months. Within that time, though previously they were unacquainted even with the Greek character, they had translated the Gospel of John, of Matthew, the half of Mark, and the half of the prose of Dalzell's Analecta Minora. In the two last-mentioned they had assistance from a literal translation.

The second Latin class, if it may be so termed, consisted of two brothers, of the ages of eight and a half and ten years. Their previous education

had been more carefully superintended than that of the first class, and their talents were respectable, but not rare. I consider them, therefore, as affording a fair example of what may be effected by this method of teaching languages with boys who have had the advantage of a judicious and enlightened treatment in their previous instruction, such as is possessed by most of those in whose education a knowledge of Greek and Latin is considered to be a necessary part. Previously to the commencement of the experiment with them, they had read Evans's "First Lessons," and possessed a tolerably familiar acquaintance with the inflections of nouns, verbs, &c. Within the period of fourteen months, including two vacations, they had translated the whole of the following, with the exception only of a few of the fables of Phædrus, and about half of the last book of Cæsar's Civil War:—the Gospel of John; Epitome Historiæ Sacræ; Phædrus; Nepos; Cæsar's Gallic and Civil Wars; Sallust's Jugurthine and Catiline Wars; Livy, half the first book; Ovid, 2,300 verses; and Virgil, the first book.

Upon an average, they had not devoted more than two hours and a half per day to the Latin language, including the time they were so occupied with their teacher; so that it will not be supposed that more was exacted of them than ought to be required of children of so tender an age, or more than is required where the old plan alone is adopted.

Many of your readers will perceive that this is considerably more than is usually accomplished within the same time, and by children of the same age; and nothing, I imagine, will oppose their unqualified assent to the great advantage that would be gained by the adoption of such a method, unless it be an apprehension which they may have, in common with the late Dr. Jones, that the pupil "learns his lesson *superficially*; that if he may be said to know the words, he knows them only so far as he recollects the drift of the whole; and that, as the whole cannot be long retained, the meaning of every term is effaced with it."* To remove all doubt of the

* My own testimony with respect to this might not be regarded as sufficiently impartial and unprejudiced; but I am permitted to give that, contained in the following letter, of an individual well known to most of your readers, (Dr. Morell of Brighton,) who was much interested in observing the results of these experiments, and frequently examined each of the classes at different stages of their progress; and whose talents, attainments, and long experience in teaching in the usual manner, will be considered to give great authority to his opinion.

"*Brighton, July* 30, 1828.

* * * * * "On every account I should be glad to see a well-attested statement of the result of your experience in the method of verbal translation made public. None who have never made or witnessed the experiment can suppose that young children will be able to do so much, and that so well, as you have found to be possible, and even easy and pleasant to themselves, by this improvement on the customary method of teaching the languages of antiquity. I believe the great majority of boys who had read Nepos, Cæsar, and Sallust, in the usual way, would be unable to translate them off-hand in any part, at the pleasure of the examiner, with as much accuracy and readiness as was done by the M————'s for me; and they not only construed better, but shewed greater grammatical accuracy in parsing than is commonly done at the end of three or four years by boys several years older. What had been done by F——r at a later age was quite as satisfactory in proof of the working of the present plan; and F——s gave good proof of its effect in Greek as well as Latin.

"The result of what I have seen in these cases, and of what I have experienced in others, is an entire conviction, that by combining the use of exact literal translations with the study of the grammar and the practice of parsing, from the age of nine to

efficacy of this method as far as possible, and to show those who may be disposed to make a similar experiment in what manner the same results may be brought out. I will explain it as it was pursued with the younger class, and I hope I may be pardoned the minuteness that will be necessary to make the statement either satisfactory or useful.

Whatever may be the opinion of the reader of this preliminary work, it must be remembered that a person who wishes to make an experiment of the Hamiltonian System has to choose between it and the old book method on this plan in which the construction of the sentences is sufficiently simple, and the same words occur with sufficient frequency. This was, therefore, first placed in their hands: but as they had already made some progress in the language, that part of the method of Mr. Hamilton which requires the teacher to read each verse himself in a distinct and slow manner, subjoining the English of every word as he proceeds, and then to direct it to be read by two, three, or more boys, till it is supposed that all are able to translate it with facility, could in this instance be dispensed with. The interlinear translation, called a "key," was sufficient assistance to enable them to prepare daily as much as combined them through this first book within three weeks; but a previous reading in class became necessary in some parts of the *Epitome Historiæ Sacræ*, in which each passage was translated at least once by one of the pupils, the teacher assisting him only *occasionally*, presenting him with the English of any word with which he was unacquainted, and with the order where it was too inverted, and correcting his pronunciation where it was inaccurate. Invariably, however, when a lesson was read in class in this manner for the first time, it was required to be repeated the following day with readiness and precision. This was a slight departure from Mr. Hamilton's method, and was found to be necessary on account of the difference of character between his classes, which I have been informed are composed chiefly of adults, and that upon which this experiment was made. He, perhaps, may safely calculate on their giving the requisite attention and industry; but a teacher cannot satisfy himself of this where his pupils are children, unless in some manner resembling the above-mentioned. There must, or ought to be, in every lesson many words with which the pupil is unacquainted: it is his business to impress their signification upon his mind. He has a certain portion of time set apart for this purpose; and it should be the teacher's care to see that the time is devoted to its proper object, or he will, in all probability, be disappointed in his pupil's progress. Two octavo pages was the quantity required of them daily, and the task was accomplished with perfect ease.

The sentences of *Nepos* being longer and more involved, the teacher, at the commencement with it, himself read each sentence first, requiring it to be read by the pupils *once*, *twice*, and sometimes *oftener*, when there was difficulty in the construction, or many words occurred that were entirely new; but the number of repetitions of each sentence was gradually diminished till they could translate, with the *occasional* assistance only of the teacher; and after a short time they had acquired so much facility in the

---

seven, so much may be acquired both in Latin and Greek as will make the future progress easy and certain; and what is of the greatest importance, this can be effected, not without labour and attention on the part of the child, but without any of that waste of strength in hopeless endeavours to overcome unconquerable difficulty, which often and naturally produce an utter hatred of all learning in young children. * * * * * *

"J. MORELL."

supply them with than their dictionary and gramma
first five or six lessons, in which the same plan w
commencement of the preceding author, they could c
a previous reading, without a translation of any kin
than their dictionary and grammar, prepare at first
latterly, at *their own request*, *four* pages of Dymoc
however, they met with a passage of unusual diffi
couraged to ask assistance of their teacher rather than
their patience and their energies upon what it was not
discover without help. But it did not frequently ha
ingenuity and knowledge of words did not enable t
mine the sense of their author with accuracy. Th
proving that the general fear that a Hamiltonian pu
language will be *superficial*, and that he will be acqu
nification of words only so far as he recollects the c
without foundation, may probably be as satisfactory
dren of their age and standing in the language. Whe
the greater part of *Cæsar*, they were asked, how long
to translate a page of a part they had never before s
the elder brother was, that he could read it general
English. The younger, as though he felt himself
express the little time and labour it cost him, replied, t
more than "half a minute." None will suppose it
of the answers could be strictly correct, yet they both s
felt themselves masters of their author. The reality
frequently put to the test in a variety of ways; and
freedom with which both classes, when at this point of
give an English version of passages of considerable le
up the Latin in the usual manner of construing, though
pectedly; the precision with which at the instant they
cases or derived tenses in an entirely new connexion; t
ance they manifested with the peculiarities of Lat

sufficient acquaintance with the language to allow of their attention to this without injury); and if at any time their taste led them to adopt the secondary signification in preference, they were instantly questioned respecting the primary, that it might be ascertained that they had not depended upon the aid of the translation more than would have been profitable; and to be assured of this with still more certainty, they were required to read to their teacher from an edition without either translation or note. The Jugurthine and Catiline Wars of *Sallust*, in addition to their parsing and other lessons, engaged them exactly *six* weeks.

To conduct the pupil through so many authors in so short a time, without encroaching too much upon the hours that should be devoted to other studies, and without tiring his patience by a too long-continued application to one pursuit, it was found necessary that the teacher should avail himself of every facility, and be most economical of the time devoted to this part of learning. The results that were brought out in both these experiments I consider to have depended very much on the strict observance of the following rules:—1. To require the *fixed attention* of the pupil while the class is engaged with their teacher. His progress is incomparably greater than when he is listless, and much more agreeable to himself: but the time should not exceed half an hour. 2. On no account to suffer an indolent and hesitating habit of translating in the pupil, but to urge him on with the greatest rapidity consistent with a distinct pronunciation. It infuses animation into the exercise, and is a constant excitement to attention. 3. If he cannot readily bring to his recollection the corresponding English of any word, rather than be allowed to guess at its signification, the teacher should *promptly* furnish him with it; and in the same manner with the order, if he should be mistaking it, rather than consume the time by leading him to discover it himself, by asking him to point out the nominative case, the verb with which it agrees, &c. The advantage to himself, if any, is overbalanced by the interruption of the attention of the rest of the class. He will have too much pride to allow himself frequently to be assisted in this manner, and especially if others of the class shew a greater readiness. It will therefore be an inducement to industry and attention on his part, and is a great saving of time. 4. The teacher should on no account, except when any thing *very* remarkable occurs, suffer himself to be led into any conversation while the class is before him. In the *Hamiltonian* lesson, the pupil's chief object is to acquire the *knowledge of words;* and that fixed attention which is necessary to gain his end should not be suffered to be interrupted for a moment. There is sufficient exercise of his other faculties in his *parsing* lesson. Explanations even of peculiarities of grammar are better deferred till the conclusion, as more is lost by the interruption of attention than is gained by the immediate explanation. 5. As early as the Epitome Hist. Sac., but especially in Cæsar and Sallust, the teacher may find many passages in which the construction is so simple, and with the words of which the pupil is so familiar, that he can translate as rapidly as he can utter words. In these the teacher should require only an English version of them, to be as expeditiously given as possible, without taking up the original in the usual manner. It imparts interest to the pupil, as the progress he is making is manifest to himself; he acquires the habit of translating in an easy and agreeable manner; the teacher has the best evidence possible that his pupil understands his author; and it is a saving of half the time.

But it is essentially requisite that the pupil should be capable of reading

his native language with fluency; and if this circumstance be not attended to by those who may be disposed to make an experiment for themselves of the merits of this mode of instruction, disappointment will certainly follow. I have applied it in several instances to little boys who have not acquired this talent, but their progress has been slow when compared with that of others of the same age who have received a more careful previous education. This is not to be attributed to any defect in the system; for they are pupils who will of necessity be slow in acquiring a foreign language, in whatever manner they are instructed.

The two methods have been carried on in constant and daily connexion with each other, and the time apportioned to the study of Latin has been nearly equally divided between them. The manner in which the Hamiltonian System has been applied has been fully explained. I know of no material difference in my mode of using the common plan from that which is generally adopted, unless, perhaps, a somewhat greater minuteness in parsing has been introduced than is usual. Grammar, construing, and parsing, formed a part of the daily business, and occasionally exercises; but to be assured that the pupils' knowledge of the language should be well grounded, and to guard against the danger of their passing over words, if they occurred in any of the oblique cases or derived tenses, without a knowledge of their precise signification, and the syntactical peculiarities of government, they were expected to be able not only to answer any question on any of the latter that might occur in their parsing lesson, and to give the rules on which such peculiarities depend, but an exact account also of every word in the first six or eight lines. An example will best illustrate the method pursued. Suppose the following sentence is to be parsed,—*Optimum erit pueris dari præceptores vitiorum expertes.* The teacher asks, What is optimum? The pupil replies, It is a superlative adjective of three terminations, declining like durus, (declines it through both numbers,) sing. num. neu. gen. nom. case, agreeing with its substantive *negotium*, understood. (Repeats the rule for the agreement of the adj. and sub.) *T. Erit?* *P.* It is a verb derived from Sum; Sum, fui, esse, futurus. *T.* Form the verb. *P.* Sum, eram, ero, fui, fueram, fuero;* Es, esto; Sim, essem vel forem; fuerim, fuissem; Esse, futurum esse, fuisse, futurum fuisse, futurus. Erit is in the indicative mood, fut. imp. tense, third per. sing. num.: Ero, eris, erit, erimus, eritis, erunt. Its nominative case is the remainder of the sentence. (Repeats the rule.) *T.* Pueris? *P.* It is a noun of the second declension, forming like liber, (declines it through both numbers,) plur. num. mas. gen. dat. case governed by dari. (Gives the rule.) *T.* Dari? *P.* It is a pass. verb, derived from Dor. Dor, dari, datus sum vel fui. *T.* Form the verb. *P.* Dor, dabar, dabor, datus sum vel fui, datus eram vel fueram, datus ero vel fuero; Dare, dator; Der, darer, datus sim vel fuerim, datus essem vel fuissem; Dari datum iri, datum esse vel fuisse, dandum fuisse, datus, datu, dandus. Dari is the infinitive pres. tense. *T.* Præceptores? *P.* It is a noun of the third declension, forming like honor, (declines it,) pl. num. mas. gen. acc. case, before the infinitive Dari. (Gives the rule.) *T.* Vitiorum? *P.* It is a noun of the second declension, forming like liber, (declines it,) neu. gen., therefore the nom. acc. and voc. cases are alike in both numbers, and in the plural they all end in *a*, pl. num. gen. case, governed by expertes. (Repeats the rule.) *T.*

* This is Dr. Valpy's arrangement, whose Grammar was adopted for the sake of its English syntax.

Expertes? *P.* It it an adj. of two terminations, forming like tristis, (declines it,) pl. num. mas. gen. acc. case, agreeing with præceptores. (Repeats the rule.) The practice of forming every verb in the manner here illustrated may appear to be one which would consume an undue proportion of time, but by habit the pupil performs it with very great rapidity; and he soon shews so intimate an acquaintance with his grammar by this exercise, that the teacher may pass over many words, and thus abridge the labour, in full confidence that, if called upon, the pupil would be able to give a most accurate account of them. The great utility of it must be obvious to every one.

The list of authors that have been read within the above-stated time will shew that the two systems may be combined with the advantage of a great saving of time; and the account of the method that has been pursued, and which I have endeavoured to make as explicit as possible, will, I hope, be considered satisfactory evidence that that advantage is obtained without the sacrifice of any other, and without furnishing any reasonable ground for the apprehension that a boy so instructed can never become a scholar, or rise to eminence in any of the learned professions. I will conclude this paper with a few other observations made during the course of these experiments.

The union of the two plans, while it compels a boy to labour, and furnishes him with sufficient exercise for all his mental faculties, appears to divest the study of language of every thing that wearies and disgusts; and if I might not be thought to eulogize it with a partiality that conceals every defect from my observation, I would say that it renders it one of the most agreeable branches of study. A boy, whose education, as it has been before mentioned, had been much neglected in every respect, is a remarkable proof of this. He had never made any attempt at learning a foreign language, and was unacquainted with the principles of the grammar of his own; his talents were certainly rather below than above mediocrity; his previous acquirements of any kind were very small; he had no habits of application; and school, either from the injudicious treatment of the master, or some other cause, had become his abhorrence, as a place of uninteresting toil and drudgery. He joined the first Latin class; and the interest which the study excited in him appeared to effect immediately an entire change in his character and habits. From the commencement it seemed to form his delight: he was rarely seen from his desk, but at the entreaty of his school-fellows; his books were his almost constant companions: he had entered upon the task voluntarily; and there was nothing to prevent his abandoning it, whenever he had so pleased; but he never manifested the least desire to relinquish the undertaking. At the expiration of the first year he read Terence and Livy in a very intelligent and gratifying manner; and as a further proof of the interest which he felt in this kind of study, and his eagerness to make himself master of the language, some weeks before the conclusion of the year he had read, for his own pleasure and amusement, without the knowledge of his teacher, and in addition to his daily employment, the whole of Nepos, within the space of *seventeen* days.*

* Although in the first class, who are said to have read fourteen Lives of Nepos, yet as it formed their parsing lesson, to which at that time he was unequal, he did not read it with them, but Phædrus in its stead, the parsing lesson of the second class.

One of the peculiarities of Mr. Hamilton's method, expressed in his own words, is, "that each word is translated by its sole, undeviating meaning, assuming as an incontrovertible principle in all languages, that with very few exceptions each word has one meaning only, and can usually be rendered into another by one word only, which one word should serve for its representative at all times and all occasions." This principle has formed a very great objection with many persons, and, among others, with the late Dr. Jones; although it might not have been unreasonably expected that it would have met with his approbation rather than censure; for that on which he has formed his *Analogiæ Latinæ*, as well as his Greek Lexicon, if not the same, is something very nearly resembling it. His former work he hopes "will be useful to all those who wish either to teach or to learn Latin with expedition and accuracy. The simple or primitive word is first laid down, and is followed by its compounds; and thus one learls to the knowledge of many, as a cluster of leaves or flowers is acquired by only seizing the stem on which they stand." * At the head of a list of forty-four derivatives and compounds, for instance, stands *Ago*, which, he says, signifies "*I lead, do,*" whilst Ainsworth enumerates twenty distinct significations to the word. He would have wished his pupils to remember that *ago* bears only these two distinct senses, that whenever they met with it, or any of its derivatives or compounds, they might readily recall its equivalent in English. In this manner they would "learn Latin with expedition and accuracy." The only difference between him and Mr. Hamilton appears to be, that the former gives the word *two* distinct meanings, whilst the latter would generally represent it by one and the same word only. The extract also which he gives from his Greek Lexicon to shew the folly and absurdity of this principle of Mr. Hamilton, I cannot help considering as a beautiful illustration of the correctness of that which he is endeavouring to explode. "Αιολω," he observes, "means literally *I loose from*, or simply *loose*. Suppose this verb to occur in different places, with the representatives of such nouns as *accusation, assembly, army, disease, captive, labour, obligation, desire, argument*. An acquaintance with Greek authors will prove this supposition to be fact. The original and simple meaning of 'I loose from,' combining successively with each noun as its object, becomes a compound idea, and requires to be expressed by a new verb in English, if at all adequately expressed. Thus, I loose from *accusation*, I acquit,—loose *an assembly*, dismiss—loose *an army*, disband,—loose from *disease*, heal,—loose *a captive*, release,—loose from *labour*, exonerate,—loose from *obligation*, forgive, cancel,—loose *desire*, gratify, satisfy,—loose an *argument*, refute." † Let it be observed, "*απολυω* means literally, I loose from, or simply, I loose." This is precisely what Mr. Hamilton would say and would wish his pupils to bear in mind, that whenever they meet with the word, they may easily recall the primary signification. The boy must be dull indeed who does not perceive that when the word is found in connexion with another signifying *accusation, assembly, army*, &c., it is equivalent to *acquit, dismiss, disband*, &c. The assertion may be ventured, that a boy consulting Dr. Jones's Lexicon on that word, would neither remember nor think it necessary to burden his memory with more than its primary signification. If at any time the word should occur in such a connexion that this conveyed no idea to his mind, he would then again refer to his Lexicon. And such an instance as this Mr. Hamilton, I doubt not, would consider as among his exceptions, and in such

* Preface to Anal. Lat.

† Exposure of the Ham. Sys.

would present his pupil with the secondary rather than the literal
ing. Numerous instances might be selected from his literal transla-
in which he has so done. But whatever may be the apprehensions of
, I have very rarely found the smallest inconvenience from the adop-
f this principle. Though the translation may sound harshly, yet if a
as been required to put it into more elegant English, he has generally
that he has had a very exact comprehension of his author; and this
that is required. However, after he has met with any word so fre-
ly that its literal signification is never likely to escape from his me-
a rigid adherence to this principle becomes unnecessary. It may be
d, not only without injury, but with profit. The first book of Mr.
lton by no means furnishes a correct specimen of the manner in which
translates at the end of the first year; at this period he will be found
e exchanged the stiff and uncouth style there apparent for one that is
nd agreeable; and the literal method he at first adopted enables him
this with an accuracy that would scarcely be expected.

translations of Mr. Hamilton's introductory books have been severely
ed for the barbarisms he has introduced into them. That they are to
nd in abundance cannot be disputed. But it must not be supposed
e translations of a boy who is instructed in the usual manner, are en-
free from them. I feel assured, that every person experienced in
will agree with me, that nothing can well be more awkward than the
sh versions of young beginners, whose education is directed in this
er. If they have judicious teachers, they will *require* a translation
early as literal as Mr. Hamilton's, although they may require also a
elegant version afterwards, when they have satisfied themselves that
pupils have a just acquaintance with the precise value of every word in
ssage they have read. They will consider such a minute attention to
word as indispensably necessary to success. Still I am of opinion he
have made his translations a little less objectionable on this ground,
ith positive advantage to the pupil. Why may not an ellipsis in the
l be supplied in the translation? It might be so marked as that the
should be in no danger of mistaking it for the original. The teacher
uently compelled to supply it; it could do the pupil no harm to *see*
it is thought useful he should *hear;* and where the sense is obscure
t it, it appears to be necessary. A few other alterations might per-
e made with advantage, and without doubt will occur to Mr. Hamilton
course of his experience. The revision that some of his works have
one in a second edition, shews that he is not so absurd as to consider
t attempts as unimprovable. But whatever may be the imperfections
nature, they do not affect the merits of the system; and if either
r when combined with others, it contribute in any degree to facilitate
inment of the ancient languages, its author is entitled to gratitude
pect for his zeal in bringing it before the notice of the public.

WILLIAM STEVENS.

CHARACTER OF NAPOLEON BONAPARTE.*

But lo! they fade—the thin forms melt away—
A scene more awful rushes o'er my eyes!
Sulphureous clouds involve the clear noon-day,
And thunders brattle through the cloudless skies!

Deep as the archangel's blast, the cannon's roar
Startles the sleepers of a thousand graves!
War shakes the monumental hills once more,†
And slumbering ages shriek among their caves!

Through the black smoke-clouds whirling fast and far,
Sings the thick death-rain on the Desert's air!
I hear by fits swords clash, and bayonets jar—
Thy wild shout, Triumph! thy mad yell, Despair!

But who has rais'd the storm? Who dares to break
The silence of the Pyramids with war?
Who bids the iron line in thunder speak,
And sees through battle's clouds his rising star?

'Tis he—the young Napoleon!—Strong the wing
With which the daring eaglet climbs the wind!
Even of his earliest flights late time shall ring—
His goal the sun which blaz'd his votary blind.

Half-Roman Conqueror! more the Iron Crown
Beseem'd thy brow than one of vulgar gold:
It told the secret of thy far renown,
The spell which long Earth's kings and realms controll'd.

Thy sceptre was the sword, the camp thy court,
Soldiers thy counsellors, and force thy law;—
How fast the dangerous and the dark resort
To those whose minds can teach their fierce souls awe!

Alas, what instruments Ambition wields!
How stoop the proud to conquer! What a tale
They leave behind, who build on trophied fields
New dynasties in which old thrones grow pale!

Yet even with *these* tools hadst thou but wrought
For the deliverance of enthrall'd Mankind,
What bliss on earth, what blessings hadst thou brought
On thy own head with barren bays entwin'd!

Short space for *freedom* was thy bright sword drawn,
Wondrous Napoleon! and the page which twines
Thy mournful sunset, and thy humble dawn,
With thine imperial noonday, sadly shines

---

* From a Poem now in the course of composition, in which, if the author it will not be for want of a magnificent subject.

† Alluding to what is called (somewhat melodramatically) the Battle o Pyramids.

In tearful radiance—dimm'd and clouded all
With the cold longing for a despot's power,
The hope to hold the trampled globe in thrall,
And crush the nations for one iron hour;—

One iron hour of grandeur bought with blood,
Of power attain'd by force, upheld by fraud:—
He, who can bridle in mid leap the flood,
May hold in his strong leash a world o'er-aw'd!

What mighty power, fallen Chief! was once thine own,
To guard the fount in which thy sword was charm'd;
To free the people, and to fix the throne—
Crush the vile shell, yet leave the gem unharm'd!

And why was power so mighty given in vain?
Fortune's spoilt child long'd for a larger ball,
To play the Macedonian's game again,
In the imperial tennis-court of Gaul!

Cæsar's ambition, but not Cæsar's soul—
His sword without his laurel—*these* were thine;—
Cromwell's deep art, but not his self-control,
Who wore no gold although he won the mine.

Call'd by thy land to sway her ancient reign,
Hadst thou subdued the famine of thy mind,
That avarice of conquest, wild and vain,
What living laurels had thy crown entwin'd,—

Green in all nations, greenest in thy own,—
Where a new Alfred, with paternal eye,
Watch'd o'er young Freedom, ere she yet had flown,
And nurs'd the orphan sunbird for the sky!

But such was not thy destiny; the star
That rul'd thy red nativity was *power;*
Born but to guide the wild Simoom of war,
And breathe its hot breath for one withering hour.

The rights of Man—what were they but as dust,
Strown in the path the aspiring soldier trod?
The laws of Heaven—how faint in *them* thy trust!
Power was thy Paradise, and Fate thy God.

Yet didst thou live, when Washington had freed
Lands which for gold the free-born dar'd enslave—
Heard'st the world's echoes hail the splendid deed,
Isle call on isle, and wave applaud to wave!

Hadst thou, like him, but been content to range
Among the Cincinnati of thy kind,
For thee, for Earth, how blest had been the change!
How pure the sky thy rainbow left behind!

But no! that stormy spirit brook'd not rest;
It loved the storms it lived in; like the bird
Which bares to battling elements its breast,
And woos the waters by the whirlwind stirr'd.

Marengo—Lodi—Austerlitz—these were
The Sabbaths of thy life, its bridal hours:
The nursling of the eiry ill could bear
The peaceful lark's nest in the greensward flowers.

Little thou dream'dst, when *here* thy standards flew,
And peal'd thy war-cry through the Pharaohs' tombs—
Little thou dream'dst of crimson Waterloo,
And Austral splendours quench'd in Arctic glooms;—

And oh, still less of sad St. Helen's Isle—
The Exile's dreams, the Captive's bitter bread,—
Wrung with deep grief, yet torturing forth the smile,
Till the heart broke that told not how it bled!

Yet hadst thou, like Epaminondas, died
Upon thy last of fields, the hero's fall
Had veil'd the statesman's guile, the despot's pride,
The man's vain coldness, in one dazzling pall

Of beautiful oblivion; pilgrims *then*
Had gone to kiss the spot thy blood had bath'd,
Deeming it holy—and the last of men
Knelt on the turf the dying thunder scath'd.

The Lucifer of Earth had fallen in vain,
And taught the world no wisdom:—*Now* we scan
Upon Napoleon's tomb the prophet strain,
MAN'S SPOILER YET SHALL BE THE SPOIL OF MAN.

Peace, troubled Spirit! to thy distant grave—
The sweet and solitary spot which thou
Didst choose to rest in; where green shadows wave,
And lone streams murmur by the Mighty low!

Wearied with Man, well mightst thou turn for rest
To Nature's bosom! That poetic fire,
Which flash'd athwart thy *most* delirious quest,
With lambent light yet stirr'd the breaking lyre,*

And bade thee mark that wild and willow'd dell,
The sole oasis of thy desert isle,
To hold thine ashes, when the last farewell
Left Fear the power, and Hate the time to smile.

Hail and Farewell! Thy glory was a curse—
But who can curse the glorious?—Chains, blood, tears,
All were aton'd for in thy deep reverse,
And the grave's bay no breath of lightning sears.

Crediton.

---

* An allusion to the *electrical harp*.

NATURAL THEOLOGY.

WHEN we speak of "Natural Theology," the external world rises up before us; the great works of creation, the mighty deep, the everlasting mountains, the heaven with all its shining hosts; the nearer wonders of our own frames, the miracles of support, preservation, and recovery, all crowd upon our recollection—all come to bear witness of Divine Power and Goodness. But how is it, that the power which is greater than all material might; *that* which summons all nature to its tribunal and is obeyed, should be, as it often is, our last remembered proof of the presence of the Divinity? Our speculations concerning external nature are valuable and interesting in their degree; but they fade into nothing as to any power we possess of personal application, when compared to the knowledge which may be gathered up from within. There is, indeed, no natural theology like the theology whose root is in the deep, unfathomable foundations of our own spiritual nature. What is it to us that goodness is manifested in our corporeal structure, if the insatiable desires of the soul are unsatisfied by the most plenteous allotment of bodily endowments? We take counsel with our own spirits: we find, amid all the traces of good which the outward world may have left there, a fixed, unaccountable idea, that every separate thing we have beheld or felt, *might be better:* no pleasure so pure has visited us, no form so perfect has met our view, no proof so strong has been presented to our minds, but that something purer, more perfect, more strong, is conceivable. Let human nature be taken at its highest or lowest estate, still the fact is undeniable; for the question is not, whether, in man's most degraded and savage condition, his ideas of what is perfection resemble our own; but whether, just as much as ours, *his* hopes and conceptions do not go beyond *his* realities: whether, in proportion to his degree of cultivation, his proofs of a power superior to himself are not equally strong with our own. If they are, then we have a fact which may truly be called a religious fact, and one which speaks more loudly of a higher power than any result of outward examination whatever. It cannot be from outward realities that we have attained the idea of that which has not been to us outwardly realized. It cannot be from disappointment that we have learnt to hope, nor from emptiness that we have imbibed fulness. What is human cannot have communicated what is divine. To slight evidences so universally, indelibly impressed, so intimately interwoven with our whole nature, (evidences to which no others admit of a comparison,) is not in character with the creature who is conscious to himself of being the effect of creative power and love; nor ought we, because it has pleased the Almighty to superadd external proofs, and to endue us with the power of demonstrating to the outward eye the skill displayed in the formation of an insect, or the preservation of an important part of the animal organization, to disregard those higher powers by which we may ourselves perceive the force of these internal evidences, and thus learn to address the same powers in others.

Going back to first principles, and, not speculating, but calmly considering the original constitution of man, as far as our own errors and weakness allow, we cannot fail of perceiving the worthlessness of material proofs as applied to spiritual things, and the inequality between those visible objects which serve to the outward senses as the manifestations of beauty and virtue, and the invisible sources of those objects. Exactly in proportion to the degree in which the heart has felt the worth of these proofs, will be its value for scripture revelation. Philosophic language may never have been

heard by the outward ear; homely may be the thoughts and homely the expressions; but the truths of revelation will find their only warm reception in the soul that has explored itself; that knows, intimately knows, its own evil and good; that receives them, not as strangers, but as the clear manifestation of its own dark intuition. It is then that the fitness, the correspondence, the entire proportion between the want and the gift, is indeed perceived. In the thoughts of the day, in the meditations of the night, we may have conceived of a character which should take the round of human existence, live and die, share our sorrows and temptations, yet be "more than conqueror" over all; but when were those conceptions realized? What authentic history, save one, ever pretended to realize the picture which, differing in particulars, has yet flitted before the mind of man from the beginning of time to the present hour? The gospel does this. Jesus is that infinitely perfect being. Warm with life, and clothed in the human form, we find in him the reality of *that* which else could have been spoken of but as the unfulfilled prophecy of all ages. He was manifested—for other purposes, doubtless, but for this, among others—to justify man's highest, noblest thoughts to himself; to prove that the human mind has in all its widest wanderings retained the image of a good it could not reach; and that that faded image, once more in mercy exhibited in all its freshness by him who gave it, can never again be regarded as a delusive imagination. So beautiful is the mingled light of the spirit that is given to man and the spirit of Divine Revelation; so practical is the proof that they are ONE!

And let it not be imagined—no, not for a moment—that the outward proof will be less valuable because the inward testimony is deeply felt. In no way can the soul be completely convicted of having "gone astray" till it is known to itself. Never can revelation do its full work till we are faithful to the voice within. "If any man will *do his will*, he shall know of the doctrine whether it be of God."

Such views as these of the original constitution of our being are refreshing and salutary. They fill the heart which holds them with hope, and the spirit in which they are cherished with increasing confidence. He who has not left himself without witness in our souls; he who has permitted man constantly to conceive of something better and higher than outward experience would justify; he who, finally, has realized the anticipation, and set before us Jesus, the pure, the sinless, the living manifestation of our noblest thought,—he surely cannot be merely the distant Being looking down from the lofty heavens with a smile or a frown upon his creatures, but he must be constantly near them. The sense of his perpetual presence comes home to the heart fraught with awe, and penitence, and hope, and love. It is not so much the outward punishment for sin, the future reward of virtue, that we anticipate; it is the present pang of a nature not in harmony with the Being that created it, or else the calm and pure delight of peace and reconciliation. Then the hope of the world is truly felt not to be in outward knowledge, or a vast and increasing accumulation of visible facts; but in the deeper wisdom of hearts encouraged to be true to their own solemn convictions, in an increase of the number of those who feel Christianity to be no mere abstraction, but "the spirit of power and love, and of a sound mind." Then is education viewed as a solemn, yet a joyful work—a work in which, if we are but faithful to the sure word of God, there can be no shadow of suspicion that *this* part of the covenant will be unfulfilled—a work in which all our errors are errors of unbelief and unfaithfulness to the inward nature and the outward revelation he has given us.

UNIVERSITY OF LONDON.*

THOSE wants of the community which can be supplied by talent and industry are never extensively felt without being soon provided for. The demand creates the supply. Hitherto, education has been in the hands of the ignorant or the idle. On the part of the teacher it has been resorted to merely as the means of eking out a scanty income, while the community has been indifferent to the quality of the article for which, as in every similar case, it has been contrived to make them pay an exorbitant price. For ages it has been monopolized by a few, and, as in every other monopoly, the public has been supplied with the worst article, in the least quantity, and at the dearest rate. In the mean time, the cultivation of education as a science has been wholly neglected. At length the attention of the public is awakened to the importance of the subject, and to the abuses which have been practised upon them. They begin to cry out for knowledge—real knowledge, not the name, and to demand more of it in less time and for less money. And we see that they do not call in vain. No sooner is their voice heard than up spring edifices adapted to accommodate pupils, and forth come men able and willing to instruct. It is curious, too, to observe the higher tone which the teachers immediately assume, and the higher object which they propose as the end of their labours. Here, for instance, is a lecture on medicine as good as a sermon, and a sermon as good as logic and eloquence and charity can make it. And certainly that deep sense of duty; that determination to perform it which is to be shaken neither by ease, nor pleasure, nor profit, nor loss, nor praise, nor blame; in a word, that desire to discover and to do what is right which constitutes integrity, or, in the strictest and truest sense, morality, is in no relation of life more indispensable than in that filled by the physician and surgeon. Every one has a deep stake in the intellectual ability and moral rectitude of the man into whose hands he entrusts his own life and the life of those who are dearer to him than himself. And the connexion between intellectual ability and moral rectitude, between talent and virtue, between soundness of the understanding and goodness of the heart, is much more close and inseparable than is commonly believed. It has been a subject of complaint against the University of London, that it includes in the course of instruction through which it proposes to conduct its pupils, the whole circle of the sciences, excepting that great science which can alone render the others truly valuable: that, while it takes all possible care to communicate knowledge, it makes no provision for the inculcation of religion. It may be doubted, however, whether direct instruction in technical theology be the best mode of imbuing the youthful mind with the true spirit of religion. It is at least as reasonable to hope that the communication of sound knowledge will be followed, or rather will be accompanied, by the perception, that the end of the acquisition of knowledge is the attainment of happiness, and that there can be no happiness without goodness. It is not, indeed, a self-evident proposition, that knowledge is virtue; and yet the more deeply this proposition is examined, the more clearly it appears to be universally and invariably true. Know-

* An Introductory Lecture delivered in the University of London, on Thursday, Oct. 2, 1828. By John Conolly, M.D., Professor of the Nature and Treatment of Diseases. London: Taylor, Gower Street.

ledge consists of an acquaintance with phenomena, and of the relation of these phenomena to each other. In regard to any subject in any branch of physics, for example, a certain number of phenomena are found to belong to that particular subject: these phenomena have a certain relation to each other: they succeed each other, for instance, in a certain order: some invariably precede, others invariably follow: the invariable antecedent being termed the cause, the invariable sequent the effect. This relation is found never to be interrupted: certain antecedents are always followed by certain sequents: certain sequents are always preceded by certain antecedents. An acquaintance with the aggregate phenomena: an acquaintance with the relation of these phenomena as antecedents and as sequents, constitutes the knowledge of any branch of physical science.

It is precisely the same in moral science. In this, also, at least in regard to all the great and important questions, the phenomena are as well ascertained, and the relations between them, as antecedents and sequents, are as fixed and invariable, as in any department of physics. Certain actions are productive of pleasure: certain others are productive of pain: the quality of producing pleasure or pain is observed to be certain, invariable, universal. To be perfectly acquainted with all the results of an action: to be perfectly acquainted with the property of these results to produce pleasure or pain, is to have a perfect knowledge of the *moral* nature of that action. And thus to know that the relation between any particular course of conduct and happiness or misery, is as certain and inevitable as the operation of any physical law—that of gravitation, for example—if not virtue itself, must be attended with such an immediate and strong perception of the desirableness of virtue as can scarcely fail to secure it. But it is impossible at present to enter into the requisite illustration of this very important subject. The immediate object we have in view may be more shortly obtained by appealing to matter of fact. It is a result, be it accounted for as it may, of the truth of which every one will be more and more convinced the more carefully he reflects upon the character and conduct of his acquaintance, that in general men are observant of moral obligation in proportion as they are endowed with a sound understanding, and as that understanding has been judiciously and highly cultivated. This is obviously true, and is generally admitted in extreme cases. The *highest* intellectual endowments are uniformly found in combination with the greatest rectitude of mind: in all ages and countries the profoundest philosophers have been as illustrious for their virtues as for their talents. This has probably arisen from two causes; first, from the strength of their perception of moral relations; and, secondly, from the tendency of intellectual pursuits to soften and sooth, and ultimately to subdue, the passions, the great sources of human infirmity. At all events, it will not be denied that sound knowledge lays a solid foundation for virtue; and that when the attention of the student is awakened by the instruction which the teacher communicates; when his interest is excited by the perception of the importance and connexion of the facts which are disclosed; when he sees that the practical application of these facts cannot be made without intellectual vigour and moral courage—then is the moment, of which the teacher may avail himself with the best hope of success, to excite in his pupil virtuous resolution; to stimulate him to the attainment of self-controul; to animate him to the acquisition of knowledge, which alone can give him the power to perform his duties, and to the cultivation of rectitude, which alone can ensure the will to do so. These are precious moments, which can never recur: the impressions then made are never forgotten; and to resolutions

n formed, some of our most illustrious men are indebted for their distinc- and success. And thus to pour into the excited and prepared mind the pose with the precept, is the highest duty of the teacher, but it is that of ch only the most highly gifted are capable. It is a sincere satisfaction to o find that the men placed in the situation of Professors to such an in- tion as the University of London are thus endowed; and that one of n at least is so, we have here a decisive and cheering proof.

Dr. Conolly is a very young man, whose mind can scarcely be considered matured; but it is endowed with clearness and strength, and is combined n excellent feeling and strict rectitude of purpose. It is, perhaps, the t fortunate thing that could have happened to a mind so constituted, it should thus early be placed in an exceedingly responsible and ous situation; nor, if we augur rightly of the diligence and activity hich it will find itself stimulated, will it be less fortunate for the youth- minds of which it will have the professional instruction and direction. re is nothing more hopeless than middle-aged mediocrity; nothing on ch hope may more reasonably base any bright vision she may be in humour to construct, than a young mind with vigorous faculties, called n to exert the utmost of its powers by the necessity of performing duties ch cannot be adequately performed without a combination of the highest ities, intellectual and moral; which cannot be unperformed without lic disgrace; which cannot be well performed without honour, liberally owed the moment it is earned. Dr. Conolly writes in an easy and eful style; animated, without rising to vigour; in general perspicuous, ough occasionally the length of the sentences, and somewhat too free e of epithets, render the meaning not at once perceptible. Moreover, structure of the sentences is not always harmonious, nor even correct; these are faults which time and care will certainly remove. In this ure he has given proof that it will be his own fault if he do not acquire ry excellent style of writing; and among the many more important ects which he will find press upon his attention, we take leave to exhort not to neglect this.

Dr. Conolly thus states the intellectual endowments which are required ne successful prosecution of the medical profession:

> The profession to which you have devoted yourselves, Gentlemen, re- es for its successful prosecution, not a suppression of the higher faculties ne mind, but an union of them, with a facility of applying the facts overed in many sciences to a practical art of the utmost importance to fellow-creatures. No profession calls for so accurate an observation, ation, and valuation of so great a variety of single facts; and to excel in mands the most diligent exercise of your senses, a well-directed atten- indefatigable and careful comparison, a faithful memory, an imagination esting all probabilities for scrutiny, but disciplined and restrained. If icine merely consisted of the application of a few known remedies to ased states of the human frame, simple in their character, and easily re- ized, there would be little in it which occasional attention or a few ths' study would not enable you to master: but your task is far more nsive and delicate. As Nature does not abound in abrupt transitions, so t deviations from health constitute incipient disease; slight aggravations ify it, alter its character, graduate its severity, induce or avert danger; these changes are indicated by corresponding and often very subtle ations of external phenomena, as well as influenced by innumerable edial means. Thus the distinction of diseases is often difficult, the able result in many cases not easily foretold, and their treatment requires

constant and serious attention: and supposing you to be well grounded anatomy and physiology, without which sciences all attempts to understa any thing of physic must necessarily be vain, the shades of difference which, as practitioners, you will be distinguished from one another, will take their final colour from your superior discernment of states of disea and from the readiness, or, I may say, the felicity, with which, out of immense variety of materials, you select such as are exactly adapted to combination of symptoms and individual constitution of the patient wh you have to treat."

The Lecturer proceeds to advert to the mode in which students may best conducted to this desirable end; states the principle by which he been governed in deciding on the plan which he has laid down for himse namely, that his labours are to be carried on for the benefit of othe rather than for any immediate return of praise to himself; exhibits arrangement of the course on which he has determined; enumerates various topics, the consideration of which must be comprehended in and concludes the catalogue with the following just and most import observations:

"Still, beyond these lessons, something is required to make them use It is not learning alone, or extensive reading, or any familiarity with ver descriptions, which can prepare the student to know disease when he sees or to cure it when it is recognised. The materials for discourses on me cine are open to all; but it is the superiority of the modes of clinical tea ing, superadded to the utility of individual lecturers, which has given celeb to the most famous schools; to those of Germany and of France; and add with pleasure, from my own experience, to the justly-celebrated sch of Edinburgh. In the hospital and dispensary attached to the Universi constant, and I hope daily increasing, opportunities will be afforded becoming practically acquainted with disease. *There* the justness of wh you hear in these lectures must be finally tried, the principles laid down applied to practice, and the last attempt made to lead the student, step step, to act for himself. You will there be enabled to compare the differe ways of obtaining the same ends, and be a witness of those occurrenc which, in the course of a disease, so often modify the best concerted plans treatment, and become convinced that there are no practical aphorisms to acquired in the halls of learning, which are to be confidently acted up without any further exercise of the understanding at the bed-side of the sic You will see that no part of the system can be long in disorder witho affecting the tranquillity of the rest; that complications, beyond the pow of any lecturer to enumerate, are frequently met with; and that when yo come to be engaged in practice, you will often have to deal with cases de scribed in no lectures, comprehended in no system of medicine, to which th most unquestionable principles of physic must be applied with caution, an in which the blind application of eternal rules of practice will be fatal t the patient. You will find, in short, that after obtaining a competent ac quaintance with what is to be learnt from lectures, from books, and from a observation of the practice of others, the chief requisite for practising physi is what is commonly called *good sense*; by which I mean the vigilant and ready exercise of the understanding or judgment in all the accidents of practice, and a prompt adaptation of what you know to what you have to do; a pos session, consequently, which, though partly a gift of nature, is capable of great developement by careful cultivation. In what relates to a practica art, industrious talent may acquire and arrange, genius may improve and adorn, but good sense must always direct."

Of the manner in which the Professor applies himself to excite and foste the requisite spirit in his pupils, we have sincere pleasure in transcribing the following passages as illustrations:

"The first habit to be recommended to all students is diligence, and to a medical student a diligent devotion of his mind to his proper profession. Whoever means hereafter to practise physic with comfort or credit; whoever would be consoled under the depressions incidental, I imagine, to the most judicious practice, must never forget that the sciences connected with it, and to which he is consequently introduced, are only valuable to *him* as the auxiliaries of his profession—that they do not *make*, but only *assist* a physician. With this caution, the medical student cannot be too diligent To him no mistake will be more detrimental than to underrate the homely virtue of industry; without which, in our profession, perhaps in any profession, no man ever attained to eminence. If some individuals, by the help of a brilliant imagination and certain powers of acquirement, have gained celebrity in spite of their notorious indolence, such men have done little for their profession, their country or mankind, and have acquired no permanent or valuable fame; but the greatest men of all nations and times have been men of industrious or even of laborious habits. I have watched with much interest the fate and conduct of many of those who were pursuing their studies at the same time with myself. Of these, some were of course idle, and despised the secluded pursuits of the studious:—of such, I do not know *one* whose progress has been satisfactory: many of them, after trying various methods of dazzling the public, have sunk, already, into merited degradation. But I do not know one among those who were industrious, who has not attained a fair prospect of success: many of them have already acquired reputation, and some of them will doubtless be the improvers of their science in our own day, and remembered with honour when they are dead." * * * * * *

"All men are accountable for their time, but none more than you. You will be hereafter liable to be called upon to act unassisted, or to assist others, in cases of sudden and great danger; and on your previous preparation, and on the state and temper of your mind, it must often depend whether the result be life or death. The sacrifices and exertions which these considerations render necessary are surely more than compensated by the real importance, interest, and dignity, of your art; by the value of which you may be to your fellow-creatures; for there is no pursuit which engages its followers in such a variety of delightful studies, for ends more directly useful to mankind. The ample page of all knowledge is thrown open to you, from whence to learn how to relieve the sufferings, restore or prolong the activity, and thus bless the existence of those about you. * * * The justifiable hope of being able to add to the resources of the physician and surgeon; of being able to cure diseases now invariably fatal; to relieve sufferings which now proceed uncontrolled, and thus to become signal benefactors to your nation and to the world, is surely sufficient to prevent your becoming desponding during your studies, or inert in your daily practice. If there be any truth in these observations, you cannot be desponding without folly, or negligent without criminality."

We wish we could present before the eyes, we wish still more earnestly we could engrave upon the hearts of those who have raised so violent a clamour against the institution of which the present lecturer is destined to become an ornament, because it has determined on restricting the instruction it affords to literature and science, and on excluding theology as a distinct branch of study—we wish we could make these persons feel, with the depth and strength with which every sincerely religious person must feel, the truth of the following appeal:

"It is, I hope, almost superfluous for me to explain, that in making the observations I have done on the diligent employment of a medical student's time, and on the devotion of all his faculties to his profession, I have not meant to encourage or excuse the total neglect of more serious thoughts and occupations. God forbid, Gentlemen, that I should be supposed for a mo-

ment capable of any hypocritical and odious cry in which the sacred name of religion is employed to promote political ends and worldly interests, to justify persecution, and to excite the worst passions of men! But there *is* a religion which makes men better; and so much of your employment will be among the works of the Almighty hand, and you will have so many opportunities of rightly estimating at the bed of the sick and the dying the true value of all mere worldly considerations, that I trust I may without impropriety beseech you, in the midst of your busy engagements, not to let your feelings be interested by these occupations in vain. Habitually engaged as you will be, in doing good, I should wish you to be supported and directed in your exertions by an exalted sense of duty. This is the state of mind by which all the brightest characters in our profession were distinguished, and I pray that it may be yours."

"As the rules of the University leave you one day in the week (Saturday) for the revision and arrangement of your notes, and for proper relaxation, you will not be under the necessity of employing any part of Sunday in that manner. On that day, therefore, let all your medical occupations be put aside—your hospital attendance, or visits to any poor patients under your care, excepted. Attend the services of religion. Examine how you are passing your time. Review and regulate your thoughts; and clear your minds of any animosities or discomposures which may have arisen during the week. Let the remainder of the day be passed in the perusal of esteemed authors, or in the society of wise and good associates. You will then not only not lose a day, but will actually gain time by the refreshment of your minds; and by the acquisition of that serenity, the want of which is most unfavourable to mental exertion, and which is never enjoyed except when we are quite at peace with ourselves."

We have only space to add one more extract, which must, we should think, satisfy the most scrupulous and anxious mind, and we do not doubt that the mind sincerely anxious about the matter will be perfectly satisfied by it, that the cultivation of sincere, unpresuming, heart-felt religion, and of sound and elevated moral feeling, will not be neglected in this institution.

"The time has gone by when, in the comparative ignorance of the community at large, want of principle was occasionally tolerated because connected with highly-cultivated talent. You live in days when, not *knowledge* alone, but *character*, is power; when knowledge without character can procure no more than temporary and very transient pre-eminence; and cannot save you from final exposure and disgrace. Unjust suspicions may attach to an innocent man; the general consistency and integrity of his life will wipe them away; the imprudences of youth may be repaired by the circumspection of middle age; but if you justly lose your reputation for probity and honour, you may struggle and resist the great decree of public opinion; but you will find, whatever your attainments, whatever engaging qualities or mental endowments you possess, that your influence in society is gone, and that you are in all respects lost and ruined men."

"We have reason to congratulate ourselves, Gentlemen, that we do live in a country and in times so favourable to the exercise of virtue. Let it be your constant ambition, then, to be esteemed and distinguished when esteem and distinction are not conferred even upon intellectual greatness, except when combined with, and elevated by, some approach towards moral excellence;—when not the mere possession of talent is a title to admiration, but that just employment of it which, whilst it is truly useful to your fellow-creatures, and satisfactory to yourselves, can alone be pleasing to the Great and Good Being by whom so glorious a gift was imparted."

We grieve to think that there have been, and that there still are, large bodies of men in this metropolis and its neighbourhood, whose interests, or

ast the highest and best interests of whose children, are intimately con-
ed with the success of the University of London, who have indicated a
: extraordinary indifference to its fate. An institution in which all the
ıces are taught by men eminently skilled in each, is placed down at
· doors; its halls are open to youth at an expense moderate beyond
t could reasonably have been hoped; and admission is freely granted to
vithout question put or answer given relating to sect, or party, or persua-
, or rank, or fortune, or opinion. Of the power of the teachers already
ɔinted to instruct their pupils well in that most important branch of sci-
: which includes medicine and surgery, the public have had a full oppor-
ty of forming an opinion for themselves. On the delivery of each intro-
ory lecture the theatre was crowded. The satisfaction of the auditors
uniform and complete; in many cases enthusiastic. The public will
: the same opportunity of judging of the endowments of the professors
ɔinted to teach general science. We earnestly exhort parents, guardians,
all who are sincerely desirous that the youth of the present generation
ıld receive an education consonant to the spirit of the age in which it is
r happiness to have been born—an education which will render them
ly enlightened and virtuous, and therefore truly happy, to go that they
· hear, and that hearing they may believe.

LINES

ITTEN IN A GREEK TESTAMENT PRESENTED TO A YOUNG LADY ON HER BIRTH-DAY.

Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.
HOR.

YET Genius vainly charms with pagan lore
Minds that would dark futurity explore;
Anxious they listen to their accents bland,
Whose joyful sound went forth to every land;
The favour'd Seers, to whose high charge was giv'n
The great behest, to unfold the ways of Heav'n.
Thus would my sober age an offering pay,
Again to welcome Catharine's natal day,
And ask of Heav'n the progress of her mind
In virtuous energy and sense refin'd,
The aim beneficent, the wish to please,
The union rare of dignity and ease.
What ages past have learn'd, to her be known,
Or Science dictates, to adorn our own;
Each classic treasure may her taste explore,
Yet prize, supreme, the *sacred* Grecian lore.

J. T. R.

CRITICAL NOTICES.

ART. I.—*The False Accusers of the Brethren Reproved, and the Accused instructed how to Reply: a Sermon, preached before the Supporters of the Unitarian Association.* By Joseph Hutton, LL.D.

UNDER a heavy title, we have in this Sermon a noble specimen of the Christian piety and charity of its author, which reflects credit upon the body to which he belongs, and whose spirit he may be considered to represent. It is a just, beautiful, and, in many parts, eloquent exposition of the well-chosen text, I Cor. iv. 1—5; and without being a formal defence of the doctrines and spirit of Unitarians, or a direct reply to specific charges against them, contains a full and decisive refutation of the calumnies so widely circulated, and so quickly caught up in the world. It is not so much an harangue upon the nature of that charity "which beareth all things, hopeth all things," as it is an exemplification of that charity itself. It is not so much a plea in behalf of Unitarianism as of genuine Christianity. It is a proof that Unitarianism does contain the essence of true evangelical religion—that it coincides, in its view of the mutual duties of Christians, with the universally admitted principles of the gospel—that its spirit is in unison with that of the Apostle in the text, with that which has the sanction of the Author and Finisher of faith. It is, indeed, exactly the sermon which we should put, and which we hope will fall, into the hands of those who through ignorance believe, or through wilfulness maintain, that Unitarianism has nothing in it of a truly religious and Christian spirit. If deliberately perused, it would alter, not to say reverse, their opinion; and if it did not lead them to examine into the evidences for the truth of Unitarian principles, would probably convince them of the wisdom of applying to Unitarians the advice of Gamaliel, "Refrain from these men and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God."

After some introductory observations on the practice too common amongst the followers of Christ, for the professors of different opinions to vilify t conduct in order to prejudice the ca of their opponents, he proceeds to illu trate the duties of Christians when a sailed with a calumniating tongue, the sentiments of St. Paul in his reply his Corinthian accusers, and to deduce practical lesson from the conduct a counsel of the Apostle. The followi extract from this part of his Sermon, r lating to the character of faithful stew ards, cannot be read without profit:

"In the first place, let all of us a account of *ourselves*. If, as professin Christians, we constantly bore in min our relation to our great Master—if w remembered that our sole object, a members of different sects, is to disco ver, by serious and diligent examinatio and to promulgate, by calm and con clusive argument, that true religio which our common Lord once delivere to the saints,—if we never lost sight o the important truth, that we are stew ards, under God, of all the treasures intellectual and spiritual, physical an temporal, which he has committed t our care, and that He will expect all o us to render a reason of the hope that i in us, and to shew cause for the opi nions that we have professed, as well a the actions that we have performed, i the last day,—methinks we should ente with a more calm and charitable, a mor serious and earnest spirit, into the in vestigation of heavenly truths; we shoul discover that religion is much too im portant a subject to be made the occa sion of hasty and angry disputes; w should conduct our own, and aid eac other's search, with awakened minds and hearts made one by the love of Go and Christ, and of that truth which the invite us to search out and contemplat for our souls' benefit."—Pp. 27, 28.

We would make other quotations i our limits would allow us: and we mu particularly recommend to the reader' attention the passage from p. 40 to p 42, on the view in which it is a ver small thing to be judged of man's judg ment, concluding with this beautifu sentence:

"'The curse causeless, as the swal low in its flying, will not light;'—th censures of the frail and fallible will pla like harmless lightnings round us, illu minating whom they cannot injure; an

the day at length will come, if not in this world, surely in the next, when we shall no longer be excluded by prejudice or misconception from any good man's love, but being wholly one with the Father and the Son, shall be one also with every brother of the human family."

The style of the Sermon is somewhat diffuse. And perhaps the author dwells a little too long for effect on the conduct and sentiments of the Apostle. But these are minor considerations. It abounds in passages of the greatest merit, which must derive additional interest for those readers who were also hearers, from the remembrance of the effect which the serious, animated and touching delivery of the preacher gave to them. And when we hear or read again the usual charges levelled against Unitarians as perverters of Scripture, and deniers of their Saviour, we shall recur to Dr. Hutton's Sermon and be comforted.

ART. II.—*Consécration au Saint Ministère d'un Ecclésiastique Romain converti au Protestantisme, et Discours prononcé à cette occasion le 24 Mars*, 1828, par B. Bouvier, Pasteur de l'Église de Genève. Genève, 1828.

THE circumstances which occasioned the delivery of this discourse, furnish a gratifying instance of that moral courage which impels the sincere inquirer after truth to break through the trammels of creeds and systems, to give up the connexions of party, and to sacrifice every other consideration to the demands of an upright mind and an enlightened conscience.

Monsieur Saintes was educated for a Catholic Priest in one of the most orthodox of the French academies, that of Aix in Provence. When the time arrived for his entrance on the duties of the priesthood, he petitioned his diocesan for permission to decline an office to which he already felt some repugnance; and when this was refused, though on grounds most honourable to himself, he ventured boldly to follow the bent of his own inclinations, and repaired to Paris, with the view of prosecuting his private studies. The nature of his occupations, and the cast of his sentiments, were soon discovered from the publication of his "*Vatican, or Historical Portraits of the Popes*," and by some other pamphlets which were directed against the Ultra-montaine party, and which, though written with much candour and moderation, tended to lower him considerably in the eyes of his clerical superiors. By the representations of his friends he was induced to believe that he had committed a grievous offence against religion in the person of the popes, and by way of atoning for this alleged fault, he consented to take part in the editing of some religious periodicals, and in the refutation of M. de Montlosier, who had been held up to him as the enemy of the priesthood, still more than of the *congregation*. But he was not long in perceiving his error; the power of truth gradually gained the ascendant in his mind; and though he naturally felt some repugnance, at first, at relinquishing what had so long been the basis of all his religious habits and sentiments, he at length settled in the rejection of his former opinions and the adoption of the Protestant faith. Nor was his a mere quiet and silent secession from the party with which he had been connected. He first proclaimed his conversion by addressing a letter to the *Revue Protestante;* and not content with this, he subsequently repaired to Geneva, and there requested to be admitted into the ministry. He was received with the most cordial welcome by the Protestant pastors of that enlightened town, and by them, after proper questions had been put, and examinations gone through, he was consecrated to the holy office.

The discourse which is now before us was delivered on that occasion by M. Bouvier, one of the most esteemed and most eloquent of the pastors; and we rejoice that he has given us an opportunity of reading it. It is replete with the most judicious advice, and the most earnest and affectionate exhortation. It breathes throughout a spirit of fervour and of *onction*, and must have been well calculated not only to give the individual to whom it was addressed a correct idea of the duties which he was about to undertake, but to impress him with a deep sense of their unspeakable importance.

The following observations appear to us as just and pertinent as they are spirited:

"The ministry of the gospel is, in the first place, a ministry of light and of truth. 'Go and teach all nations,' was the commission of the apostles, and the same is ours. To fulfil it, we have not, like them, any supernatural means; we have not those tongues of fire, which settled upon their heads; we have not that voice and that light from heaven, which arrested Saul on the way to Da-

mascus; we have not an Ananias, to cause the scales to drop from our eyes; we have no 'demonstration of the spirit and of power;' if we have the assistance of the Spirit of God, it is to our own efforts that it is promised. For the common believer, who has only to answer for himself, it may be sufficient to possess piety, humility of mind, and a heart-felt faith: but these are not sufficient for us, whose office it is to heal so many wounds, and to provide for so many wants. To execute all our commission, to convince the incredulous, to refute the impious, to strengthen him who doubts, to bring back him who wanders, firmly to establish the faith in the minds of the young, and to revive the faithful himself, we have need of a cultivated reason, of extended information, of deep and conscientious researches, of all the arms of intellect and knowledge. We must be ready to answer every thing and every person, when we are called upon 'to give a reason for the hope that is in us.' Beware, then, of regarding your ministry as one of servile transmission, in which but little has been left for your understandings to do. Doubtless, all knowledge as well as all grace comes from the Father of lights; doubtless, 'his word is truth,' and there is no other: but this is the very circumstance that makes it of importance to know that divine word effectively and for yourself; not to take for it what is not it; and to separate it, with a firm and steady hand, from all human dross, and from your own imaginations. For this purpose exert all the powers which you have received; study the gospel long and constantly; compare it with itself; call to your aid the study of the language, the country, the manners, and the times of the apostles, in order that you may distinguish what ought to be distinguished; let your reason serve you as a rampart against the charm of human authority which has so great a power over a modest spirit and an affectionate heart; let it preserve you from the wanderings and the illusions of imagination and sensibility—those noble and precious powers, which give to the true faith its life and its fertility, but which are so unstable and deceitful, that they ought not to be allowed to hold the helm of our souls, because error has almost as much influence over them as truth."—Pp. 8—10.

The Prayer which follows the Discourse is perhaps better in its kind than any thing which precedes it. We translate the first part of it, as a specimen of the fervent and devotional style of the Geneva clergy, and, we may add, of what a prayer ought to be:

"Father of our Lord Jesus Christ and of the believers, thou great God, who hast made thy light and thy favour to shine upon us, who hast chosen us to be thy people, to know thy will, to seek thy face, and to inherit thy glory—since thou hast instituted the holy ministry for the preservation of thy church and the edification of the Christian body, behold here a new servant whom we present unto thee. He wishes to consecrate himself to thee; he wishes, after the example of thy Son, to preach the gospel of the eternal kingdom, and to point out to his brethren the path of salvation. Oh! who is sufficient for such things? No one, Lord, is sufficient: but 'what is impossible with man, is possible with thee.' It is thou who hast called him to this holy charge; it is thou who wilt render him fit for it. O God! accept and confirm him; shed upon him thy spirit in abundance; *(here the imposition of hands takes place;)* glorify thy power in his weakness; open the eyes of his understanding; put thy love in his heart, and thy word on his lips; so that he may preach it with full assurance, that he may not run in vain, that he may not labour in vain, but rather that he may enlighten, touch and convert the souls of men, and be to many 'a sweet savour unto life.' Strengthen him thyself for this great work which thou givest him to do; arm him with such patience and courage, that he may come out triumphant from all the difficulties which shall press around him. Sustain his heart in temptation; let him shew himself approved by thee in all things, and abundantly provided with all sorts of good works; let him take heed to himself; let him keep his body in subjection; let him render his ministry acceptable to all men; and when the great day shall come, may he be able to say to thee with confidence and with truth, 'I have glorified thee on the earth; I have finished thy work; now, Father, glorify me.' May the Supreme Pastor then give him an incorruptible crown, and the testimony of a good and faithful servant."

In conclusion, we have to express not only our hope, but our expectation, that M. Saintes will not be the only one of the French Catholic clergy who shake off the fetters of an enslaving faith, and avails himself of all the light, and liberty and glory, of a Protestant communion

France is awaking from her mental and moral lethargy; she is putting forth the energies of her quick and active intellect, and extending her inquiries into every subject which can interest man as a rational and accountable being. Religion must feel the benefit of this change. We look with confidence to more such conversions to Protestantism as that which is recorded in these pages; and we sympathize, by anticipation, in the joy which they who follow this course must feel when they reflect that there are in the neighbouring territory of Geneva honest and enlightened spirits, warmed with the love of truth and freedom, who will be ready to welcome them into the bosom of a more liberal church, and to promote, by every means in their power, their present and their everlasting welfare.

W.

ART. III.—*Presumptive Arguments in favour of Unitarianism.* By M. L. Hurlbut. Boston: Bowles and Dearborn. Pp. 42.

THE object of this essay is, by a comparison of Unitarianism with the popular system of orthodoxy in some of its leading doctrines, to point out the *probabilities* in its favour; presumptions that are antecedent to any direct proofs derived from the authority of scripture.

The first presumption in favour of Unitarianism that is noticed by our author is this, that "it harmonizes with the voice of external nature;" secondly, "its representations of the moral character of God accord with the dictates of nature and reason;" thirdly, another presumption arises from "the different views which the two systems present of the nature and condition of man;" fourthly, "there is nothing exclusive in the spirit of Unitarianism; it permits and requires us to exercise charity towards Christians of every name;" fifthly, this system "permits and inculcates the exercise of our reasoning powers on a subject of all others most worthy to employ them;" and, lastly, the presumption arising from "the simplicity of the faith which it requires as essential to the Christian character."

We shall give a specimen or two of the style of this well-reasoned and conclusive pamphlet, which well deserves a reprint in this country.

"Some advocates of Unitarianism seem to us to have adopted a style of defence somewhat too *deprecatory*. We have sometimes thought that they seemed to be oppressed by the consciousness of being in the minority. We cannot sympathize with such a feeling. Were we compelled to regard ourselves as standing alone—single in the midst of the earth, we should regret the circumstance principally on the account of others. We should not feel the less satisfied with our system, or the less confident of its ultimate triumph. We meet our opponents on the broad level of our inherent rights, as men, and as Christians; rights which they have not given nor can take away. What is it to us, if in a spirit of petulant and overweening vanity, they choose to deny our title to the Christian name? Their folly and arrogance is their own affair, not ours."—P. 8.

The author cherishes an ardent expectation of the final triumph of rational Christianity. "A thick cloud, we are aware, has long rested on the religious world; but we behold the bow of promise spreading its beautiful arch athwart the dark surface, and brightening as it expands. We see the 'lifting' of the mists, even from those tracts where they have hovered longest, and gathered thickest. Bright breezes, we doubt not, will soon spring up, and the dark masses roll away for ever."—P. 42.

ART. IV.—*The Doctrine of the Holy Scriptures concerning the Only True God, and Jesus Christ whom he hath sent.* By the late Rev. John Cameron. London. 1828. 5*s*.

THE preface informs us that the author of this work, which is now first published, was for many years minister of the Presbyterian congregation of Dunluce, in the northern part of the county of Antrim, where he died in December 1799: that he was originally a strict Calvinist; but the loan of Taylor on Original Sin, by a dignitary of the Establishment, occasioned the commencement of a complete change in his religious opinions: that the MS. of the work before us was given by him to an intimate friend, now also dead, who allowed the editor to copy it, but with the wish that it should not be published unless the attempt should "be renewed to interfere with the rights of private judgment," and "bind Presbyterians to creeds which set reason and conscience at defiance;" and that this *casus fœderis* having arisen (as every body who has heard of the Synod of Ulster and its

proceedings very well knows), the book is accordingly sent forth into the world. It is published by subscription, and there is prefixed to it a highly respectable list of names.

Novelty is not to be expected on this subject; nor do we find it here. But Mr. Cameron has bequeathed to us a plain and useful compendium of the principal arguments from Scripture for the proper unity of God and humanity of Christ, the circulation of which may do much good, especially if it can be made to circulate in Ireland. The proofs are briefly but satisfactorily stated, and well arranged. It may also be mentioned, as matter of commendation, that the direct and positive evidence of the Unitarian doctrine is made much more prominent than the reply to Trinitarian objections. One clear, pertinent, and decisive assertion of that doctrine from the Scriptures, is more likely to impress the minds of common readers than any number of explanations, however satisfactory, of passages which have been thought to assert the Trinitarian tenets.

ART. V.—*Address to the Sons of Israel.* London. 1828. 12mo. pp. 12.

THIS tract is only printed for gratuitous distribution. It is written by a pious and sensible member of the Jewish community, who is deeply affected by the degraded state of his brethren, and is anxious to do something for its amelioration. He complains of their habitual want of serious attention, of moral principle, and of religious feeling. He earnestly exhorts them to fix their minds upon the perfections of the God of their fathers. The declarations of Moses and the prophets concerning the divine Unity and Supremacy are largely quoted and impressively applied. We learn with pleasure from the advertisement prefixed to this Tract, that "if its reception by the public produces the effect hoped for, more Treatises are proposed to be issued by a society to be formed for that purpose, in which all the principles and articles of belief of the Jewish religion will be clearly made out and familiarly explained." If a small portion of the hundred and fifty thousand pounds said to have been subscribed and expended for the conversion of the Jews to Christianity during the last fifteen years, had been applied to the circulation of moral and devotional tracts like this, composed by their own people, and sanctioned by their own rabbis, they would have effected a much less questionable good than that of purchasing the Christian profession of a few adventurers. Let their minds and characters be elevated; a benignant process, best accomplished by those who cannot be suspected of a covert design to proselytize; and then, whether, as we may anticipate, conversion follows; or whether, as the author of this Tract may suppose, it be as distant as ever, still a felicitous change will have taken place, in which all benevolent minds will rejoice, and for which all pious minds will praise the God of Abraham.

ART. VI.—*The Foreign Quarterly Review.* No. V.

WE notice this very interesting number of a very interesting work, merely to extract from the article on Karamsin's History of Russia the following amusing specimen of national conversion:

"After reigning thirty-three years, during which period he made two irruptions into the Greek empire, Igor was assassinated by the Drevlians, A. D. 945. His widow Olga, who governed during the minority of her son Sviatoslaf, revenged his death in a manner equally perfidious and cruel; but her subsequent conversion to Christianity atoned for all. Though that religion had several professors in Kief, into which it had been introduced in the preceding reign, she went to Constantinople, to be more accurately instructed in the new faith; and there she was baptized, the emperor himself (Constantine Porphyrogenitus) standing as sponsor. Her shocking treachery to the Drevlians was not considered any impediment to her canonization; as she was the first Russian sovereign who submitted to the holy rite, a grateful church has placed her in its venerable catalogue of saints. But neither Sviatoslaf nor his subjects were much influenced by her example: the golden-whiskered Perune, and a host of inferior deities, were still the objects of general adoration.

"Of the three sons left by Sviatoslaf, Yaropolk, Oleg, and Vladimir, the two former fell victims to their unnatural contentions, (Yaropolk, under the title of grand duke, held Kief, and Oleg the country of the Drevlians,) and the last, who had been ruler of Novgorod, succeeded to the undivided sovereignty. For his success in restoring the unity of

[illegible] and in the [illegible] the [illegible] were with the surrounding [illegible]. But with those, himself or his [illegible]. Was anxious to [illegible] himself in the [illegible]. New [illegible] respect to their [illegible] all [illegible] fearful spectacle with a new and [illegible] of [illegible]. But not [illegible] of [illegible] which [illegible] the divine [illegible] to [illegible] to him a [illegible] victim. [illegible] a vessel, a [illegible] and a [illegible]. Whose [illegible] no [illegible] opposing the design, filled with all the [illegible] the [illegible] of the [illegible] [illegible] [illegible] of Kief to send a [illegible] that he and his [illegible] [illegible] their [illegible]. It is, however, [illegible] [illegible] to think, that if they were [illegible], they were not the first Christians in that city, for not only [illegible] the [illegible] part of Russia, who [illegible] the pure faith. We [illegible] by what means the [illegible] grace of the name of [illegible] to [illegible]. Certain it is that he [illegible] with the [illegible] he had [illegible] to hear [illegible] that he [illegible] of [illegible] of a better religion. But [illegible], what to great a number were [illegible] to his choice? We are told that [illegible] Mahometans, and Jews, sent [illegible] learned of their doctors to [illegible] the superior excellency of their [illegible] modes of faith: each was [illegible] to boast the honour of [illegible] so renowned a Prince. As this [illegible] object important in itself, and but [illegible] noticed by Tooke, we willingly [illegible] room for the following extract:

The first ambassadors,' says Karamsin, chiefly from Nestor, 'were from [illegible] Bulgarians of the Volga. The religion of Mahomet, propagated by the victorious arms of the Arabs, already reigned over the eastern and northern borders of the Caspian; the Bulgarians also [illegible] embraced it, and they wished Vladimir to do the same. The description of the Mohammedan paradise, with its [illegible] houries, inflamed the imagination of this voluptuous prince;* but

* Vladimir was truly the Solomon of his age, if it be true that he had four hundred and eight concubines. The first of his wives, Rogueda, who had been affianced to his brother Yaropolk, whose father and brother he had assassinated, and whom he had forcibly carried off, could forgive him the death of her nearest relations, but not his infidelities. She shewed her resentment, and was in consequence driven from his palace, and compelled to reside in a solitary building on the Libeda, near Kief. There, however, she was sometimes visited by her husband. As he was one night sleeping by her side, she resolved, in a sudden fit of jealousy and revenge, to take away his life. She accordingly raised a dagger to plunge it into his heart; but that instant he opened his eyes, and was fortunate enough to arrest the descending blow. He arose, intending to put her to death, when the child of both rushed between them, and besought pardon for the mother. After a short struggle, nature triumphed: Vladimir embraced his child, and left the house. He was persuaded by his nobles not only to pardon Rogueda, but (probably to remove her) to settle on her the principality formerly held by her father."

choose the best, send wise men into different countries, to ascertain what people honour God in the manner most worthy of him.' Accordingly, the grand duke selected for this purpose ten of the wisest persons he could find. Among the Bulgarians, they saw nothing but wretched-looking temples, tedious prayers, and sorrowful faces; among the German Catholics, ceremonies without dignity or magnificence. At length they reached Constantinople. 'Let them see the glory of our God!' said the emperor. Knowing that a barbarous mind is more forcibly struck with external splendour than with abstract truths, he conducted the ambassadors into the church of St. Sophia, where the patriarch himself, in his pontifical vestments, was celebrating the divine office. The magnificence of the place, the presence of the clergy, the splendour of the sacerdotal garb, the ornaments of the altars, the exquisite odour of the incense, the delightful melody of the choristers, the silence of the people, and finally, the holy and mysterious majesty of the ceremonies, powerfully affected the Russians. They thought the temple the residence of the Most High, and the place where his glory was manifested to mortals. On their return to Kief, they gave Vladimir an account of their mission. They spoke with contempt of the Mahometan worship, and with little favour of the Catholic; but of the Greek ritual with the greatest enthusiasm.'—Vol. I. p. 260.

"The representations of his deputies, and the conviction that Olga, 'the wisest of mortals,' would not have embraced a bad religion, soon determined Vladimir. But he had no notion of being baptized like other men; he could not allow the humble priests, who had been permitted to settle in Kief, to administer the sacred rite *to him;* he could not condescend to receive it from any one below an archbishop at least. Would he *solicit* the Greek emperors (Basil and Constantine then reigned) for the favour? Not he: he would declare war against them, and *compel* them to see that his baptism was celebrated with all due splendour. Hostilities accordingly commenced, and he eventually succeeded in obtaining his admission not only into the Christian church by no less a dignitary than the Archbishop of Cherson, but even into the imperial family: as he forced the two brothers to bestow on him the hand of their sister the princess Anne, and returned triumphant to Kief, with royal spouse, with priests, books, vas and relics without number.

"Vladimir was not satisfied with own conversion; he insisted that subjects should imitate his example, a the means he adopted for the purp were efficacious enough. He did more a single day than would have been p formed by a thousand preaching m sionaries. He began by demolishi the idols, which had so lately been objects of his worship, and which he h probably loved the more from their bei his own workmanship. Poor Peru found his fine whiskers of little ava as he was the greatest of the gods, so was doomed to receive the greatest ma sure of contempt. The deified log was ti to the tail of a horse, and, while dra ged to the top of a hill to be rolled dow into the river, it was soundly cudgell by twelve lusty soldiers. When all the visible signs of Paganism were remove the royal convert ordered that his su jects should every where conform to t new faith,—an order obeyed without o position. On a certain day all the inh bitants of Kief were assembled on t banks of the Dnieper; and, on a sign from the monarch, all plunged into t river, some to the waist, others to t neck; parents held their children their arms while the ceremony was pe formed by the priests in attendanc Thus a nation received baptism, n only without murmuring, but with chee fulness; for all were convinced that religion embraced by the sovereign an boyards, must necessarily be the best the world. In all places, however, th change was not immediate; in some of th more sequestered districts Paganism sub sisted until the twelfth century.

"Vladimir has obtained the name Great from his victories, and of Sain from his zeal. His conversion made hi a new man. He, who had indulged i the greatest sensuality, was now faithfu to his Christian consort: he, who ha delighted in blood, now hesitated to mak war when his dominions were invaded and even to punish with death the mos atrocious criminals. He founded school for the instruction of his barbarous sub jects, encouraged the liberal as well a the necessary arts, fortified towns, peo pled uninhabited regions, and by his sa lutary judicial regulations, approved hims self no indifferent legislator."—Pp. 15 —160.

OCCASIONAL CORRESPONDENCE.

On the Term Unitarian.

To the Editor.

SIR,

I HAVE been a good deal struck with that particular passage in Dr. Channing's celebrated discourse on the design of Christianity, in which he "almost" disclaims the term Unitarian; and more than that, I confess myself to be one of the number of those who have felt a distaste to the appellation likewise. Yet allow me to add, that a portion of that distaste has been wearing away for some time; and I know of no other reason why it should have abated, but the conviction, that we could not find a more appropriate term to express our real distinction as a body, in a religious sense; and that our sect is, in fact, "*the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven.*"

Sometimes I have wished the addition of "Christian" Unitarian, though I conceive none but the almost wilfully ignorant of our real professions, in matters of faith, ever think of us otherwise than as pious and sincere Christians. Dr. Channing says, "*if the name were more honoured, he should be glad to throw it off.*" I say, as it becomes more honoured, I accept and wear it with more heartfelt satisfaction: and, in my humble opinion, the same interval which has reconciled my mind to the term, has, with many others, operated in a similar way.

Much of this change we owe to the respectable Association, which has, on every occasion, acquitted itself so well, as the great organ of our body. Much to the piety, spirit and knowledge of our clergy. More, however, than to these, we are justly indebted to the respectable deportment of our own people, and to their general consideration in private life, as honest and upright citizens.

Fain would I hope, that the groundwork of no particular sect can be substantially defective, which promotes the practice of integrity and virtue, enforces the observance of domestic and public duties, and prepares the mind for death with comfort; and as we adopt and follow such tenets, so will the name of Unitarian be held in esteem by our brethren of every other religious denomination. In fact, we are all equally interested in the respectability attached to this term, as well as in the union of our body, which Dr. Channing would seem anxious to break through; and, in proportion as we are esteemed by others, and united among ourselves, shall have cause to glory in our own peculiar appellation.

God forbid that it should form any part of our occupation to arraign the honest sentiments of our neighbours! We ought to know and feel that all men cannot attach similar meanings to particular passages of the Sacred Scriptures; nor is it probably consistent with the unfathomable plans of the Almighty that they should, seeing that if conformity of belief were universal, *that* subject might sink into comparative insipidity, which now so beneficially engages the hearts and understandings of men.

All we have to do as individuals is to pursue a right conduct in life; to look to the great example of our blessed Saviour, and study and practise his instructions. I know of no other "*shackles*" which our "*party connexion imposes.*" As a body, I should say, we shall advance in importance as we increase in liberality, benevolence, and active usefulness. It is by our fruits we must be known, not by the arraigning of other people's opinions, and the undue elevation of our own. It is our duty to hold out the hand of fellowship to all good Christians of every sect and denomination. We think ourselves right, and so do they. Who, therefore, is to be the judge? None other but He who is the searcher of all hearts. The day will come when a more certain and wonderful light will illuminate our understandings. We then may find that none of us have been exactly right in our interpretations of scripture doctrines; but if our practice has been correct, surely we have no cause to fear that the great Shepherd of our faith will close his fold against the

UNITARIAN.

On the Logos.

To the Editor.

SIR,

THE Reviewer of Mr. Upham's *Letters on the Logos* in your last number, (pp. 688—691,) seems to have attained a full conviction that the first five verses of

St. John's Gospel have no reference to Jesus; and that, on some other interpretation, which he does not develope, they form an "intelligible and pertinent" introduction. I have long been of opinion that by *the Logos* the apostle meant his Lord and Master, considered as the revealer of the Divine will. I am not, however, without a perception of difficulties attending this interpretation; and should readily embrace any other, if such there be, more simple, more accordant with the purpose of the gospel, and better supported by legitimate criticism and scriptural phraseology. Most of the writers in the Repository who have of late years adverted to the passage, seem to have no hesitation in believing that the apostle speaks of what was impersonal; and this perhaps is the prevalent opinion among us. Yet no one whose interpretation I have seen on that system, does more than give a loose explanation of each part of the introduction referring to the Logos. All are satisfied that the passage could not be designed to teach the *personal deity* of *Jesus*, or that he was the agent in the *natural creation*, since then the apostle must contradict his Lord, and even Jehovah himself; see John xvii. 3; Is. xlvi. 9, xliv. 24; and it is probably this conviction, and early associations connected with the usual personal interpretation which opposes it, that lead to the rejection of a personal interpretation consistent with it.

I hope to study more attentively than I have yet done our American brother, Mr. Upham's interpretation of the passage; but I do not think that Θεος ην ὁ Λογος can be rendered *God was the Word*, which, for his explanation, is essential.

Perceiving the decision of the Reviewer's mind, I take the liberty of soliciting from him an early statement of his interpretation in that definite form which may give your readers the power of appreciating it. It will be thankfully received by

Φ.

London University.

To the Editor.

SIR,

SUBJOINED to the prospectus of the classes at the London University for the ensuing session are directions to those who design to enter themselves as students, to come prepared with certain particulars of age, residence, &c., but nothing is said respecting religious belief. I understood also from Mr. Coates, (clerk to the University,) that no questions were asked on that point; and t the requirement of students to state wi ther they were Churchmen or Dissente (mentioned by your correspondent, Non. Con. in p. 632,) was intended a guide in recommending them to boa ing houses, but that it was very speed done away.

As to the former part of a Non. Co communication, what have the readers the Repository to do with the conduct Mr. Hankey, or Mr. Anyone else, w may think it comports with his d senting principles to support the Kin College? Since your correspondent "a Non. Con." to the Church of E gland, he should allow others to "Non. Cons." to his (and, let me a my) views of consistent dissent, wi out dragging them before a tribu which has no jurisdiction in the affi And his attempt to procure the remo of Mr. H. from the Committee of Deputies may rank with that of J Ivimey to displace Mr. Wm. Smith fr the chair of the same body.

Whether the deputy Mr. Wm. Al Hankey is after all the individual alluu to (for your correspondent speaks of Thos. Alers Hankey) is of little moment but so *sensitive* a Non. Con. as your c respondent ought to have known be than to measure out a rule of consiste for others, and make *conformity* to i test of eligibility to office, or non-c *formity* an object of public censure.

J. C. M

Notices of American Unitarianism the Life of Dr. Edwards.

SIR,

IN the Memoirs of the Rev. Theophi Lindsey, Mr. Belsham, as most of yo readers will recollect, has devoted t ninth chapter to an interesting detail the "progress and present state of t Unitarian Churches in America" to 18 I need not say how satisfactory has b the progress since that period. My p sent design is to quote some early noti of the Unitarian doctrines, as discove in a place concerning which it does n appear that Mr. Belsham had acqui any information.

I have now before me "Memoirs the Rev. Jonathan Edwards," by I Hopkins, published in 1815. In an A pendix is "a Sketch of the Life a Character of the Rev. Jonathan Edwa D. D.," his son, well known as the o ponent of Chauncey on future pun ment. Dr. Edwards died in 1801,

ly in the state of New York. 1799, he was elected president ge. He had been minister at from 1768 to 1795. His r says.

several years previous to his , some uneasiness had subsisted iety, arising from a difference ous opinions. Those peculiar s, whence the uneasiness ori- and which were adopted by the leading and most influential ng his parishioners, were of a uite opposite to the sentiments lwards, and indeed to those of church and society, at the time was ordained among them."—

ollowing "extracts from Dr. 's letters" will serve to discover eculiar sentiments" to which the er alludes:

"*New-Haven, Dec.* 24, 1788.

Trinitarian controversy is likely gitated among us. A principal of the church to which I am nd who formerly appeared to be to the true system, seems now arping off from that system in and from the doctrine of the in particular. I fear it will break rch."—P. 254.

"*Oct.* 21, 1791.

e difficulty in our church still , sometimes in a greater, some- a less degree. The paroxysm is y in the winter; and if this ap- ng winter should remove me from ent situation, I would not have prised. The current against the s of grace has run exceedingly n this town for five years past." 6.

"*Greenwich, Nov.* 1, 1795.

nclose for your information the f our council. Though the only for my dismission, urged by the was their poverty, the true reason e disaffection of some principal the doctrines I preached. This ll known to the council; yet, as ofessed it not, no notice could be f it."—P. 259.

ih one of your transatlantic rea- uld obligingly say what progress inquiry has been made in New- uring the years which have elapsed ne dismission of Dr. Edwards in nd especially whether "the cur- ainst the doctrines of grace," so entitled, "has run" on, even till ave been overwhelmed in a pre- conviction of the apostolic doc- hat *God is love.*

That eminent metaphysician and divine, the father of Dr. Edwards, could not, in his earlier years, as he describes his mental progress, Life, 48—50, reconcile to the apostolic doctrine God's "rejecting whom he pleased, leaving them eternally to perish and be everlastingly tormented in hell. It used to appear like a horrible doctrine."

At length, under an "extraordinary influence of God's spirit," as Mr. Edwards evidently apprehended, "he saw farther." In consequence of this supposed divine illumination, "the doctrine" which secured the salvation of the elect, though it equally secured the endless torments of the reprobate, that once "horrible doctrine" now "very often appeared exceedingly pleasant, bright, and sweet." *De gustibus non disputandum.*

J. T. RUTT.

Commemoration of John Ray.

To the Editor.

SIR,

As zoologists, botanists, and the lovers of all branches of natural knowledge, are about to pay homage to the memory of John Ray, on the 29th of November, by meeting to celebrate the second centenary of his birth-day, it may be well to notice in your pages, that illustrious as his name deservedly is amongst naturalists, he has also a claim on the affectionate recollection of his non-conformist countrymen as one of the ever-memorable two thousand who gave up church preferment for conscience' sake. His character as a naturalist stands much higher at the present day, both at home and abroad, than ever it did, and perhaps also an examination of his theological writings might increase his reputation as a liberal and enlightened divine. If, like some other ejected ministers, he did not join himself to any denomination of Dissenters, may this not have been owing to his disapprobation of the Calvinistic doctrines then almost universally prevalent among them?

Sir James E. Smith, in his memoir of Ray in Rees's Cyclopædia, says of him, "In the preface to both editions of his *Synopsis*, the learned author, venerable for his character, his talents, and his profession, as well as by his noble adherence to principle in the most corrupt times, has taken occasion to congratulate his country, and to pour out his grateful effusions to Divine Providence, in a style worthy of Milton, for the establishment of religion, law, and liberty, by the revolution which placed King

[illegible] Per-
[illegible] of as
[illegible] that be-
[illegible] account of their religious opinions
[illegible] one was deprived of his fellowship, a
[illegible] the other excluded from the Professo
[illegible] chair.

Should what I have written draw fo
any information from your able cor
spondents, it will give much satisfacti
to your obedient servant,

K. L.

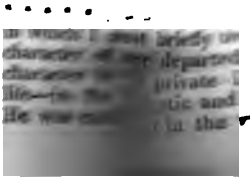
OBITUARY.

JOSEPH YALLOWLEY, ESQ.

[illegible] Sept. 25, suddenly, JOSEPH
[illegible], a citizen
[illegible] respected among
[illegible]. He
was connected with most of the public
trusts and charities, and had very re-
cently been chosen one of the Trustees
of Dr. Williams's estate. For many
years he was an active member of the
Court of Common Council. As Trea-
surer of the Presbyterian Congregation
in Jewin Street, he had long rendered
most efficient and valuable service to that
respectable Society. We have been al-
lowed to extract the following estimate
of his public and private character from
the discourse delivered by his pastor, the
Rev. D. Davison, the Sunday after the
interment. This appropriate and very
impressive sermon will be speedily pub-
lished. May it minister consolation to
the friends of the deceased, and bring
home to every heart the monitory fact
that in the midst of life we are in death!

"It is no easy task, my Christian friends, to do justice to the character of our departed brother. In public and in private life, as a citizen of the world, and as a member of the church of Christ, he was distinguished by qualities which claimed and obtained universal respect. The language of panegyric would be equally foreign to the place in which I stand, contrary to what would have been the wishes of the departed, and repugnant to the best feelings of surviving relations and friends. The best of men have shades upon the character. There is no man who does not come short of the glory of God. But the language of truth justifies me in declaring my belief that few men afforded a better practical exemplification of the spirit of Christ[illegible]anity. He had long enjoyed amongst hi fellow-citizens a well-merited respect His best exertions were ever at the ser vice of the cause of humanity and truth. He had no illiberal, no sectarian views, and whether his needy brother was of one party or another, if he possessed those moral qualifications which entitled him to consideration, he was ever ready to extend his hand. He was in this re-spect eminently a Christian. He par-took largely of the character of the bene-volent Samaritan, whose conduct was so highly commended by our Saviour, when he desired those who waited on his teaching to go and imitate his example. He regarded the whole rational creation as the great family of God, and those rights, liberties, privileges, and blessings, which he himself enjoyed, he longed to see extended to the whole race of man. The time, I trust, will come, when such *principles*, at least, will be universal, when the blessings of knowledge, civili-zation, and religion, will be co-extensive with the habitations of men, and all will enjoy that freedom which promotes the happiness and honour of man, and which Christianity is calculated to cherish and augment. In the various public duties in which he engaged, he was not more remarkable for the integrity of his pur-poses and the benevolence of his designs, than for the zeal and independence with which he laboured to promote them. He was indefatigable in his exertions. He never contented himself with the *hollow promise* or the *tardy effort*. He engaged in public pursuits only upon ra-tional public grounds, and he spared neither time, nor labour, nor expense, in the accomplishment of what his pub-

ted as the line of duty. No
possessed of a more upright or
dependent spirit. Allure
wanting in public life to in-
to forego his convictions, and
with opinions which would
o his worldly aggrandisement;
niformly preferred the path of
y and truth; he depended
n the rewards of conscience
nits of an honourable integrity,
the possession of popular fa-
he precarious patronage of the
e turned neither to the right
the left, but pursued the
rse of integrity and honour.
of the purity of his motives,
ced from observation as well
that every honourable exertion
anied by its own reward, and
by consequences beneficial to
large.
ligion he was a consistent Pro-
issenter. He claimed and ex-
the rights of a Christian
stood fast in that liberty
Christ has made us free,
he followed up the spirit of the
allowing to others the
ch he exercised for himself
incerely attached to the
h. His services, his influence
o its interests, and
ciated by its
with him in the
erms. No
demand upon
en the reputation
suitable, in
r its
As a
in a
hich we can
ad prosperity
y, was the
his heart, and
were
in
of the
plishment
and good
on of human
n for a meet
tance of the
se principles
vn report, he
of duty. No
of purpose, no
o bending to
as were founded
of their truth,
arity, and he proved
conduct that no light grounds



that sprung from the relations in which he was placed. He was generous, disinterested, and consistent in his feelings of friendship. Although he was the cheerful companion of the social hour, his innocent pleasantry never descended into any thing which could ever in the remotest degree derogate from that Christian character which he valued, and which it was his constant study to support. He never gave occasion to the gainsayer to accuse him of indiscretion; while, at the same time, he could mingle with the buoyant spirits of youthful days in the innocent recreations of human life. He depended on no rigid austerity of manners to obtain the respect of his fellow-men: he attached them to his character by virtues of a more elevated stamp, by the undisguised frankness of his demeanour, and the sincerity of his affections. I do not speak on this subject to an uninformed assembly. Many of you can testify to the truth of this brief sketch, and how far it falls short of what would do justice to your feelings and to his character. Brief as it is, it will serve to recall to many minds pleasing recollections of our departed friend. It will divert your meditations to a subject on which they may be employed both with pleasure and advantage. In the still more intimate and tender relations of life he was exemplary in the discharge of their general duties; but this is ground which repels the tread. It is not for us to enter into the secret communings of hearts that are united together by the tenderest affections: we can only offer the sincerity of our sympathy, and direct to the consolations of religion for the support of the widowed heart under this most afflictive dispensation of Providence. We can only pray that that Almighty Being who has taught us that he hyeth not upon man more than he is able to bear, may pour the balm of consolation into the wounded heart, raise up the spirit that is bowed down by the burden of a woman's sorrow, teach her to acquiesce in the wisdom of the Divine dispensations, and to indulge in the fond, alleviating expectation of being again united to the object of her purest affections in another and a better world.

MRS. JANE PAULSON.

Oct. 3, at the age of 63, JANE, the wife of Mr. WILLIAM PAULSON, surgeon, of Mansfield, and the daughter of the Rev. Eliezer Heywood, formerly minister of the Presbyterian congregation in that place, the lineal descendant of Oliv Heywood, one of the ejected ministe under the oppressive acts of the pr fligate and unprincipled monarch, Charl II., now happily abolished. The di order which terminated in death w sudden in its attack, and rapid in operation; but the subject of it was w prepared for the issue. Being exem from bodily pain, she preserved the exe cise of her mental faculties to the la and was fully aware what the result her complaint must necessarily be; h the anticipation produced no agitation distress in her mind. On the contra through the whole of her illness, t most perfect composure and tranquilli of spirit manifested the complacency wi which she could reflect on a life devoted the conscientious discharge of duty, di tinguished by the active services of frien ship, and by the genuine kindness benevolence. To her nearest relati and friends the loss of her society a affectionate attention cannot be co pensated; and they will be long felt a lamented in the extensive circle of h acquaintance. Few were more cordia loved; of which there cannot be a stro ger proof than the interest which w excited in the minds of all to whom s was known during the short period her illness, and the deep regret whi succeeded on the fatal termination of h disorder. Few will be longer remem bered, or be spoken of with more p nuine affection and praise; for, as t poet has finely observed,

" ————the actions of the just
Smell sweet, and blossom in the dust."

The religious sentiments and views the lamented subject of this imperf sketch were of that correct and practi kind which must always have the m beneficial influence upon the mind a character. Her faith was not encu bered with any mysterious, inexplicab or superstitious notions of the nature a attributes of that Being who is the Mak and the Lord of all, the Author of life a being to all, and who is the moral Go vernor, and will be the final Judge of th rational and accountable creatures. I was the habit of her mind to consid him, as she had been instructed from hi childhood, as the sole Governor of th universe—as the Sovereign and absolut Disposer of all events; and for this rea son the only proper object of religio worship,—the only Being to whom th pious feelings and regards of the devo mind should be directed; and who, a the Parent and Friend of his ration

lest offspring, is entitled to their affection—to their unbounded and praise. To Him she had ily taught to ascribe every ex- and perfection; and on this n was built her confidence in ude of his government and the ace of his designs; her assurance mplacency and delight in those avour to imitate his moral ex- and her firm trust in his im- d unbounded goodness. From ns she derived that perfect ac- e in the will of God; that hum- cheerful submission to his ap- ts; and that settled conviction y thing which he designs and is wise, and merciful, and bene- al conducive to the well-being ness of his creatures, which a calmness and fortitude in the of death which clearly evinced r of religion, and its influence mind. The sources of that and tranquillity which she dis- st have been those just views e entertained of the Divine his government and providence, ms of acceptance with him, and nditions on which an interest our is to be secured—accom- y the consciousness of a life the faithful discharge of duty, nce void of offence, the ani- ope of everlasting life, and the pectation of meeting in a future se attached and valued friends ciety and affection gave so much nd attraction to the present. ho is acquainted with the cir- es in which the deceased was n the place which she held in n the esteem and affection of est relatives, and of all who active benevolence, or shared ind and ready assistance, can ss it required some effort of so soon and so unexpectedly to to every thing which rendered at life valuable, and the pros- s continuance pleasing and de- To those who had the oppor- witnessing this fortitude, and ssion of these feelings, it must consolation under their afflic- loss to know that it was so d satisfactory; and in the minds whom it is communicated it hen the fervent prayer of the not mis-judging prophet, "Let me die the death of the righteous, and let my last end be like his."

MISS CATHARINE ASTLEY.

Oct. 4, at *Chesterfield*, CATHARINE, the youngest surviving daughter of the late Rev. Thomas ASTLEY, Unitarian Minister there.

A constitutional invalid from almost her earliest days, by much the greatest portion of her life, particularly of late years, was spent upon the bed of sickness; and a more affecting picture of meek, placid resignation than she displayed, under sufferings of the most trying nature, has seldom been exhibited.

Whenever an intermission of her complaints would allow, however, the kind and active interest which she took in the welfare and comfort of all within the reach of her good offices, was such as to render her peculiarly the object of affectionate attachment to those who knew her; whilst the good sense and delicate taste by which this kindness of disposition was at once ornamented and directed, gave proof that nothing was wanting but ampler powers of exertion to exhibit in her a character of the most exalted benevolence.

In the concerns of religion she observed an equal distance from hypocrisy and fanaticism on the one hand, and from luke-warm indifference on the other. She did not cherish its promises or practise its rites as a license for the neglect of the active duties of morality, nor for the sake of soothing with deceitful unction the upbraidings of an accusing conscience. With her, religion was the incentive and the solace of virtue, not its substitute. In short, if to cultivate feelings of love and veneration towards the Author of nature, to study the precepts and strive to assimilate the character to that of the great Founder of Christianity, to hold by anticipation spiritual communion with the happy society of another and better world, and thereby to strengthen the aspirings of virtue, and to confirm habits of benevolent sympathy, to detach the affections from objects of inferior interest, and to fix them upon pursuits more worthy the regard of a candidate for immortality; if this be true religion, then was she not deficient in it, and the happy complacency of spirit with which she sustained her sufferings and met her end, bore evidence that she had not sought its consolations in vain.

INTELLIGENCE.

Report of the Committee of the Sheffield Fellowship Fund, read at the Society's Third Special Meeting, held in the Chapel, on Monday Evening, June 2d, 1828.

THE Committee, in reporting to the members the state of the institution committed to their care, have great pleasure in announcing that the increased support which it obtained from the congregation at the close of the year 1826, continues; and although no great addition has been made to the number of members since the last Annual Meeting, the Funds of the Society are greater than those of the preceding year. Donations have been given in the course of this year to the chapels at Preston, Glasgow, St. Clear, and Northampton, and also to the Unitarian Association.

Notwithstanding the publicity given on a previous occasion to the plan and objects of Fellowship Funds, your Committee think that it will not be improper on the present occasion to again call the attention of the members, and of the friends of the institution, to a brief sketch of the rise, progress, and intent of these associations; the establishment of which forms an æra in the history of English Unitarianism; and they trust that this deviation from the usual plan of reporting a mere formal detail of their stewardship will not be unacceptable.

In the year 1816, the late Dr. Thomson, of Halifax, and afterwards of Leeds, first drew the attention of the Unitarian public, through the medium of "the Monthly Repository," to the advantages, both as regarded policy,—temporal and religious, which the union of efforts was calculated to create; he appealed to the experience which other sects had afforded of the efficacy of the contribution of numbers at stated times, and in proportions differing according to their ability towards the attainment of some common object, and pointed out the peculiar advantages arising from such institutions in the Unitarian body, where "such a combination of strength was the more necessary, as they were not united in any ecclesiastical discipline; and as the diffusion of their doctrines among the humbler classes of their countrymen had brought forward many cases in which persons were desirous of joining together in the profession and worship of the one God the Father, after the example, and according to the commandment of the Christian Lawgiver, but were prevent from carrying their pious desires i effect by the want of means."

The amiable originator had ot ends in view besides a mere accumu tion of strength in advocating these stitutions. He foretold the bene which would arise from bringing different members of each society int Christian fellowship with each oth in creating a personal as well as a c gregational friendship amongst the spective parts of the different bod It would be a delightful task to tr the gradual developement of the emb system in the mind of its inventor, follow step by step the argument they presented themselves to his i gination from his first mentioning plan at a meeting in Elland, in t county, in the year 1815, to the reco mending these institutions to the ceptance of his fellow-religionists; that task cannot now be attempt imagination can only supply the pl of facts; for that mind was soon moved from its earthly clothing,—t amiable spirit which, when on ea seemed superior to its station, was s removed to dwell with kindred spirits another and a better state. Before could see the glorious fruits and bl soms which have sprung up and flouri ed from the seed he sowed, death moved him in the prime of youth, in his removal has cast a hallowed mosphere around these the fruits of dying labours Some of the views wh he entertained in connexion with th institutions, and the nature of some the incentives which spurred him on the developement of his plans, are served in the paper which he publis in the Monthly Repository for Octob 1816, and the following remarks of late Rev. H. Turner, of Nottingham, friend on earth, and now, no doubt, friend in heaven; for there—

> "Congenial minds, arrayed in light
> High thoughts shall interchange;
> Nor cease, with ever-new delight,
> On wings of love to range,"

fortunately afford some further light this part of the subject. "It may allowed one," says Mr. Turner, "th had the happiness of being intimat acquainted with the late Dr. Thomso to describe the views which he ent tained on this subject. He was of opi nion that the Unitarians were far fro doing justice to their own cause. T

opposition they had experienced from without had not been compensated by any closer union amongst themselves. The scattered members of their body were left to struggle as they could with the difficulties and discouragements arising from an unpopular persuasion, and were scarcely made conscious that there existed any who partook of the same religious sentiments, and were actuated by the same conviction as themselves. Unitarians, he thought, had called in the aid of so few of the natural and obvious means of success, that, had it not been for the intrinsic strength of their cause, it must soon have become extinct. He observed with great satisfaction the progress of Unitarianism among the lower classes, and regarded it as an important test of the truth and solidity of its principles; for he was accustomed to say, that a religion which did not meet the wants of the poor ought to be renounced by all. He was rejoiced to find Unitarian principles as suitable to the cottage of the poor as to the closet of the learned. In this state of things he perceived that a greater union and co-operation in our societies was absolutely necessary; but the following passage from Dr. Thomson's own paper, respecting Fellowship Funds, will throw the most direct light on his own views: "The calls upon Unitarian liberality, for the erection of new chapels, and other important objects, have, of late, happily been frequent. But if continued, which I trust will be the case, they cannot be so promptly met and so effectually answered as they ought to be. The willing giver will, from prudential motives, be obliged, however reluctantly, to withhold his aid; we must, therefore, look out for other and multiplied sources of supply, and call in the many in aid of the few.' Before you (said the amiable author) is a plan for that purpose, which, whilst it originates a fresh set of contributors, and falls so easily upon all as not to be felt by any, does not interfere with, nor supersede the exercise of liberality on the part of the affluent members of the Unitarian body."

The spirited appeal thus made was speedily answered, and the Unitarian congregations were surprised at their mental lethargy, in not having sooner discovered and adopted a plan so simple in its constitution—so powerful in its effects. The details of Dr. Thomson's plan were nearly similar to those adopted by this and every other institution bearing the name of Fellowship Funds: the peculiar objects of each society, its management and internal regulations differing or agreeing with each other according to the will of the different congregations.

The congregation of the New Meeting, at Birmingham, claim the palm of having first carried into operation Dr. Thomson's suggestions. There the elder members of the congregation thought the small subscription too trifling and too troublesome to engage their attention; but the younger members, attracted by the simplicity of the plan, engaged with the zeal peculiar to their age, in reducing it to practice. Their active exertions soon rendered the institution of importance; and within a very short time after the publication of Dr. Thomson's letter, the Birmingham Society came into full operation, and has ever since continued of great service to the cause it was formed to support. The seniors soon lent their aid to the juniors; but with a Christian feeling have ever since yielded to the youthful originators the principal management of the Institution. In the first year they enrolled two hundred and twenty-six members. It was this Society that first seconded the exertions of Dr. Thomson, by publishing in "the Christian Reformer," an account of its own origin, and a statement of its usefulness; thus holding out an inducement to other congregations to follow its example. The Old Meeting House, at Birmingham, speedily followed its neighbour in this work of love, and it is with pride your Committee are able to state that Sheffield was not backward in lending its aid in promoting this desirable measure; for in 1817, a Fellowship Fund was established in connexion with this congregation, which, although it has for a time been in a state of comparative somnolency, has now given, and is giving, ample proofs of the immensity of the good which such institutions are calculated to do.

Liverpool, York, Lincoln, Chesterfield, and a great number of other places caught the pious enthusiasm, and joined, and have continued to support their various institutions, scattering good around them, and proving the truth of the Poet's attribute of mercy, that "it is twice blessed—it blesseth him that gives, and him that takes."

Various additions have been made by different societies to the original plan of Dr. Thomson, in pursuance of his ardent wish, that the friends of Unitarianism would improve upon his suggestion. In 1818, the Fellowship Fund at Lincoln, then under the care of that indefatigable minister, Mr. Hawkes, joined to the other objects of the fund, a plan of circulating books and pamphlets connected with Unitarianism, amongst its mem-

bers; and also connecting with it meetings for religious discussion, and exercises similar in effect to those which this Society has adopted. The Fellowship Fund at York also embraced amongst its objects, at an early period of its existence, the formation of a Vestry Library. The one at Cirencester, which was established under the management of a late townsman, Mr. F. Horsfield, also added to its other objects the purchase and circulation of books; and the Gravel-Pit Meeting at Hackney, agreeably, as they stated in their Report for the year 1820, to another of the express objects of Fellowship Funds, provided books and pamphlets for the use of the members of the congregation in humble life; and they express a hope that their successors in office will keep that object in view. Their successors obeyed the injunction, and in their Report for the following year, spoke in high terms of the benefit which had been derived from this department of their institution. The Fellowship Fund at Taunton has carried the plan of circulating tracts to a great extent, and the Committee, in connexion with this distribution, also hold meetings for religious conversation. This mode of appropriating a small part of the funds appears to your Committee highly useful and perfectly compatible with the plan and rules of the Institution; they mention it, not however in the way of proposition, but merely hint at it, to shew that there are still plans open for further usefulness, and that they need not be weary of well-doing.

Meetings for religious conversation, and for communications respecting the progress of Unitarian sentiments, have been added to the Fellowship Funds of a great number of congregations; the instances of Lincoln and Taunton have been mentioned. The Bristol congregation have long adopted them, and in their report for the year 1823, speak in high terms of their utility, and state that they have essentially contributed to the promotion of congregational plans of usefulness.

The means employed by all the institutions to collect their respective funds are nearly alike, allowing the smallest contribution (a penny per week) to constitute the subscriber a member, and to give the contributor a right to have a voice in the appropriation of the Society's property. The objects of this Institution, as briefly stated in the rules, are "to give such occasional assistance as may be wanted for Unitarian chapels, or other buildings connected with them, about to be erected, repaired, or enlarged; and to aid any institution now existing, or which may be hereafter formed, appearing to be calculated to support the cause of religious truth and liberty." But these are not the only benefits which have arisen from these institutions; in many instances they have been the means of keeping together the scattered few whom similarity of sentiment had joined; in all, they have been found to aid the great cause of truth, and to draw in closer compact and fellowship the Christian congregations which have adopted them. The plan and the objects are alike admirable, and it is with confidence that we call upon you for a continuance and an increase of your support to these combinations for good.

Whilst thus enumerating the advantages of these institutions, it is with regret that your Committee have to allude to a serious evil which has arisen out of their establishment—*an evil* which the generous mind of their originator never anticipated, and which, but for the various lamentable proofs that have been given of its existence, would be doubted by all whose hearts lay a claim to liberal feeling, or whose hands were ever stretched forth to aid the progress of truth—an evil which, if not speedily checked, will either destroy altogether the institutions out of which it has sprung, or materially impede the progress of the cause it is your wish to support, by limiting the means of its supporters. Your Committee refer to the mistaken notion, which has been adopted by many of the members of this and similar institutions, that the funds thus raised are to supply entirely all the aid formerly obtained from *individual* subscriptions; and that the small amount individually contributed to these funds is to exempt the contributors from those calls upon their liberality which it was once their pleasure and their pride speedily and liberally to answer, since the frequency of such calls evinced the progress of the sentiments they desired to forward. Your Committee earnestly recommend the friends of the Institution to look at the founder's intent; it was his object to raise a *new* class of subscribers, *not to destroy an old and more efficient*, because more opulent order of donors; his wish was to include the poor in his plan, and to induce them to aid the great work by the widow's mite and the poor man's gift, not to shield the rich from the usual demands on their liberality, or to save their purses by the means of the less wealthy of their fellow-christians. Such a view is at once injurious to the institutions we support, and to the cause we wish to aid; and your Committee earnestly call upon the

rs of this and every other Fellow-
ınd, to discard an opinion which
ly arise from *mistake* or *meanness*.
evil be remedied, the plan of
ship Funds will be blameless, and
hat divine aid which accompanies
vork whose object is the promo-
such praiseworthy ends, no doubt
entertained of their continued
and their increasing prosperity.
wback will then exist to the plea-
hich all the friends of Unitari-
feel in their institution: their
and their plan will alike merit
; the many will then aid the ex-
of the few; and the liberality of
h, and the contributions of the
will run towards the same rich
of benevolence.

Oldbury Lecture.

Annual Lecture at Oldbury took
ɔn Tuesday, Sept. 9. After the
ıctory devotional service had been
ted by the Rev. James Hawkes,
twich, a sermon was preached by
v. John Kenrick, of York, on
Preparation of the World for the
of the Messiah," from Matt. iii.
and another, by the Rev. John
, of Coseley, "on Protestant
ıformity," from Acts x. 28.

Southern Unitarian Fund.

Annual Meeting of the Southern
an Fund Society was held at Ports-
on Thursday, Sept. 18, when two
at sermons were delivered by the
mes Wallace, of Brighton,—in the
g, from Matt. vii. 24—27, and in
ning, from Acts xvii. 11. The
Mitchelson and E. Kell conduct-
devotional services. At the close
morning service, William Smith,
1. P, having kindly consented to
e chair, the Rev. Russell Scott,
ry to the Society, read the Report
Committee, from which it ap-
that the lectures delivered during
winter by the neighbouring mi-
on controversial subjects at Ports-
had been well attended. Refe-
vas also made in the Report to
uniary assistance granted by the
o the support of Missionary
ng at Brading, in the Isle of
and much satisfaction was ex-
, that since the last Annual Meet-
cause of Divine truth at Ware-
hich for some years past had la-
under peculiar difficulties, had
ɔnsiderably advanced, and that
the ministry of the Rev. Mr.
of York, there was every reason to
hope that the number of "true worship-
ers" in that town would continue to in-
crease. Fifty persons dined together on
the occasion, W. Smith, Esq., M. P., in
the Chair. In reply to an expression of
thanks from the Meeting to the Mem-
bers of both Houses of Parliament who
had so successfully pleaded for the Re-
peal of the Test and Corporation Acts,
the President gave an interesting detail
of the various preceding attempts which
had been made for the abolition of these
acts since he had been connected with
public life, and concluded, by urging up-
on the company the importance of fol-
lowing up this triumph by increased ex-
ertions in behalf of the great principles
of civil and religious liberty. E. K.

Unitarian Chapel, Northampton.

THE first anniversary of the opening of
this place of worship, was held on Sun-
day, September 21st, and Monday, Sep-
tember 22nd. The morning services on
Sunday, were conducted by the Rev. R.
Aspland, who preached from Micah vi.
5—9, on True Religion contrasted with
Superstition: the Rev. C. Berry preached
in the afternoon, on the Propriety and
Necessity of using Reason in Religion:
and in the evening, Mr. Aspland deli-
vered a sermon on Faith, from Mark ix.
24. The chapel was filled with attentive
hearers. In the afternoon and evening
collections were made for the Unitarian
Association. On Monday, the friends
of the cause dined together at the Ram
Inn, and in the course of the afternoon
the company were addressed by Mr. As-
pland, Mr. Berry, Dr. Hutton, Mr. Sur-
ridge, and other gentlemen. In the even-
ing, Dr. Hutton preached on the Scrip-
tural Doctrine of Salvation by Faith.
Since the chapel was opened there has
been a gradual increase of attendants
upon the regular services; the virulence
of the orthodox party has been greatly
moderated, and in the serious, inquiring
spirit which continues to be shewn there
is every prospect of final and extensive
success.

N. J.

[We understand that some further im-
provement of this chapel, particularly a
more commodious access, is very desira-
ble, and that the congregation are desi-
rous of making it, if encouraged by as-
sistance from their more opulent bre-
thren. The spirit they have manifested,
and the prospects of usefulness which
are opening around them, afford a very
reasonable ground of hope that such as-
sistance will not be withheld.]

IRELAND.

Presentation of Copies of the Holy Scriptures, by the Presbyterian Congregation of Strand Street, Dublin, to Revds. J. Armstrong and Dr. Drummond.

[From the Freeman's Journal of July 23.]

"It affords us much pleasure," says the Editor, "to give publicity to the following address from the PRESBYTERIAN CONGREGATION of STRAND STREET, in this city, to their Pastors; with the replies of those Rev. Gentlemen. The truly Christian sentiments expressed in these papers, are highly honourable to this respectable body. Happy would it be for this distracted land were such sentiments more generally acted on, and more widely diffused:"—

TO THE REV. JAMES ARMSTRONG, AND THE REV. WILLIAM HAMILTON DRUMMOND, D. D.

REV. AND DEAR SIRS,

We, the Members of the Presbyterian Congregation of Strand Street, in Vestry assembled, beg leave to offer you the sincere tribute of cordial approbation, respect, and affection, with which we unanimously regard your unceasing efforts to promote our spiritual welfare. Your pastoral exhortations—your enlightened instructions—your manly example—your disinterested encouragement of a liberal, elevated, and rational spirit—and your unwearied cultivation of all the charities to which our nature can be awakened by the lessons taught by Christ, and inspired by his Father and our Father, by his God and our God, demand a testimony of our gratitude, regard, and high estimation. The most suitable that we can present, and we believe the most acceptable that you can receive at our hands, is the Sacred Book which contains those momentous lessons. We beg, therefore, that you will, each, accept a copy of the Old and New Testaments, not only in English, but, as more desirable to studious, erudite, and inquiring minds, in the venerable languages in which they were originally written. To these, as an useful appendage, we have added the best Hebrew and Greek Lexicons we could procure. And, we trust, that when the present generation shall have passed away, and our places are occupied by new pastors and people, our children shall, like ourselves, be united in Christian love; and *that* not only with each other, but with all mankind, according to those everlasting precepts which you have so diligently drawn from Holy Writ, and so faithfully and forcibly impressed upon your people.

With a sincere desire for your temporal and eternal happiness, and that you may long continue the guides and guardians of ours, we beg to subscribe ourselves,

Your affectionate, grateful, and devoted friends and brothers,

THE CONGREGATION OF STRAND STREET, DUBLIN.

MR ARMSTRONG'S ANSWER.

BELOVED BRETHREN,

I feel most sensibly the affection and kindness I have uniformly experienced from you, since I had the happiness of being placed amongst you as one of your pastors. Were I to consider your present address merely as an expression of personal attachment and approbation from so enlightened and independent a portion of the Presbyterian body, I should esteem it as a distinction of which I may be justly proud. But I regard it in a much more important and valuable light, as implying your firm and unanimous adherence to those liberal principles which have been so long asserted and avowed by the ministers and members of this congregation.

Our predecessors and forefathers have uniformly maintained, through many successive generations, the character of inflexible attachment to civil and religious liberty, combined with undeviating loyalty to that incomparable form of government under which we dwell. Claiming to themselves the unrestricted exercise of the sacred right of private judgment in all matters of religion, and of that freedom of conscience which the Son of God hath bestowed on all his followers, they have preserved uninterrupted harmony within the precincts of their own society, keeping the "unity of the spirit in the bond of peace." Following, at the same time, the great rule of social duty, enjoined by our Divine Master, "to do unto others as we would that they should do unto us," they have been ever ready to concede to all their fellow-christians the privileges they claimed to themselves; and being persuaded that the general church of Christ at the last day, will be composed of the pious and upright of every denomination they have never presumed to condemn or denounce those who conscientiously differed from them in their doctrines or their worship. I trust that these principles will ever be supported and declared by the worshipers in this place. Especially in such seasons as the present,—when an unhappy spirit of contention has agitated the public mind to an unusual degree,—I fervently hope that all the members of our communion will mani-

lest, by their mild benevolence, peaceable deportment, and liberal forbearance towards every class and denomination of their Christian brethren, that they are, indeed, the followers of that Saviour whose coming announced peace and good will upon the earth, and who declared universal charity to be the distinguishing and indispensable characteristic of all his *genuine* disciples.

For this gratifying token of your regard—those splendid editions of the Scriptures—you will accept my thankful acknowledgments. Such a gift is peculiarly appropriate, when presented by a congregation which adheres to the Bible alone as the great charter of Christian privileges—to pastors who resort to the Bible alone, as the pure fountain of religious truth, and the only unerring guide of faith and practice.

To interpret the sacred volume faithfully and sincerely, is all that any uninspired mortal can pretend to. He that affects to be unerring, knows not what spirit he is of. Your pastors have no interest to serve but that of the truth, as it is in Jesus. To whatever, therefore, appears to my unbiassed judgment to be truth, I shall, at all times, bear my testimony openly, as not being ashamed or afraid—sincerely, as in the presence of that God who searcheth the heart—humbly and modestly, as liable to human error and infirmity—and with peace and charity, as a follower of the meek and lowly Redeemer.

May the spirit of God illuminate our understandings and direct our will—may we study to adorn the doctrine of our Saviour in all things; and having mutually edified, comforted and strengthened each other during the pilgrimage of mortal life, may we meet in the everlasting mansions of our Father's house, through Jesus Christ our Lord.

JAMES ARMSTRONG.

DR. DRUMMOND'S ANSWER.

MY DEAR FRIENDS AND BRETHREN,

For your affectionate address and magnificent present, I return you my most grateful thanks. Your approbation, next to that of my own heart, is to me the highest of all gratifications. It would be dear to me at all times—it is doubly dear to me now, by the circumstances which have called it forth, and by the consciousness, though you are pleased greatly to overrate my services, that it has been honestly obtained; for, in the discharge of my pastoral duties, it has ever been my practice fearlessly to declare what I believe to be the genuine dictates of Holy Writ, untrammelled by systems of human device; not to fashion my doctrines to the theories of men, but to speak as instructed by the oracles of inspiration. I esteem it among the great felicities of my life to be connected with a congregation of enlightened Christians, who not only allow, but expect their pastors to exercise, a perfect freedom of inquiry, and to declare, without reserve, the conclusions to which such freedom of inquiry leads, however widely they may differ from popular and established creeds. For it is only when the mind is left free from the impositions of human authority in all sacred investigation, that she becomes conscious of her powers, and can explore her way to Evangelical truth. Your pastors must derive peculiar satisfaction from your approval of their efforts to encourage a manly and rational spirit; for the religion of Christ is the religion of reason, purified and sublimed, illuminated by light from heaven, and sanctified by the Spirit of God.

Those sacred volumes, the presentation of which you justly consider as the most suitable expression of your regard, speak intelligibly to the understanding and the heart. They teach us to worship the one Eternal Spirit, the God and Father of our Lord Jesus Christ, in spirit and in truth. They teach us our neighbours' rights, and we respect them; they teach us our own rights, and we will maintain them. Happy in the enjoyment, and firm in the support of our own liberty, we allow others to be free; and acting on the great Christian rule of "doing unto all men whatsoever we would that they should do unto us," cheerfully grant them that exercise of private judgment which is the inalienable birth-right of man. We draw no pale of exclusion round ourselves, as if we were the only heirs of salvation; we fix no limits to the mercies of the Most High; but, hoping humbly that we are in the straight path to everlasting life, we extend the same hope to all who "fear God and work righteousness," in whatever region they dwell, or by whatever name they are called. Such is the genuine spirit of Christianity. It considers the greatest heresy to be sin, and the most excellent of virtues to be charity.

To encourage you in cherishing such sentiments is equally the pleasure and the duty of your pastors. While they humbly endeavour, according to the most faithful decisions of that understanding which God has given them, to interpret the Holy Scriptures, and announce those truths which they deem of vital importance to the formation of the Christian character, they lay no claim to infalli-

bility, nor denounce as children of perdition those who seek the kingdom of heaven by a different way. In subjects of disputation, they desire every one to be fully persuaded in his own mind, and to pursue the sacred dictates of conscience as directed by the word of God, undeterred by the fear of man, and unseduced by the temptations of the world. They judge no man, but commit all judgment to the only infallible One, in whose hands are the "balance and the rod" of eternal justice. They desire not to have "dominion over your faith," but to be "helpers of your joy," and "fellow-helpers to the truth." They trust they have learned of Christ not to hate but to love their fellow-creatures; not to curse, but to bless; not to scourge, but to pity the ignorance which they cannot inform; to hope that God will pardon all invincible error, and to include in their prayers for the comforts of this life, and the felicities of the next, the whole intelligent family of our common Almighty and All-merciful Parent. Such are the genuine effects of the religion of Jesus; and it is only when it produces these effects that we can have any assurance of its benignant influences having lighted on our heads, and descended to our hearts.

In your wish I cordially join, that "when the present generation shall have passed away, and our places are occupied by new pastors and people, our children shall, like ourselves, be united in Christian love." For the accomplishment of this holy wish suffer me to observe, that we should diligently teach our children those principles which we profess. We should instruct them, both by word and deed, to blend the love of God with the love of men, faith with virtue, and charity with zeal. Above all, we should demonstrate the excellence of our tenets by their happy effects on our lives and conversations, and leave to our successors an example which it will be their glory to follow, and from which it will shame them to depart.

The perfect cordiality and unanimity which prompted your address greatly enhance its value. It is presented, not as a gift dictated by a spirit of faction or party, but as the free-will offering of kindness and affection. As such I gratefully receive it; and trust it will serve as a constant memento to diligence in the duties of my vocation. From the volumes which you have so kindly presented, I shall continue to extract those precepts and doctrines which make wise unto salvation; and, connecting your eternal interest with my own, endeavour, by their proper application, to stimulate you to the culture of every pious thought and every Christian virtue; to arm you with that faith which overcometh the world, and inspire you with that hope which dwells with immortality. These volumes contain every religious truth necessary to faith and practice. With these for our guides, we cannot greatly err. It is only when we forsake them for other guides that we go astray. Then do we turn our backs on the refulgent sun of righteousness, that would light us to all truth, to gaze on the meteors of a false theology, in the pursuit of which men's understandings are bewildered and lost.

For your warm expressions of regard and affection what return can I make but a reciprocation of the same expressions for you all, individually and collectively? accompanied with a wish for your temporal and eternal good, joined to my earnest prayer that those sentiments and feelings which have now brought us together may long continue to be cherished, that they may influence our conduct upon earth, and smooth our path to the kingdom of heaven.

Such are the wishes and prayers of your most grateful and affectionate brother and pastor,

W. H. DRUMMOND, D.D.

FOREIGN.

Transylvanian Unitarians.

(Extract from a letter from Buda.)

THE most distinguished literary men among them are Molnos and Szabo; but they have lately lost a man of eminence, Szász. The whole body are Magyars, i. e. they do not belong to the Slavonian branch of the Hungarians; and their number is about forty thousand. When Blandrata brought Unitarianism from Poland, he succeeded in converting to it the first of the national princes, Zapolya, the son of the reigning monarch, who established the Unitarians in the Catholic cathedral church. Apaty II., during whose reign the Austrians obtained possession of the country, was, I believe, also a Unitarian. The largest church at Kolosvar had continued to be Unitarian from the time of Zapolya; but Leopold I. dispossessed the Unitarians of it. Their opinions were not less prevalent for being banned, though their religion had been established, as well as Lutheranism and Calvinism, by the laws made in 1588—1607. One of the prothonotaries of the Transylvanian court of justice is always a Unitarian. The name of the present one is Augustinovich; and lately a Unitarian, Agoston Márton, has been made a counsellor of state by Fran-

here are at present no nobles
he Unitarians: the principal
are those of Horvath, Daniel,
1. When again tolerated by
. they built a handsome church
ar, with this inscription on the
'n *Honorem solius Dei.* Within
owing in Magyar:—*Az egyetlen*
tiszteléterc (Sacred to one only

-India Mission, Madras.

llowing letter from William Ro-
ntains information which will
ry gratifying to those of our
who take an interest in the
n of pure Christianity in the
'Theophilus Roberts inherit the
gment, and perseverance of his
ere need be little further ap-
n about the permanence of the
cause in that district.

o the Reverend W. J. Fox.

EVEREND SIR,
y last letter to you under date
9th this year, I have mentioned
ag received a letter from the
Adam, of Calcutta, requesting to
account of the Unitarian Mis-
adras from the commencement
abours as a Unitarian to that
.; and of my having done so:
ave received a reply, dated 11th
last, from which I copy the
:

n much obliged to you for the
s contained in your letter,
ave inserted in the appendix to
ort now in the press. Our au-
eting took place on the 30th of
r, and was pretty well attended.
Resolutions were passed in the
le and form; and instead of a
e, we have formed ourselves
ritish Indian Unitarian Associa-
· object in this being to induce
s in every part of India to form
es into auxiliary associations.
nd you a copy of the Report as
t is published.
eably to your request, and in
ty with the wishes expressed by
lish friends, I proposed to the
Committee that they should
their sanction and aid in pro-
to Madras, and I enclose for
sfaction a copy of the communi-
hich I addressed to them on this
After considerable discussion
nre deliberation, it was finally
ed in the negative on two
First, on account of the ex-
/hich was estimated (including
o and from Madras, and resi-
ere for three months) at 4000
ch is more than the present state of the funds would enable them to disburse. And, secondly, on the ground that my continued presence in Calcutta at the present time is peculiarly important, and indeed essential to our success. I am thus prevented from enjoying the pleasure of visiting you; but I have strongly represented to our friends, both in England and America, the importance of sending out another missionary, in order that one might be at liberty occasionally to visit Madras and other places, and I earnestly hope that attention will be given to what I have said on this subject. Do not allow yourself to be discouraged. It is a disappointment to you and to me also, but I hope that our circumstances will be such as to enable me or some one else to come and see you next year.'

" In the first part of my tract containing the Corruptions of Christianity, the following doctrines are discussed and disproved, both by reason and Scripture.

" 1. The doctrine of the Trinity.

" 2. The doctrine of the Miraculous Conception of Jesus.

" 3. The doctrine of the Pre-existence of Christ.

" 4. The doctrine of Incarnation and Divinity of Christ.

" 5. On the preaching of the Apostles. They preached that God, the Creator of heaven and earth, the God of their fathers, raised Jesus from the dead, and made him Lord and Christ, and appointed him to be the judge of the living and the dead.

" 6. Recapitulation of the above doctrines, and observations on them.

" 7. On the origin and establishment of the doctrine of the Trinity by human wisdom and human power.

" 8. The words God the Son, God the Holy Ghost, Trinity, are not to be found in the Bible.

" 9. Who died martyr to prove the doctrine of the Trinity?

" 10. If Christ be God, who is your mediator? Do the words Jesus Christ signify God?

" 11. On the supposed Personality of the Holy Spirit.

" 12. On Original Sin, and the supposed Depravity of Human Nature.

" 13. On the supposed Election and Reprobation.

" 14. On baptizing in three names, contrary to the recorded example of the apostles, and then urging that as an argument for the worship of Christ and the Holy Spirit.

" 15. On the use of these words, 'The body of our Lord Jesus Christ; feed on him in thy heart by faith;' in the Lord's Supper.

"16. On the supposed existence of the soul between death and resurrection, and its enjoying good or evil without the body before the resurrection and final judgment.

"17. On the supposed existence of the Devil; the whole containing one hundred pages in verse and prose. With the binding, the prime cost comes to a rupee a copy. I have published it in last month. I say I have published, because I was not hindered from advertising it in the Commercial Circulator.

"My eldest son, Theophilus Roberts, for a long time had no inclination to become a teacher of Unitarian Christianity. In the latter end of the year 1823, by the recommendation of a friend, he was taken as a private pupil by Dr. Filson, to learn the medical profession, with a promise to recommend him in that line when opportunity occurred. In this situation he was with Dr. F. for three years. In 1826, at the latter end of August, Dr. F. recommended him to Dr. Wight, the Honourable Company's Naturalist, and he was entertained as a second assistant in that department at seven pagodas per month, and went a route with him as far as Cape Comorin; returned and continued with him to the end of February 1828, at which time the naturalist department was entirely abolished by government.

"Theophilus has offered his service to me, to endeavour to become useful to me now, and succeed in my employ hereafter. This was what I wished him to think about six years back, as it may be seen in my letter to the Rev. T. Belsham, January 14, 1822; but then he, being very young, did not pay much attention to my advice. Now, as I have stated above, he has not been with me constantly for some years; I thought it proper that he should acquaint his intention to the heads of my brethren before I gave my consent. He did it accordingly, and those of my brethren that are at Madras told me that they are glad to hear of Theophilus's good intention. After this he went to Dr. Wight and got his character.* He is now with me studying ecclesiastical histories. He reads and writes both English and Tamil. His choice, though it relieves me in some degree from my anxiety of dying without any one to take charge of my labours, yet for the present puts the whole family to a little more economy and I hope that it will be a good lesson for my young ones.

"Our divine service, preaching, circulating of our tracts, and school, continue. The supporters of our school here have appointed three members among their body to examine the scholars once in a month, to ascertain what progress they make in their reading, writing, &c., and these men have done so in every month in this year. David Savery Mooto continues active. My steady friend and active Unitarian, Abraham Chiniah, at Secunderabad, continues a regular correspondent. He has divine service regularly in his house; he has sent me thirty rupees in this year to be added to our mites to the Bible Society, and has subscribed a rupee a month for our school. He intends to open a school upon our plan; for this purpose he named a person in our society here, and has sent money for his travelling expesse; accordingly, this man is gone in last month, and has taken with him a set of our school books.

"My health has been pretty good for the last eight months, but in this month I am visited again with the asthma. I have begun to take ass's milk again: all goes quiet: my humble respect to my revered friend the Rev. T. Belsham, and to all our respectable Unitarian friends.

"Reverend Sir,

"I remain your obedient servant,

"WILLIAM ROBERTS,

"Pursewaukum, near Madras

"*April* 17, 1828."

* A copy is enclosed. It is a testimony to T. R.'s sobriety, diligence, and attention to his duties, and to the fitness of his talents and disposition for the occupation of a Teacher of the native languages. Signed "R. Wight, Naturalist," and dated "St. Thome, 13th of March, 1828."

CORRESPONDENCE.

The Editor has never received the article inquired about by T. C. H.

The letter of "A Lover of Truth and Christian Charity," is written in a spirit well according with the signature; but the Editor doubts whether the writer's object would be best obtained by its insertion in the Repository. At any rate it would be desirable, *first*, to consult the following Unitarian works upon the subject: Carpenter's Unitarianism the Doctrine of the Gospel, Part III.; Wright's Antisocinian factionist; Fox's Letters to Dr. Pye Smith; Madge's Sermon on Free Grace. They may, perhaps, the first mentioned especially, afford the desired information.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXIV.

DECEMBER, 1828.

ON THE SPIRIT OF SECTS.

Epicurus, inquis, dixit: quid tibi cum alieno?—quod verum est, meum est. Perseverabo Epicurum tibi ingerere: ut isti, quum in verba jurant, nec quid dicatur, æstimant, sed a quo, sciant, quæ optima sunt, esse communia.

SENECA, *Epist.*, 12.

SECTS are the natural result of a general toleration of opinions in an advancing state of knowledge and intelligence. In their more striking features they do not, we may hope, exhibit the state in which society will permanently remain, but merely constitute the process of its transition to something better: to the friends of humanity they afford a gratifying spectacle—not so much in what they are, as in what they indicate, and in what they announce. They excite that ferment in society which always accompanies a conflict of opinions: but such conflict necessarily precedes the discovery of truth; for, "opinion in good men," to apply the forcible language of Milton, "is but knowledge in the making."

The worst evils of sects cannot be charged upon liberty of conscience, and furnish no pretext for abridging it. They may be traced to an imperfect development and limited application of the principle which produces sects; to the want of *unfettered* freedom of intellect, and the denial of *total* liberty of conscience.

If education had completed her task and all men thought for themselves, the old maxim "quot homines tot sententiæ" would indeed be verified, since it is hardly possible that a subject so vast, so complicated as religion, should appear in precisely the same light to any two minds that freely yielded to the impulse of their own convictions: as it is, there are only as many opinions as there are sects, and the conflict, too generally exhibited in the world, is not between mind and mind, in the pursuit of a common object—truth—but between party and party, for the ascendancy of their respective influence and name. Did each individual stand on perfectly independent ground, the difficulty experienced in fixing his opinions on many topics, and his general consciousness of liability to error, would infallibly teach him moderation and candour in judging others, especially if he found, as every

* Areopagitica. Works I. p. 322.

independent thinker must find, that there were points on which he did not exactly sympathize with any one of his acquaintance.

But where an individual assumes implicitly the dogmas of a party, as he meets with none of these difficulties, he learns none of this forbearance. His opinions, or rather prejudices, for opinions he has none, have all the same value and rest on the same evidence; a value and an evidence derived exclusively from the authority of his party. Every particle of the received system he considers equally essential and equally sacred, and holds it a solemn duty to preserve the whole inviolate. His associates, instead of weakening, confirm these prepossessions; for they are usually found amongst those who embrace the same system of faith, and who estimate his merits as he is disposed to estimate theirs, exactly in proportion to his zeal for their common cause. An *esprit de corps* is thus formed, and the impartial love of truth is banished.

The history of sects furnishes the most striking examples at once of the weakness and of the strength of the human intellect, of the energy with which it pursues the sublimest truths, and of the credulity with which it embraces the most revolting absurdities. The power of great minds is nowhere more decidedly manifested than in the dominion which they have exercised on the opinions and practices of mankind, a dominion more flattering to human pride, more indicative of human power, and more entirely due to the unaided energies of the individual, than the most splendid achievements of arms. To take a familiar instance from the history of philosophy, what empire can be compared in duration and extent, in the multitude and variety of its influences on human opinion and human character, with the sovereignty once possessed over the whole civilized world by the doctrines of Aristotle? What despot ever wielded a more uncontrolled sway over the persons and fortunes of men than was for centuries exercised over their modes of speaking and thinking by this tyrant of the human intellect? If any thing can equal the feelings of admiration and almost of awe, with which we contemplate this stupendous instance of intellectual dominion, it is the mortification and sorrow of witnessing such an abject prostration of understanding in the great mass of the species, and the slavish infatuation with which they rejoiced in their thraldom and struggled to perpetuate it.*

The disposition of mankind to submit to authority in matters of opinion arises partly from the pusillanimous awe of power, and partly from a dislike of doubt and suspense upon topics which deeply involve the conduct and happiness of moral and intelligent beings. Rather than have no opinion on such topics, they adopt the opinions of another; and, when to this natural consciousness of weakness and desire of certainty are added all those intense feelings of interest and anxiety which religion excites, and which render any doctrines preferable to the aching void of scepticism and no belief, an opportunity is afforded to the founders of religious sects of acquiring an influence

* The homage once paid to the name of Aristotle was idolatrous in the strictest sense: "Il y a eu des hérétiques," says Bayle, "qui vénéroient son image conjointement avec celle de Jesus Christ. J'ai bien lu quelque part qu'avant la Reformation il y a eu des Eglises en Allemagne, où l'on lisoit au peuple tous les Dimanches la Morale d'Aristote au lieu de l'Evangile. Il n'y a guères de marques de zèle pour la Religion, que l'on n'ait données pour le Peripatetisme. Paul de Foix n'a volut pas voir à Ferrare, François Patrice, parcequ'il apprit que ce savant homme enseignoit une autre philosophie que la Peripateticienne. C'étoit pratiquer envers les ennemis d'Aristote ce que les zélateurs veulent qu'on fasse à l'égard des Hérétiques." Dictionaire, &c., Aristote.

over the minds of men, which, under some circumstances, becomes enormous, and, unless guided by a sense of justice and piety, may be abused to the most debasing and hurtful purposes.

In the gradual progress of society towards wisdom and happiness, a few great minds must take the lead. They open paths, along which the multitude follows them. They strike out lights and develop principles which, in some degree, anticipate the spirit of their age; and which, gradually penetrating through society, blend themselves with the general mass of opinion and remain the common heritage of mankind, till some new teacher arise to make a fresh advance towards the truth, and to raise another degree the general standard of human virtue and intelligence. In all this there is nothing to deprecate; here are none of the mischiefs and disorders of sectarianism; but we recognize the operation of that beneficent law that God has impressed on his moral creation by which man is made the chief instrument of good to his fellow-creatures, and is enabled to raise society gradually from one stage of improvement to another.

Sectarianism assumes its most offensive aspect when circumstances have thrown the control of opinions into the hands of ambitious and interested men, or when particular opinions are subjected to oppression and exclusion. Though the philosophers of antiquity were distributed into sects, and, on some topics, exhibited considerable sectarian feeling towards each other; yet, in general, their controversies were not signalized by the bitterness of modern sectarianism, because philosophy afforded but little scope for the acquisition of secular power, and all sects, being placed on the same footing of civil privilege, were more nearly balanced against each other.

As soon as ever a mark is put upon certain opinions, and persecution is let loose against them, they acquire a forced and artificial value, and draw their advocates into a bond of closer union for the sake of mutual countenance and protection. It becomes a principle of honour not to abandon opinions while they are persecuted: from association with the exertions and sacrifices which they have involved, the opinions themselves are endeared and consecrated to the mind; and thus the exercise of private judgment, in some cases, justice and humanity, are merged in the zeal of the partizan. An endowed and privileged church, unless dissent be totally prohibited, is the great mother of sects, and the indirect cause of the bitterness and narrowness of spirit by which they are too often characterized. An honest man feels it a serious injury to forfeit his social advantages in consequence of his honesty, and the most rancorous of his sectarian prejudices are the result of this feeling; and such degradation, while it contracts the views and sours the temper, and gives undue importance to certain articles of belief, produces in general great strictness and regularity of moral conduct, and a deep feeling of conviction and sincerity. Men of the most upright minds, from the consciousness of a close connexion in their own case between their principles and practice, and from the want of clearly distinguishing between what is essentially good and what is purely adventitious in their principles, come to view with horror every deviation from their particular opinions as an implication of moral delinquency, and to confound in indiscriminate partiality truth and error, reason and absurdity. In some cases, such is the force of unbroken associations of ideas, the very deformities and extravagancies of their creed become the objects of their most enthusiastic veneration and attachment, as affording the surest test of their sincerity.

> Turpia decipiunt cæcum vitia, aut etiam ipsa hæc
> Delectant; veluti Balbinum Polypus Hagnæ.

Instead of adopting the excellent rule, so clearly laid down and so admirably illustrated by Bishop Taylor,* of making conduct a test of opinion, they reverse his maxim, and, in the face of the clearest evidence to the contrary, make opinion a test of conduct. This state of feeling, once excited, is directed without distinction against all whose opinions do not fall within the prescribed limits of orthodoxy, and is often roused to the greatest virulence where the points of difference are least important. Arguments are neither fairly advanced nor candidly encountered; charges and recriminations multiply each other, and the voice of truth is lost amidst the din of polemics and the clamours of party.

From this division of the world into sects arise a number of foolish and petty distinctions in society, upon which a truly liberal mind looks down with disdain. When pushed to excess, they are injurious, sometimes to morality, and always to truth and charity; nor is it the least evil attending them, that they afford a ready means for bustling and insignificant men to force themselves into notoriety, and to acquire name and importance, not from any intrinsic title to respect, but from the value attached by the multitude to the cause with which they have identified themselves.

Hence the usual aversion of men of refined and cultivated minds from sectarian distinctions and sectarian controversies: and hence, as a natural consequence, their too frequent alienation from the subject of religion itself. They do not find the subject calmly and candidly discussed. They perceive that in the majority of sectarian controversies the really grand and vital truths, which constitute the essence of religious belief, are obscured and almost hidden from view under a heap of adventitious trifles which folly and ignorance have piled upon them; and thus finding little or no sympathy with their own views in the surrounding mass of mankind, they are strongly tempted to subside into indifference.

The feelings of men of this class are reflected in the sentiments which Turgot is said to have expressed when the outcry raised against the conductors of the *Encyclopédie* had compelled them, in their common defence, to form a party, to which the appellation of the *Secte Encyclopédique* was given. "He thought," says his biographer, "every species of sect pernicious, whether it were the ambition of domineering over the minds of men that formed it, or, as in the present case, it owed its origin to a persecution which obliges men to make a common cause. Still, from the moment a party exists, all the individuals that compose it are made answerable for the faults and errors of the rest; the necessity that calls for their union obliges them to conceal or qualify principles which may be offensive to such as by their weight or their countenance are useful to the party. They are obliged in a manner to form a system of doctrines, and the opinions which belong to this system, being adopted without examination, in the end become mere prejudices. Friendships entertained for any one of their body stop at the individual, but the hatred and envy that any one of them excites are extended to the whole. M. Turgot was therefore convinced that a more fatal blow could not be aimed at truth than to compel those who love her to form a party."†

With all these consequences attending them, sects, notwithstanding, inflict far less evils upon society than must be incurred by the abridgment in any degree of that freedom of opinion in which they originate. The most bene-

* Liberty of Prophesying, II. pp. 7—9, &c.
† Life of Turgot by Condorcet, p. 39.

ficial changes in the manners and sentiments of mankind are often indirectly accomplished by their instrumentality, and they imply, in their very existence, a state of intellectual excitement and vigour. Their worst effects can only be considered as the rank and unprofitable luxuriance which, in the commencement of culture, shoots forth amidst the more generous and healthful produce of a fertile soil.

There is this wide distinction between the spirit of an establishment and the spirit of sects. Sects are usually regardless of forms, but they demand an explicit avowal and consistent profession of opinions. An establishment, while it exacts the most studied respect for forms and an outward compliance with its terms of communion, allows the greatest latitude of private opinion, provided it be not indulged in the spirit of proselytism, or made the ground of public dissensions. What is more, the extent of latitudinarianism is generally in proportion to the strictness with which external conformity is maintained. In Spain, where the power of the church is absolute, and the slightest expression of dissent is visited with the heaviest penalties, the scepticism of most, and the total irreligion of many, of the educated ecclesiastics is notorious. Our English establishment, from the superior liberality of its principles, the general freedom of our laws, the wide diffusion of knowledge, and the intercourse and sympathy which subsists between its members and numerous bodies of sectaries without its limits, has had the good fortune to preserve amongst the clergy, amidst endless varieties of opinion and feeling, a large mass of sincere piety and practical worth, founded on the great general principles of Christianity. In Protestant Germany, on the other hand, where the compromise between the Lutheran and Calvinistic churches has occasioned a suppression of all sectarian distinctions, we behold the utmost boldness and diversity of individual opinion, carried to an extreme which must be pronounced startling, if not dangerous, and yet combined with an universal acquiescence in established forms. While outward profession is kept within certain fixed limits of decorum, the discussion of opinions, being confined to studious and speculative men, proceeds for that very reason to more daring lengths.

Where opinions are the badge of a numerous and active sect, openly professed and zealously propagated, they are brought into practice, are reduced to the test of experience, and are met and controlled by the counter-agency of rival sects; and whatever may be the extravagances of new sects, these circumstances, in a country where unlimited toleration is enjoyed, bring them all down in time to the level of common sense and practical utility, and fit them for promoting, under various forms, the great moral purposes of existence. In the other case, the opinions of men who are not called to give any account of them, and who view them as mere theories, may be more refined than the prejudices of the vulgar, but they are not more innocent, not more practical; certainly they are not less visionary from being nursed in solitude, shut out from the healthful air of publicity, and far removed from the animadversions of plain and honest minds on subjects in which they feel deeply and sincerely interested. The attachment of such men to their church is often as bigoted as that of sectaries to their opinions; it is perhaps more invincible from the worldly prepossessions with which it is mingled, and from being rooted in selfishness.

With many exceptions in good men on both sides, the characteristic qualities of a sect are zeal, ardent and sincere, but fierce and uncharitable—boldness of spirit, founded on strength of conviction and rectitude of moral conduct, frequently deformed by austerity; of an establishment, liberality of

sentiment united with bigotry of practice—a punctilious attachment to forms joined to feebleness of conviction and carelessness about principles: in the spirit of the latter, we are reminded of the younger Pliny, sacrificing with equal complacency and indifference at the altars of a thousand gods, and yet calmly consigning to the torture the unswerving integrity of the Christian martyrs; in the former, we recognize the spirit of Paul, fierce and misguided in his zeal, persecuting the church of God unto death, yet conscious of rectitude and accessible to conviction, and transferring to the cause which he subsequently espoused, the same ardour and intrepidity of soul which had prompted him to seek its destruction.

In addition to all the causes hitherto alleged of sectarian feeling, there is a latent pride in human nature, which is wounded by the denial of any principles which have been adopted as true and acted upon with confidence. We do not like to have our judgment even indirectly called in question. The best men find it difficult to preserve their equanimity, when they are forced upon the defence of opinions which they have long cherished in undisturbed repose. Where certain opinions are professed by a large majority of mankind, where they enjoy the sanction of the laws, are made the title to civil rank and privilege, and have, in consequence, a certain degree of worldly respectability associated with them, they unavoidably produce in the community professing them a *corporation* spirit, which is as unfavourable to their moral influence as it is injurious to the cause of truth.

It must be acknowledged with regret, that, in the present state of society, Christianity itself—the purest of all principles—the most important of all interests—is too generally defended in the spirit of a *corporation*. The only way in which it ought to be offered to the reception of mankind, is under the promise of additional benefit and happiness, as a blessing for which its professors are deeply thankful, and which they would fain participate with all their fellow-creatures. If it were represented as a means, supernaturally ordained by God, of attaining those great moral ends, that *summum bonum* of existence, which all good men agree in acknowledging as supremely important, the chief question remaining for discussion between the lovers of truth and virtue would then be, whether Christianity, taken in the wide extent of her doctrines and evidences, in the purity and tenderness of her influences, in the perfection of her moral standard, and the awfulness of her heavenly sanctions; whether Christianity thus contemplated, or those systems of religion and morals which have occasionally been offered in its stead, could be considered as possessing the strongest claims to attention, and as conducing most effectually to the end proposed. For it is a self-evident proposition, that no good man can desire the destruction of all religion, though he may very sincerely, however erroneously, prefer one form of it to another.

Would to God Christianity were entirely delivered from the contamination of human laws! that she were left to take her lot with those other great truths which have become the imperishable heritage of mankind, and which gather new lustre and influence as they pass from age to age! that she were allowed to be her own advocate, and not compelled, by the officiousness of her votaries, to assume the degrading attitude of a sect!

A compliance with the merciful invitations of the gospel, instead of being urged in a spirit of meekness and persuasiveness from the benevolent wish that men might partake of the blessings which it bestows, is too frequently exacted as a concession to the authority of those who are invested with all the privileges of a chartered monopoly, and who fiercely assert their right to

control the judgments, and decide on the merits, and measure out the everlasting bliss or everlasting woe, of their fellow-creatures. The guilt of unbelief is decided before the inquiry is begun; and thus doubts and difficulties, entertained in the sincerest and most candid spirit, are, in many cases, never fairly proposed and never completely removed, because the mere entertainment of them is looked upon as a moral offence, and supposed to indicate an irreligious heart. In the prevalence of such feelings, we search in vain for the spirit of our great Teacher, kindly compassionating the blindness of his followers, bearing with their doubts, adapting his instructions to their capacities, and opening just so much light on the mental eye as its enfeebled state would enable it to imbibe: but we are too often reminded of the fierce and bigoted intolerance of the Jewish rulers, disdaining discussion, silencing inquiry by threats and reproaches, and vehemently asserting the divine authority of a system, the precepts of which they transgressed, and the spirit of which they totally misunderstood. So long as Christianity is advocated in this sectarian spirit, the prejudices against it in some minds will continue to be strong.

Quodcunque ostendis mihi sic, incredulus odi.

The method of considering men as reprobate and hardened sinners, and of working solely on their fears, has been tried long enough, and its fruits shew its inefficacy; it has driven men to terminate a career of crime by a series of useless and degrading mortifications, and prompted tyrants to expiate the oppressions and cruelties of early life by edicts more sanguinary and oppressive still; but where has it ever produced the sweet charities of Christian goodness? And in an age when ignorance is retreating before knowledge, and superstition before philanthropy, it is time it were abandoned for ever.

Our hearts rejoice in that more benevolent philosophy which considers man as a being essentially good, and rendered wicked only by the influences to which he is exposed in his passage through life; as a sinner, indeed, requiring all the promises, consolations, and excitements, which the gospel mercifully proffers him; but still, however sunk and degraded, retaining in most cases a latent sense of truth and goodness; accessible to conviction and capable of improvement.

There are, in fact, certain first principles of morality and religion so uniformly springing up in the human mind with its progress and development, so clearly indicating the same constitutional structure, and so surely leading to the same practical results in all ages and all nations, that, whether these principles be considered as instinctive or acquired, (for the question is purely one of analysis,) we may, with unerring certainty, appeal to their existence, and rely on their operation, and calculate on their influence in the minds of all good men. The grand revolution then to be accomplished in society, is the substitution of integrity and virtue, instead of particular modes of faith, as a test of character: for we may adopt it as an axiom, in reference to the great mass of the human race, that the religious principle will develop itself with the growth of the moral character, and will eagerly welcome truth, as its natural aliment, wherever truth is fairly and candidly proposed.

The re-action of common sense upon folly and fanaticism may, indeed, produce a temporary reign of scepticism; but, happily, scepticism is not the natural state of the human mind; the first principles of morality and religion are too firmly planted by the Creator in the mind of man and the

constitution of society, to be capable of final and total eradication; and t endless variety of forms, under which they have manifested themselves, be a striking attestation to their accordance with the tendencies of the hum frame, and to the strength of the convictions on which they rest. From i tellectual excitement these principles have nothing to fear; on the contra if inherent in the human constitution, they must gain force and clearness every discussion; nor is there a more base and groundless apprehensi than that inquiry, once commenced and followed into its consequences, le to Atheism.* The most sceptical of Hume's conclusions may be confu by his own principles. The charge of Atheism is very largely dealt ab by some men, but with little judgment and less charity. All bad men a indeed, practical Atheists, but of serious, speculative Atheism, I believe w few well-authenticated cases are on record. If there be any instances which opinions have been deliberately advanced at all approaching t fearful doctrine, they would, I think, upon examination, be found resolva like those of Spinoza, into a sort of pantheism; and ought to be ascrib not so much to a hardened wickedness of heart as to a morbid love of s culation overmastering, in retired and studious men, the sound exercise the reason and affections; and to that blindness which comes over the me eye from the vain and perhaps irreverent attempt to penetrate the un proachable glories of that awful Being

Whose throne is darkness on the abyss of light.

In such instances, I recognize an additional cause of thankfulness for gift of revelation, which beautifully adjusts the light that it imparts to weakness of our intellectual vision, and veiling the brightness of the Div perfections, shadows forth our Creator under the engaging aspect of a Fat and a Friend; but I see in them nothing to weaken my conviction, that ligion is an inherent principle of the human mind, or to lead me to app hend its destruction from the freest exercise of the intellectual powers.

Happily, then, for the friends of virtue and mankind, there is an i moveable barrier against the final prevalence of scepticism in those unive principles of sentiment and conduct, which are co-extensive with hun nature, and which are more and more developed with its progress and i provement; and which cause the feelings of piety, all the sentiments mercy, compassion, and gratitude, a sense of moral obligation, the lov truth, and justice, and freedom, and a fond desire of renewed existe beyond the grave, to spring up, variously combined, and in various deg of perfection, in all good and generous minds, wherever and whenever t may have existed, and under whatever dispensation of the Almighty t may have been educated. Christianity presents a perfect embodying, in teachings and example of Christ, of these great universal principles of se ment and action; and, like them, it must be immutable and eternal. the complete manifestation of all those moral and religious truths which essential to human well-being and happiness, and which are only feebly partially disclosed by the light of reason and nature. It sets the seal of vine authority, the miraculous sanction of the Almighty, on those truths, sentiments, and actions, which good men, in all ages, so far as they able to discern and cherish and practise them, have admired and vener

* "Voila," says Bayle, in his life of Acosta, "un exemple qui favorise ceu condamnent la liberté de philosopher sur les matières de religion; car ils s'ap beaucoup sur ce que *cette méthode conduit peu-à-peu à l'Athéisme ou au Déisme.*"

as divine; as the choice of wisdom; as the portion of virtue; as the assimilating principle of man and God.*

What more can be wanting for human wisdom and human happiness than a deep conviction of the paternal benevolence of the Creator, and of the tendency of his moral government to the final triumph and never-ending bliss of virtue and piety—an assurance that he freely welcomes to his love all who sincerely repent and honestly endeavour to do right—a persuasion that all the children of men are members of one vast family, whose duties and interests are reciprocal, and whose highest virtue consists in imitating their Maker's beneficence and rendering each other happy; and, lastly, a firm belief, founded on actually witnessing an exertion of divine power in restoring the dead to life, that death is only the passage to immortality? And this is Christianity—a doctrine so consonant with reason and so congenial with human nature, that the good of all ages, so far as they have attained to goodness, have anticipated and exemplified its spirit; and even the serious inquirers of later times, who have questioned the fact of its miraculous introduction, have freely admitted the excellence of its moral tendency and the sublimity of its principles.

A spirit so pure and principles so exalted, can never perish: their applications may be infinitely diversified; and the controversies to which they give rise in one age, may cease to be agitated in the next: but the principles themselves are immortal and unchangeable; once imparted to the world, they are reflected with increased lustre from every object on which they touch, and are strengthened and brightened by every new development of the nature of man and the tendency of society. The stream of radiance, instead of diminishing as it recedes from its source, gathers fresh lustre as it advances, and pursues its course with augmented glory and strength from age to age. Nature and revelation "together dart their intermingling rays," and fill the wide circle of the heavens with a blaze of light.

Such are those grand and vital principles of sentiment and action from which the doctrines of all sects derive their value and sanctity, and which enlarged and benevolent minds delight to recognize—mingled it may be with much error and much prejudice—as the latent source of moral strength and spiritual solace for the sincere and upright under every various form of religious persuasion. These are the principles which the prevalence of a sectarian spirit tends to enfeeble and depreciate; but which, it may be hoped, the wide diffusion of education will render by degrees more prominent and striking in the profession of every sect. Instead of deriding the religious follies of mankind, the benevolent will trace with admiration the merciful providence of God, accomplishing through such various processes the same gracious result; promoting, with more or less directness, under creeds so infinitely diversified, and amidst errors and prejudices so tenaciously retained, the great moral and religious ends of existence.

To these ends enlightened and liberal minds will look as the sole and exclusive object of true religion; to these great ends they will studiously confine their attention and direct their energies, undistracted by the frivolities of

* Sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos: hic prout a nobis tractatus est, ita nos ipse tractat. Bonus vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab illo adjutus exsurgere? ille dat consilia magnifica et erecta. In unoquoque virorum bonorum habitat. Quemadmodum radii solis contingunt quidem terram, sed ibi sunt unde mittuntur: sic animus magnus et sacer, et in hoc demissus ut propius divina nossemus, conversatur quidem nobiscum, sed hæret origini suæ. Seneca, Epist. 41.

sectarian controversy, and unembarrassed by the restraints of sectarian pre possession. Emancipating themselves, as far as possible, from the trammel of sect and party, they will habitually consult, for their own guidance an the instruction of others, the perfect model of human wisdom and virtue ex hibited in the gospel: and estimating all religious professors by the faithful ness with which they express, in their profession and general practice, th great first principles of all religion, will endeavour, in the truly Catholi spirit of the ancient eclectic philosophy, to borrow without reserve, an transfuse into their own sentiments and conduct, whatever is most sublim and scriptural in the doctrine, and whatever is kindest and holiest in th spirit and example of other sects; and will consider that the best religio which turns the minds and energies of its votaries with the greatest force and directness upon vital piety and goodness; which is most practical, most soul-subduing, most heavenly, in its influences; and which develops and enforces the great eternal principles of religious belief, accompanied by the fewest of those accessories, the value of which is purely factitious and conventional.

It will be long, probably, before the mass of sects are animated with this spirit; the prepossessions and institutions of society oppose but too many obstacles to its diffusion. But the more advanced and enlightened of the members of different sects may lead the way in this important revolution, and make preparation for that holiest of all communions on earth, a communion of the pious, benevolent, and sincere. Already we witness among good men of all parties a more cordial disposition to sympathize with each other, and to merge minor differences of opinion, that they may co-operate more effectually in the promotion of truth and goodness. The intellectual excitement that now prevails, the free discussion of all moral and religious topics, and the constant intercourse amongst all parties, all sects, all nations, must accelerate this union of kindred minds; and from that union, in the pursuit of the noblest objects, the most important results may be anticipated.

Happy they, who can recognize in such a union a pledge of the continued happiness and improvement of mankind! Happy they, who, amidst the gloom which political convulsions and the storms of bigotry and intolerance occasionally throw over the prospects of society, can discern in Christianity that pure and holy light which, while it conducts the successive generations of individuals to immortal blessedness, discovers with no less clearness the path which Providence has traced out for the species, and through which, amidst the ever-shifting vicissitudes of manners and opinions, it is destined to move on in indefinite progression towards wisdom, and virtue, and happiness!

J. J. T.

IMPROVISATION

AFTER A THEOLOGICAL DISCUSSION WITH ONE WHO MENACED MY HETERODOXY WITH DIVINE DISPLEASURE.

God hath not placed salvation in their hand,
Far less damnation, to deal out at will
On those who their vain threats nor understand,
Nor tremble at them. God is mercy still,
Though they would make him merciless—hath given
To all—to *all*, the promises of heaven;

Though these would bar the door, and to the few
Whom *they*, not God, have chosen, say, " For you,
For *you* alone, ye saints ! his name is love,
And ye shall *live*, while those shall hopeless *die*."
And why, ye most presumptuous, tell us *why?*
(Since ye mete out the mandates from above).
Because their eye is not your feverish eye ?
Because they cannot in the Bible read,
(That book which beams with beauty like the sun,
Gilding, not scathing, all it shines upon,)
Your cold, fierce, narrow, damnatory creed ?
A yellow leaf ye pluck from truth's fair tree,
(That letter dead of which that truth hath spoken,)
But know ! the living spirit is the token ;
Spirit of peace, of joy, of charity,
Revelling in all the bliss of love's pure breath,
And calling light from darkness, life from death :
That living spirit which is distant far
From your vain dreams as love is far from hate,
Or hell's abysses from heaven's central star,
Or Deity from demon. I will speak
In God's sweet music to the desolate
Whom ye have cursed, and bid them stand erect
In strength and sober joy and self-respect,
And those intolerable fetters break
Which ye have bound round their imprisoned souls;
Fetters which you, in all the pride of error,
Have forged of self-idolatry and terror.
Yes! I will tell them of a light which rolls
Forth from the Gospel, brighter than the day.
I'll tell them, that the high and holy way
Which leads to heaven is not o'erflow'd by tears;
That he who, from the happy things which earth
Bears on her mother breast, extracts delight,
Is a far worthier servant in His sight,
Than he who, building out of dreams and fears
Terrible visions, makes his heart a waste,
And judging all without from that within,
Sees one vast desolation—darkness—dearth—
Elaborates his misty webs of sin
Over the loveliest creatures—fairest things
Which God himself hath made ; and blinded flings
Insults upon creation. In his taste
Sweetness itself is bitter, virtue nought
But the delusion of a selfish thought,
And vice less dreadful than an erring creed.
Madness has filled the world ; but this indeed
Is the worst madness—laying bare the root,
Blasting the tree, corrupting all the fruit
Of godliness, in its own name.

J. B

ANALOGY BETWEEN THE DOCTRINES OF THE TRINITY AND OF TRANSUBSTANTIATION.

[Taken with some slight alterations from the Unitarian Advocate.]

MYSTERY has a power to charm the finest understandings. Some are attached to the doctrine of the Trinity, not so much because they are struck with the strength of argument in its favour, from revelation or from reason, as because their imaginations are fascinated by its very indefiniteness and obscurity. In their minds the same grandeur is associated with the mystery of the Trinity, which belongs to the mysteries of our own being, of the operations of Providence, of the system of nature. But, I confess, that to me the Trinity recalls no such emotions. Instead of classing it with those sublime subjects of thought which are suggested by our condition in this world, and our hopes of a future, I should place it among those fictitious creations of a strange fancy of which the dark ages were fertile.

I have always thought that the doctrine of the Trinity bore a striking analogy to the doctrine of Transubstantiation. I proceed to point out some particulars in which, it appears to me, the two doctrines are very similar.

1. The *statement* of each involves an apparent contradiction. The doctrine of Transubstantiation is, that the bread and wine employed in the ordinance of the Lord's Supper, are converted, after consecration by the priest, into the real body and blood of Jesus Christ. The elements retain the same outward appearance, but in reality are entirely changed. To the senses they still seem to be common bread and wine; but faith regards them as the body and blood of our Lord. The Protestant acknowledges the impossibility of believing this. He confesses that no evidence could prove it to his mind. But is there not the same contradiction in the statement of the Trinity? The statement is, 1. That there is but one God. 2. That the Father, Son, and Holy Ghost, are three separate persons, each having his own mind, consciousness and will,—each sustaining different offices in the work of redemption. 3. That the Father is God, the Son is God, the Holy Ghost is God.

Now to my mind this statement appears to present as palpable a contradiction as the former. I cannot torture my intellect to perceive the possibility of either of these propositions. It is as easy for me to admit that what the evidence of my senses teaches me is wine, is, in reality, the blood shed on Calvary eighteen hundred years ago, as to perceive, that the Father can be God; the Son, God; and the Holy Ghost, God; and yet that there is but one God. Both the propositions I cannot help regarding as contradictory and impossible.

2. The doctrine of Transubstantiation is defended by passages of Scripture which, if admitted in their obvious and literal sense, are certainly indubitable proofs. Indeed, the language of our Saviour is more explicit on this point than it is on the doctrine of the Trinity, as its warmest advocates, I presume, confess. The doctrine of Transubstantiation, unless we bring reason to our aid in interpreting Scripture, is supported by direct quotations from the New Testament. "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." "And he took the bread and said This is my body, which is given for you." In like manner "he took the cup and said, This is my blood." By these texts the believers in Transubstantiation think they demonstrate their doctrine. But the man who permits his common sense to operate, refutes them on the principles of criticism and

d reason, and shews that the language of Scripture is not to be pressed
s most obvious sense too closely, but that we must look beyond the letter
ie spirit.

he analogy which the Trinity bears to this point is, that it is supported
ome obvious passages of Scripture. The Trinitarian is convinced of the
ı of the doctrine by certain texts in which a triple distinction of the Divine
ire is implied, or by passages which appear to invest Jesus Christ with the
ibutes of the Deity. But are these passages as numerous or as forcible as
se which the Catholic alleges in favour of Transubstantiation? Why do
not receive *them* in their literal sense? Plainly, because we exercise our
ion and cannot admit an impossibility.

On the same grounds I interpret the texts, apparently in favour of the
nity, according to my reason. If the argument is just against the Catho-
mine is just against the Trinitarian. To maintain consistency, a man
st become a Catholic or a Unitarian. If he adopt an opinion from the
ral import of Scripture, without regard to the real import, he must believe
Transubstantiation; but if he refuse to believe a contradiction, though
able of a plausible support from Scripture, he must renounce the Trinity.
e Catholic can retort upon him with precisely the same arguments with
ich he attacks the Unitarian; why, then, will he not allow the latter the
ne advantage which he assumes in contending with the former?

3. The two doctrines agree in the mode of argument by which they are
pported. A Protestant, reasoning with a believer in Transubstantiation,
ould argue something in this way: "I cannot believe as you assert, that
e bread and wine of the eucharist are the real body and blood of our Lord,
r the supposition contradicts the evidence of my senses. The bread which
before me, to all appearance, is unchanged. It has all the properties
hich belonged to it before. I perceive its form, colour, taste, smell; and
am sure that these are the qualities of real bread."

But to this the Catholic replies, "I admit all that you have asserted. If
ou think you have made out any argument, you mistake the ground of dis-
ute. You have proved nothing by proving that the element in question has
ie visible properties of bread; that is granted: but the ground we take is
is: that, allowing all you have said, the bread is still in a mysterious man-
er the true body of Christ; its retaining the appearance of bread is nothing
gainst the conclusion; for our Saviour expressly said, 'This is my body.'
ow we must admit this to support the consistency of Scripture; and after
ll, the whole subject is a solemn mystery, which is not to be investigated too
losely by our carnal reason."

How similar the mode of reasoning adopted by the Trinitarian! We say,
'that we do not believe the doctrine of the Trinity because it is inconsistent
vith the Divine Unity. We are convinced by the united testimony of na-
ure and revelation, that the Lord our God is ONE LORD. Now, we cannot
hink at the same time that he is THREE. Again, we find our Saviour con-
inually spoken of in the New Testament as the Son of God, distinct from
he Father, and inferior to him; we cannot then believe that he is God,
equal with the Father."

To this the Trinitarian replies, "What you say is true. No one doubts
it. To press this point so closely betrays ignorance of the controversy.
Trinitarians hold the Unity of God, and the inferiority of the Son to the
Father; but at the same time, they believe in the Trinity and the equa-
lity of the Son with the Father. You gain nothing by proving that the
knowledge of Jesus Christ is limited; we admit that, but believe too, that

his knowledge is unlimited: you gain nothing by proving that his pow was given him by the Father; we admit that, but believe too, that his pow is underived and independent: you gain nothing by proving that he is t Son of God, and finite; we admit that, but believe too, that he is God, a infinite. To be sure it is a mystery; but we must submit our carnal reas to the teachings of scripture."

Now, how this differs from the reasoning of the Roman Catholic in favo of Transubstantiation, I am unable to perceive. But that reasoning is pr nounced sophistical, contradictory, and absurd. It will be acknowledge that it tends to disturb the foundations of our knowledge, and to weaken o confidence in all human opinions. Why, then, will the Trinitarian persi himself in an argument which, in another application, he sees is palpabl erroneous? I am sure that every candid person must confess the inconsis ency that I have pointed out, and be slow in condemning his brother f being unable to believe that the same Being can know all things, and y know but in part; has received all his power from another, and yet possess it independently; is finite and inferior to God, and infinite and equal God; at the same time that the exercise of his own good sense and h knowledge of scriptural interpretation prevent his agreeing with the Cath lic, that Christ intended to be literally understood when he said, This is m body, and, This is my blood; and he refuses to believe that the substan which he sees before him, with all the properties of bread, is actually t flesh of the Son of God.

4. The two doctrines agree in the support which they have received fro men of eminent learning and piety. It is said, that the doctrine of t Trinity has been the undisputed doctrine of the church for ages; that tho sands have been nurtured, under the influence of its belief, in the princip of a deep and fervent piety; that volumes filled with erudition and arg ment have been written in its defence; and that the spirits of the just ha clung to it in the hour of death, with a strong perception of its truth, a confidence in its power. We are directed to the philosophic Leibnitz, t profound Boyle, the devout Doddridge, as witnesses to the truth of the T nity, and by their testimony many are confirmed in their belief.

But the argument goes too far; for, if it is good, it proves the myste of Transubstantiation. If the authority of great names has power to pro that the idea of a Trinity is not inconsistent with the Divine Unity, it c prove, also, that the bread of the eucharist is the body of the Lord, witho doing violence to human reason. The same considerations which apply the Trinitarian doctrine, apply with equal force to the doctrine of the R man Catholic. That has found advocates and believers among men of di tinguished talent and learning. That has been the orthodox doctrine f ages. That has shed a light over the dying bed. That can number amo its adherents such names as Fenelon, Bossuet, and Pascal, whose examp might sanction any doctrine which is capable of support by human auth rity. But what does it prove? Nothing. They were men, fallible me and on this point, the Protestant acknowledges their mistake. Unitaria regard in like manner the names which he adduces. They yield them t claim of intellect and piety, but believe they were in error: of course, th authority has no weight with them. For if they were influenced by the a sociations which are suggested by the example of the great and good in t history of the church, they must not only believe the doctrine of the T nity, but the mystery of Transubstantiation.

5. Both agree in having been deemed essential to salvation. One of t

greatest supports which the doctrine of the Trinity has received, is the idea that it is a fundamental point of Christianity. This gives the Trinitarian an advantage in his arguments, with the great majority of inquirers, such as the Roman Catholic church well knows how to use. He tells a man that the doctrine of the Trinity is true, and that unless he believes it, he hazards the interests of his soul. We tell a man, that the same doctrine is false; but we dare not add that its reception would endanger his salvation. Though by this course, we think we gain in consistency, we are sure we lose in power; though we adhere to Scripture, we lose sight of policy. If we could so far violate our convictions as to declare that the future happiness of an individual is endangered by his reception of any speculative doctrine, we might present an appalling picture of the evil of believing the Trinity. We should then have an influence with the timid, the melancholy, the desponding, which the Trinitarian possesses, but which we do not covet. We could appeal to the fears, with the strength with which we would address the understanding. While, then, I concede to him the advantage of proselytism which he enjoys, in making a belief in the Trinity essential to salvation, I must be permitted to remind him, that it is an advantage which he enjoys in common with the Roman Catholic, who makes a belief in Transubstantiation essential to salvation. The Catholic regards the Protestant with the same pity, for not being able to agree with him, which the latter manifests for the Unitarian, for not being able to agree with him. The Protestant laments over our blindness, in rejecting the Trinity; the Catholic laments with equal compassion over the Protestant, in rejecting Transubstantiation. The Trinitarian warns me of the danger of attending a Unitarian church; the Catholic will warn him of the danger of attending a Protestant church: if, then, I give in to the idea that I must return to the pale of Trinitarianism for safety and religious comfort, I must be consistent and follow my Catholic brother into the bosom of the Holy Mother of the church: for not a single argument can be brought to prove the necessity of a belief in the Trinity, which he cannot urge with equal, I had almost said with tenfold force, to prove the necessity of a belief in Transubstantiation.

6. The two doctrines correspond in their origin. Neither of them, it is acknowledged, is contained in the recorded discourses of the apostles. Neither is found in the confessions of faith required of the primitive converts. Neither is recognized in the earliest controversies which agitated the church. No traces of the Trinity or of Transubstantiation are found in ecclesiastical history until after the apostolic age. But after Christianity began to be corrupted by the speculations of philosophers, both the doctrines were developed and became the subjects of eager contention. The doctrine of Transubstantiation received its present form at the fourth council of the Lateran, in the year 1215, according to the decree of Pope Innocent the Third, who embodied in definite language the floating opinions that had risen like a mist on the purity of the church. But it seems to have been forgotten, that the Trinity, though it dates from an earlier period, is proved by faithful history to have sprung up subsequently to the times of the apostles. On this point, credit may be given to a Trinitarian writer, the popular Mosheim, who was too candid, at least in this instance, to sacrifice historical accuracy to theological prejudice. In his account of the fourth century, having spoken of a certain "schismatic pestilence" which troubled the church, he says, "in the year three hundred and seventeen, a *new* contention arose in Egypt upon a subject of much higher importance, and with consequences of a yet *more pernicious* nature. The subject of this fatal

controversy, which kindled such deplorable divisions in the Christian worl was the doctrine of *three persons in the Godhead ;* a doctrine which, in t three preceding centuries, had happily escaped the vain curiosity of hum researches, and been left undefined and undetermined by any particular s of ideas.

" The Emperor Constantine, looking upon the subject of this controver as *a matter of small importance, and as little connected with the fund mental and essential doctrines of religion,* contented himself at first wit addressing a letter to the contending parties, in which he admonished the to put an end to their disputes. But when the prince saw that his admon tions were without effect, and that the troubles and commotions which t passions of men too often mingle with religious disputes were spreading an increasing daily throughout the empire, he assembled at length, in the ye 325, the famous council of Nice in Bithynia, wherein the deputies of t church universal were summoned to put an end to the controversy.

" And in the year 381, a hundred and fifty bishops, at the council Constantinople, gave the finishing touch to what the council of Nice had le imperfect, and fixed in a full and determinate manner the doctrine of *thr* persons *in one* God, which is as yet received among the generality of Chris tians."

From this time, the Trinity obtained a strong place among the doctrin of orthodoxy, and though Calvin expressed his disapprobation of the wo as barbarous and savouring of heathenism, and Melancthon bewailed t bloody tragedies that it would cause to be enacted, the Reformation did n destroy its roots, and it is still a prevalent and essential doctrine in all t great churches of Christendom.

The doctrine of Transubstantiation flourished with equal vigour throug many an age of religious darkness, and though it would be too much to sa that it has gone to the tomb of once powerful errors, its springs of life a touched, and it cannot long survive. In this, also, it is my belief that t doctrine of the Trinity corresponds with it.

The progress of light and knowledge has been fatal to the belief Transubstantiation : it will be equally fatal to a belief in the Trinity. I a convinced of this by the qualifications and explanations to which its adv cates are now accustomed to resort. It is not trusted in its original my tery, but is softened and adorned by the additions of ingenious theologian But it cannot stand the rude shock of an inquiring age. Reason will refu to lend its testimony to support a contradiction. Charity will rejoice at t banishment of an error which has embittered the hearts and shed the blo of the saints. As the knowledge of the Scriptures increases, the argumen for the Trinity will diminish. Already many passages, once considered i dubitable proofs, are given up by its enlightened advocates. Already man texts, apparently strong in favour of the Trinity, have been found to labo under such extreme suspicion, as to render them useless in theological con troversy. The history of the past, the character of man, the tendencies o society, are to my mind convincing proofs that the mystery of the Trini will be rejected from our system of belief, and that the hour cometh, yea, i now come, when the true worshipers shall worship the FATHER in spir and in truth.

BIBER'S LECTURES ON EDUCATION.*

THE Christian Monitor has, it does not appear why, come to a sudden termination; but more attention is due to the First Volume of the New Series than a deceased periodical usually attracts, on account of its containing the complete series of Dr. Biber's Lectures on Education, delivered at the Harp-Alley School-Room, Fleet Street, last spring. The work itself is a mere report of sermons, mostly Calvinistic ones, delivered at popular places of worship in the metropolis, interspersed, however, with some valuable hints to parents, and some specimens of selections from Scripture and from our own ancient chronicles, for the use of young people, as illustrations of Dr. Biber's ideas. But *the lectures* occupy a considerable proportion of the volume. As they abound in serious and weighty truths, conveyed, on the whole, in most impressive (though occasionally obscure) language, they are well worthy attention; and, startling as some of the ideas may seem to persons unaccustomed to compare Christianity as it is set forth in the Scriptures with Christianity as we see it in its corrupted form around us, the honest inquirer will not be deterred from an attempt to look at the subject with an unprejudiced mind.

A name is nothing; and if Pestalozzi's name stands in the way of any candid investigation of principles, it is better to let it be mentioned no more; but we cannot help adverting here to the partial view taken of this great and good man's labours by a late writer in the Edinburgh Review. This writer has, indeed, expressed the common feelings of good minds in contemplating the labours of a life consecrated to the service of society: but he does not seem to have an idea of the *manner* in which Pestalozzi desired to serve his fellow-creatures. He has left altogether out of sight this, which is the noblest characteristic of his views; for Pestalozzi looked far beyond that exercise of the personal and social feelings which is bounded by their power of administering to the comfort of *this* life. Perhaps no one ever conceived more justly or nobly of the benignity of the Creator and the dignity of human nature; perhaps no one ever conceived of existence as involving more extensive responsibilities; still more, perhaps no one has formed a more enlarged view of the Christian dispensation, its ultimate tendency, and its designed effects upon human character, than Pestalozzi. Its generous, free, and lofty spirit, he had, in a more than common degree, permitted himself to imbibe. He wished all to be, what he certainly was, *willing* servants of God; and hence he had respect not merely to the useful morality of the gospel, but to its generous influences upon the spirit. Yet, though constantly keeping before his eyes the grand aim of leading man to the Source of his existence, from whence he may come with replenished stores of light and love to bless the beings that surround him, he never forgets, in his desire to spiritualize human life, that no human being can completely fulfil the purposes of his creation, unless he be conducted step by step through all those different stages of individual and social development in which the powers of his whole nature may receive cultivation.

It is in the minute application of its spirit to the details of education, that both Pestalozzi and his followers have testified their deep-seated regard to Christianity; and where the reader may doubt and differ, he yet, if a true

* Dr. Biber's "Lectures on Education," published in the Christian Monitor and Family Friend. Vol. I. New Series. Cowie and Strange.

Christian, cannot but admire. It may well excite wonder that the sim and natural means placed in the hands of parents for the purpose of aid their children in attaining the true objects of life, should so often have b disregarded; while no efforts have been spared to procure the worldly vantages of a costly education; while heaven and earth have been ransack for improved methods of rendering them learned or accomplished; and whi with the best intentions, the most injudicious expedients have been resor to.—We have been struck with the beautiful moral lessons which, in Dr. B ber's hands, have been deduced from the most obvious infantine instructi respecting the different bodily organs, their personal use and abuse, th effects upon society; and still more with the extremely distinct view of right and wrong of their own feelings, which children upon such a plan assisted in acquiring. Dr. Biber is surely right in complaining of Engl education as being in general greatly deficient, as far as respects the culti tion of the feelings. Much thought is bestowed by sensible parents on understanding; and on the showy, mechanical arts by the worldly; but wh a child's actual state of feeling may be, whether he understands himse or whether we understand him, is too little regarded. Hence it is th we meet with so many children who cannot do themselves justice, becau feeling, with them, has never been drawn out into language, and they ha attained no clear ideas—consequently, no clear expressions. Without g ing a child actual words, or dictating what its feeling ought to be, a pare acting as Dr. Biber would recommend, can hardly miss of the pleasure seeing his offspring not only imbued with good feelings, but ready to co municate them; to be ashamed of a right movement will, in such a case, almost impossible. Yet how often is a want of early encouragement a b to the expression of what a child actually feels that is good, as well as evi It is perfectly astonishing that this most interesting part of the juvenile ch racter is so little the object, apparently, of the parent's anxious researc Besides, as Dr. Biber says,

"If we do not distinguish and acknowledge what may be good in t child's feelings, we attack the good as well as the bad, and we take upon ou selves an authority over the child's nature which does not belong to us, h to a superior influence; and in many cases we attack even the results of th influence, together with the child's own perverseness. Thus, the child fe injustice in our proceedings, and he has before his conscience a ground which he may, in his own mind, if not openly, oppose all our efforts, bei conscious of good feelings, and seeing they are not acknowledged, but dis garded and condemned, as it were, in a parcel with the others: he begi then to make all the resistance in his power, and, what is much worse, considers himself as entitled to make this resistance. This is the cause the want of confidence so generally observed in children with regard to th teachers: if teachers and parents understood how to oppose skilfully all t manifestations of a perverse source of feeling, and at the same time to ta hold of that pure source of feeling which likewise exercises its influence ov the child, they would be more in the child's confidence, and more success in his education."—P. 95.

In passing on to the last four lectures, we are aware of the impossibil of doing justice to a train of thought relative to the best methods of impa ing religious and moral instruction, which is very original, and, to some our readers, may appear startling. All, however, will probably coincide some of the preliminary remarks.

"— if God himself could so far condescend to the weakness of man as

go through these various steps," (he has been recapitulating the order of Divine interpositions,) "and to bestow the continued revelation of centuries upon the dull comprehension of man, in order to lead him ultimately to full clearness, why should we, being weak and imperfect men ourselves, liable to error and mistake, incapable of seeing the truth at once in its full extent and in its full splendour; why should we, I ask, not be willing to follow the example set to us by the Spirit of spirits, and deal with our children in the same condescending manner in which he has dealt with the human race? Why should we not give ourselves *time*, in the course of our education, as he has given himself time in the course of his revelation to man? Why do we not begin, at the first step, with such a proportion of divine instruction as the child will be able to apply to his own nature in a direct and immediate manner?"—P. 153.

The views entertained by Dr. Biber on the subject of reward and punishment will, doubtless, meet with much opposition, carefully as he has endeavoured to guard them by the full admission of the practical difficulties to be encountered by the parent or teacher who endeavours to put them in execution. It must be admitted, that nothing can appear more visionary, at first sight, than the idea of dispensing with positive punishment, whatever may be thought on the far less doubtful and difficult subject of reward; but yet, the more we reflect on the general principles which should govern Christian education, and compare them with those which appear to govern the conduct of *most* educators, the more deeply we shall be convinced that, if Christianity itself be no merely beautiful theory, but a system capable of practical application, we must make, not *steps* only, but *strides* towards the path marked out by Pestalozzi and his followers, in all that respects our moral discipline, when attempting to approach a more Christian system. If to have respect, at every stage of the progress, to the formation of the Christian character, be visionary, then, indeed, are these views most visionary. But, let it be remembered, that a just confidence in their rectitude and correspondence with the gospel, is a very different thing from confidence in the present fitness of the agents that are to exhibit their efficacy. We may not be more fully convinced that there are very few schools conducted in such a manner as shall produce the result we wish, than that there are very few teachers capable, with their present habits and feelings, of making them better; but does this, in the least, affect the general question? Surely not. The thing to be deprecated is supineness and contentment with the present state of education. The evil is in allowing the enemies of education to triumph at every instance of juvenile depravity, at the manifest inefficiency of what *has* been done; and of wasting time in defending imperfection, instead of labouring to make the remedy more applicable to the disease.

"It is astonishing, indeed," says Dr. Biber, "that during so long a period of time as that which has elapsed since the appearance of Jesus Christ, and the introduction of his religion into all civilized states, man should not have come to a clearer insight into the nature of his dispensation. So far from acting up to the principles there recommended, we see, on the contrary, every day a continuance of that system of retaliation which Jesus Christ himself decidedly rejected. Our schools are in this respect nothing but a copy or faint imitation of society at large. It is true, that in the Old Testament injuries were inflicted for every offence committed, on the well-known principle, 'eye for eye, and tooth for tooth.' This principle, however, is directly contradicted by our Lord, who has taught us to adopt a course of proceeding more congenial with the ultimate purpose of the Divine Being,

namely, 'to return good for evil.' Under the influence of this principl which is manifestly more noble and more calculated to bring men, throug the practice of it, nearer again to the Divine perfection, every offender woul find in those whom he had offended, and in society, which can in some cas be considered as the offended party, (even when the offence has been directe only against some individual,) not an enemy, but a benefactor. If we obeye the injunctions of Jesus Christ, which are in open contrast to the retaliatin code of the Mosaic dispensation, we should, so far from repelling violence b violence, and wrath by wrath, feel ourselves bound on the contrary to mak in favour of those who are unfortunately offenders against the laws of God and against human laws, an additional sacrifice for the purpose of assistin them in obtaining the end of their existence on earth. If it were sufficientl kept in view that every human individual is born for the purpose of recover ing himself, during his existence in this life, from a state of sin and rebellio against God, into which we have unfortunately fallen, we should be less in clined to proceed against those who are more particularly distinguished b the baneful effects of that sinful state in the manner in which we do. W should make less light of violently removing a man from the scene of thi life, and sending him off to eternity without having asked ourselves the ques tion, whether he has actually ended his course according to the Divine pur pose: whether a prolonged existence might not, under the blessing of Divin Providence, and under the influence of love and kindness, lead him to a stat vastly different from that in which we force him to quit this stage of ex istence.

"The fault, however, rests not with capital punishment only: it rests with the general mode of proceeding against all those who have violated existing laws. We never regard those immense monstrosities in the present state o society, by which many individuals are, from their very birth, placed under circumstances the most unfavourable for their moral development—circum stances directly tending to nourish, even to luxuriant growth, every seed o evil in the heart, and to cut them off from every good influence, without con sidering how heavy is the responsibility which society has incurred in this re spect, how many victims there are every day made to the selfishness, the luxury, the ambition, and the avarice of those who rule over the earth.

"We judge with severity not only unchristian, but even inhuman, those who have made the easy and, in some instances, almost necessary transition from the utmost wretchedness and destitution to criminality. The idea that every being, born in the bosom of society, has a right as well-founded as that of his neighbours, to the enjoyment of life; the idea that the souls of the lowest born are as valuable in the sight of the Lord as the souls who hold the swords of justice; the idea that society has an imperative duty to provide for them all the means of acquainting themselves with their true position to their Maker—all this never occurs to the minds of those who give and execute the civil and criminal laws. To secure the right of property, to secure the posses sion of dust to one creature exclusively of another—this is the great end which they purpose to themselves, and for this end they neglect altogether to in sure, or even to render accessible to the majority of the members of society, the means of salvation, and the knowledge of their state, their origin, and their destination.

"I certainly think that, in this respect, society is as unchristian, as pagan, as ever it could be. It is no more built upon those theocratic institutions which characterized the Jewish nation, and in which the criminal code of Moses was perfectly in its place: but that which is supplied in the place of theocracy, is not a purer form of society, as might be expected, from the profession which is made of Christianity among us. All our social institu tions are, on the contrary, built upon the principle of pagan civilization: and the principles of Christianity have not even done so much in our Christian states as to prevent the most cruel vengeance being exercised by the ruling

classes over those among the oppressed who have too little moral and too much mental and physical energy to submit quietly to the oppression and destitution in which they are born.

"It might be thought that these remarks are out of place in a lecture on education; but if we consider that our systems of discipline are built on the same principle, and that in our schools we are preparing the young ones for a society so constituted, then it will certainly appear that there exists a very intimate connexion between the way of operating upon the moral energies of children in years of school discipline, and between the legislative enactment of our social state. It is certainly true, what has often been repeated, that if we were now to do away at once with every sort of punishment, incalculable evils would ensue to society; but let it be remembered, that if we go on in the same course of proceeding, we shall be involved deeper and deeper into that corruption which now already seems to be overwhelming—unless it be possible to train the rising generation in such a manner, that the majority will not stand in need of those coercive laws by which order is now but faintly maintained. If we do not from this side obtain an improvement in the social state, the false remedy will soon so much increase the evil, that no cure is any more possible. The question then is, whether it be possible to train our children so that they will do right, independently of the dangers which they may incur from police-officers, law-courts, and quarter-sessions. If we be able to do so, if we succeed in awakening motives in the hearts of the young ones superior to the vile motive of fear, then we may hope that the state of society will again be consolidated; but, if we go on in the manner in which we have done—if we make the motive of fear still the predominant motive in our schools, it will remain the predominant motive in after-life. Now, while on one hand all the means which man can employ against man are of a finite and limited nature, the course of evil in the human heart is indefinite; so that, continuing in the same direction in which society is now proceeding, the time must infallibly arrive when all the checks of civil power will be of no avail, when vice and corruption will be as well secured, nay, more secured, than virtue and uprightness. We have had specimens of so corrupt a state of things in the pagan world—we have seen, in the later times of the Roman empire, the very worst of spectacles which human nature, left to its own vicious tendency, could display; yet I do not think that the history of mankind has reached the utmost pitch of perversity. We know, the more there is of knowledge the greater is sin, and it cannot fail but that the state of mankind must become corrupt in proportion. The more we have been under the influence of the Divine dispensation, the more there has been done to heal our nature, to strengthen and to quicken it in good things, the more shall we find that criminality increases, if those means be either neglected or abused.

"Viewing, then, the subject in this light, that the want of a sufficient application of the principles of Christianity to the constitution of social life is the cause of the great discrepancy which we observe between the doctrines of our religion and the condition of society, it will become so much more imperative a duty to apply those principles to education; and as it is not in our power to stop the tide of evil which has once taken its course among the existing generation, we may at least exert ourselves to begin on a new foundation with regard to the training of our children. Here, at least, we should abstain from retaliating upon the offender, and allow the sense of duty, and the internal chastisement of conscience, to supply the place of slavish apprehension of painful consequences. No one can be more deeply convinced than I am myself, of the existence, as well as of the necessity, of punishment to the fallen creature. I know that punishment has been dispensed, and is daily dispensed, by Providence; but I know, also, that true punishment does not consist in unpleasant feelings arbitrarily inflicted upon us; on the contrary, what constitutes the efficacy and awfulness of the Divine punishment is, on the one hand, the vital nature of the highest of all the punishments of God, namely, that which he inflicts upon our souls by the internal stings of conscience;

and, on the other hand, the connexion which we see, if our mind be at all opened to the Divine government, between the sufferings which we endure and the transgressions which we commit. That which the dispensation of God brings upon us in the course of our life, however painful it may be to us, is above every suspicion of injustice or passion. * * * * * Not so the punishments of man: he is imperfect, liable to error and to passion, and liable, likewise, in the mind of others, to the suspicion of both; therefore his punishments cannot have that effect which those of the Divine Being must have:—they are not absolutely adequate, not unequivocally just. Hence it is that even well-meaning teachers often produce, by their chastisements, no other effect than that of hardening their pupils still more. Out of the uncertainty which attaches itself to human punishment two dangers arise; the first, that the pupil may sophistically elude, in his own conscience, the conviction of his guilt: and the other, that the teacher or parent may actually punish in a manner, if not quite undeserved, at least inadequate to the guilt of the child, or to his peculiar character. * * * * * * *

"It is generally assumed by teachers (I think without the slightest foundation), that children know what is right and wrong only as far as they are told. I will not argue here the point, whether it is to be called natural conscience, or the internal voice of Divine influence, or whatever else it may be termed; but I know there is a something in the child which will tell him at once whether that which he does is right or whether it is wrong. I do not mean to say that the child will at once have a sense of what would be his duty in all the most complicated positions of life; but I wish it to be observed, that the child does not stand in need of so extensive a knowledge. Having pointed out to you the dangers and the positive evil consequences arising out of the present system of punishment in schools, I shall give you, in a few words, an idea of the mode in which restrictive and coercive measures may be employed with success. First of all, it is necessary that the teacher should stand in a position of mutual affection with the child: his pupils must know, not from what he has told them, but from the whole course of action which he pursues, that he has their welfare seriously at heart; that he enters into the individuality of their character; that he knows their strength and bears with their weakness; that he wants to enforce nothing but what the child may in time attain, as the next step of his moral and intellectual improvement. If this be the position in which the teacher and the child stand to each other, I am quite sure that, in *many cases*, a simple hint from the teacher, or a question addressed to the child, will be sufficient to check the latter, if doing wrong, or to encourage him if his strength or his determination to do good be relaxed. Yet there will be cases still in which admonitions of this kind are not sufficient, and then the teacher must have recourse, first, to familiar and private conversation with the child: he may take him aside for a few moments after school, and ask him how it is that he does not succeed in correcting himself of his fault. The child will, with the less hesitation, the more there is of true affection between him and the teacher, give a simple account of the difficulties there are in his way, and the teacher will be enabled to dismiss him with some kind advice, or to suggest some further considerations with regard to his conduct. The teacher must then take care never to lose sight of his pupil, but from time to time call him to account, whether the means which he has adopted be efficient, and how far he has succeeded in conquering himself. * * * * * It may, however, happen that the child will not be corrected even through all these means; then the teacher may draw his attention to the circumstance, that conviction seems not to be sufficient in him to produce improvement: he will easily succeed in convincing the child that he must adopt some exterior means of constraint, which ought to be such as the child may find from his own experience most likely to affect his conduct. The teacher will do best to ask the child directly, what sort of restriction he will impose upon himself in case he should commit the same fault again. No doubt the child will feel best what sort of check is likely to be the most powerful, and, I re-

peat it again, if there be sincere affection between the teacher and the pupil, he will sincerely declare it. The teacher may then, in case the child should commit the same fault again, insist upon his undergoing that sort of restriction, and he will be in no wise liable to the suspicion of arbitrary conduct, or of injustice. In most instances, however, it will be found that the very fact of his having before his eyes the necessity of an outward restraint upon himself, will so powerfully act upon the determination of the child as to lead him to improve his conduct.

"I know that the great objection against all this will be, that it is all very fine in theory, but with most children it will be found impracticable. I will grant most readily that the teacher himself will experience great difficulties in making the attempt; first, because the children, being trained in a different plan, will not understand him at first; and, secondly, because he himself, having accustomed himself to a different mode of proceeding, will not be able to move upon this new principle with perfect ease and facility. But let the experiment be tried; let any teacher propose to himself to act upon the principle of love and mutual forbearance—to act upon the acknowledgment of a living power in the conscience of the child himself; let any teacher try to become the friend and assistant of his child's conscience, and he will find that, though not at once, yet by degrees he will succeed; let him only take time to render himself capable of pursuing such a plan, and let his children take time to enter into this mode of proceeding, the good consequences will soon be manifest. I know from experience, that the teacher may be ever so well convinced that he ought to dispense with punishment altogether, and yet he will not be able to act, in all cases, up to this principle; he will himself not have acquired that superiority of mind—that purity of feeling—that unbounded power of love which alone will enable him to do what he may clearly perceive to be right. But let no one be discouraged by these difficulties; as the teacher must have patience with his children, so he must have patience with himself; and, if he be sincere in his endeavours, he will succeed in improving himself, and in improving his children at the same time. Only let not the impossibility of acting at once on the most eligible plan be an excuse for persevering in a course of proceeding which, being built on perverse principles, can only lead to perverse consequences."—Pp. 172—182.

The length of the above extracts must be a sufficient apology for making no further present remarks upon the subject. We will only add further, that the lectures were followed up by a proposal on the part of Dr. Biber to establish a teachers' institution, and an invitation to teachers or other persons interested in forwarding a plan of this kind to make communications to him upon the subject.

E.

METHUSELAH.

Gen. v. 27.

AND didst thou, Patriarch, tread this vale of tears,
And bear life's load, for near a thousand years?
And is the record of thy days so brief,
Without one song of joy, or tale of grief?

Brief though it be, a lesson it imparts,
(Bind it, ye high and mighty, round your hearts!)
For thus it says to each—"*Thy* pomp, *thy* pride,
At last shall come to this:—*He liv'd, and died!*"

Brighton.

CHURCH REFORM.*

AFTER a warm eulogy on the constitution of the English Church, not very consistent with the glaring defects in its mechanism which are acknowledged by this very *moderate* reformer, he proceeds very justly to observe, that "the Reformation in this country never was completed."

"One main branch of the Reformation, for instance, the compilation of a body of ecclesiastical laws, for which measures were taken almost on the first dawn of the light of Protestantism, which for a long succession of years was held in view, and at length almost brought to conclusion, was broken off by the death of Edward the Sixth. That the work of the Reformation was left incomplete is no matter of surprise, when the circumstances of the times are kept in mind. When we reflect upon the many and various difficulties with which Cranmer had to contend, we admire him for doing so much, rather than censure him for not doing more. Admirable indeed were the temper, the judgment, and the caution, with which he steered his course among the rocks, and shoals, and quicksands, which every where surrounded him, through the fierce despotism, the fiery passions, and conceited arrogance of intellect, of Henry the Eighth, and the secularity and avarice, the deadly animosities and complicated intrigues of those who after his death conducted the government of the country. 'The Reformation, one of the greatest periods of human improvement, was a time of trouble and confusion. The vast structure of superstition and tyranny, which had been for ages in rearing, and which was combined with the interest of the great and the many, which was moulded into the laws, the manners, the civil institutions of nations, and blended with the frame and policy of states, could not be brought to the ground without struggle, nor could it fall without a violent concussion of itself and all about it.'†

"Upon the accession of Elizabeth, her object was, as quickly as possible, to restore the national religion to the state in which it was at the death of her brother; and thus to have as little discussion on the subject as possible. Apprehensive of the influence both of the Puritans and of the Papists—the latter of whom were continually plotting against her authority and her life—and sensitively jealous of any thing that might appear, however remotely, to trench upon her prerogative and ecclesiastical supremacy, her wish was, that the minds of her subjects should be agitated as little as possible by questions connected with religion.

"Her successor was not less apprehensive of the increasing influence of Puritanism; and the pious though not always well-judging men who framed the Millenarian petitions, asked so much, that they failed to obtain some things which might perhaps have been advantageously granted to them. The wild and levelling fanaticism which prevailed during the great Rebellion, inflicted for a time a fatal wound on sound religion. One of its evil consequences was, that it naturally brought upon several of the leading men among the Puritans, men of exalted piety, of singular honesty, and straight-forward, uncompromising zeal, a degree of discredit and suspicion which they did not really deserve. At the Savoy conference, almost immediately after the Restoration, the objections to the Liturgy brought forward by the Presbyterians, and the replies of the advocates of the Church, bore, of course, a strong similarity to those which were respectively adduced at the conference at Hampton Court. But the excellent and able men who defended the cause of the Church had in many ways smarted too severely and too RECENTLY, from the temporary triumph of their adversaries, to be well disposed for the work of concession and conciliation.

---

* Church Reform. By a Churchman. London: Murray, 1828.
† "Burke."

"Another attempt to remove some imperfections in our ecclesiastical institutions, and to supply or complete some things that were wanting, was made immediately after the abdication of James II. and the accession of his daughter and her husband to the throne. On September 13, 1689, a commission was issued by King William to ten bishops and twenty divines to prepare matters to be considered by the Convocation. One object of this commission was the improvement of ecclesiastical law, and another was the reformation of the ecclesiastical courts. It says, 'Whereas the book of Canons is fit to be reviewed, and made more suitable to the state of the Church; and whereas there are defects and abuses in the ecclesiastical courts and jurisdictions; and particularly there is not sufficient provision made for removing of scandalous ministers, and for the reforming of manners either in ministers or people,' &c., &c. Several of the bishops to whom the commission was addressed were able and learned men; and of the twenty divines, some were among the most distinguished ornaments of the Church of England; for instance, Stillingfleet, and Patrick, and Sharp, and Beveridge, and Burnet, and Tillotson. The heart-burnings occasioned by the great Rebellion, however, were not yet laid to rest, and the Revolution had just given a fresh impulse to unquiet and hostile party-feelings. Some of the commissioners named by the king either did not appear, or soon deserted their brethren.* The great majority of them, however, engaged zealously in the work. It must be acknowledged, that the alterations suggested by these commissioners, though dictated by a genuine spirit of conciliation, were greatly too extensive. Much of what they proposed might be adopted with great benefit to the Church. But the spirit of the times was most unfavourable for the work; and the attempt at improvement was altogether abortive.

"Thus has the Church of England gone on from the commencement of the reformation of religion until the present time, a period of almost three hundred years, acknowledging and lamenting her own incompleteness in some important particulars, but prevented by some extraneous circumstances from applying a remedy."—Pp. 5—10.

When we consider that the main stimulant to Henry the Eighth's reforming movements was a desire to place himself, as the head of the state, in a more controlling relation to the church, it is somewhat curious to see how much more efficiently *that* object has been effected in modern times by Catholic sovereigns, who have made themselves, for many practical purposes, much more completely, and indeed usefully, "heads of the church," than our monarchs did, by seeking to accomplish their object through a complete separation. Their people carried them zealously through the doctrinal part of the separation, and those practical measures of relief from Papal bondage in which they were peculiarly interested; but owing to various circumstances, arising principally out of the peculiarities of our constitution, the ecclesiastical polity which succeeded the old one has remained in the strangest degree imperfect. The rights of property have interfered with any salutary provisions for the equal disposition of a revenue fully adequate to all proper exigencies of an establishment if duly administered. A reasonable jealousy has always existed as to trusting the ecclesiastical authorities with more legal or political power, and an equal jealousy on the part of the church has, on the other hand, prevented the state from possessing that direct influence and practical authority which some Catholic sovereigns have established, and exercise at this moment, (particularly in the appointment of proper persons only to cures,) in a manner which throws our Protestant establishment into a very disadvantageous comparison. As it is, the main end of the state's

* "Birch's Life of Tillotson."

interference with the church, and assumption of the faculties of its directing head, has been ill answered, and the distribution of the patronage, particularly of parochial benefices, (made, as it is in general, a mere matter of property, bought and sold in the market, without the least equality and adaptation to the exigencies of the community, or the least external control as to the qualifications of the persons entrusted with such important functions,) is productive every where of disrepute and discontent. Without the voluntary associations of the Dissenting sects, by which they supply the defects of such a pretended provision for the spiritual wants of the community, it is obvious that the latter must in many cases, under our present church system, be wholly neglected; and one of the strangest features in a High Churchman's character and policy, is his continual, restless complaint of this provision for its deficiencies, which alone renders the continuance of the establishment in its present form tolerable to the community. It is hard if the church cannot be content to enjoy its own ill distributed and appropriated revenues, and to permit others, at their own expense, to find the means of remedying the practical inconveniences.

We will pursue our author through the various points in which he sees deficiencies, and state shortly the remedies which he proposes.

1. As to "*Church Discipline.*" Waving any inquiry "how far it might be possible, and if possible, how far it would be desirable and expedient, to attempt to restore the discipline which the church once exercised over all her members generally," he confines himself to "the discipline, to the corrective and primitive control which she ought to possess over her own ministers." After observing on the flagrant deficiency of power to remove even the most scandalous disgracers of the clerical character, except after processes tedious in the extreme and personally expensive to the bishop, our author proposes as a remedy, the adoption of something like the principle of the courts martial of the army and navy, by which the offender has that species of inquiry and opinion brought to bear on him which the previous acquaintance, habits, and connexion, of those who are to exercise them render most likely to be judiciously and fairly applied. In short, he would convene "a certain number of clergymen, perhaps five or seven, including the president, for the purpose of constituting a court for the trial of the accused person." The trial to be public. The result to be communicated to the bishop, who would be the organ of punishment, in its various gradations of fine, suspension, and degradation.

"If a clergyman," he observes, "is possessed of a freehold, it is at all events a *conditional* freehold, and his ecclesiastical superior, assisted by a certain number of *his peers*,—his brother clergymen the peers,—is the proper authority to say, whether the conditions on which the freehold is held have or have not been fulfilled."—P. 39.

Any thing is better than the present flagrantly deficient system, and if the clergy are content to be tried by their peers, we do not see that the laity need complain, though the latter would probably not much covet being themselves brought within the control of such a tribunal.

2. As to "*Church Law.*" The author begins by observing, that

"As the clergy constitute what may in several respects be considered as a distinct body in the state, with peculiar duties, and peculiar privileges and immunities, it may naturally be supposed that they are governed by a distinct code of laws relating to their particular functions. This is known to be the case with the military professions, which are governed by laws framed for

that express purpose, under the title of Articles of War. It is, I believe, taken for granted by the public,—by those of the public, I mean, who bestow a single thought upon the subject,—that the clerical profession is governed by a similar professional code. They would probably be surprised at being told of the heterogeneous materials of which the clerical law is composed, and of its vague, indefinite, uncertain operation upon either the practice or the consciences of members of the profession whose conduct it is supposed to regulate. They would be surprised at finding that the clergy of England of the present day are governed, *pro tanto*, by the synodical constitutions of Otho and Othobon, the papal legates in the reign of Henry the Third, and by the provincial constitutions of Boniface, Peccham, and Mepham, and other Archbishops of Canterbury in the thirteenth and fourteenth centuries."—Pp. 45, 46.

Several attempts have been made (of which a good historical summary is given) to supply the deficiency, but without effect. In short, with regard to the canons, no one can say on what authority they rest, nor which of them are even in a modified way to be considered binding and subsisting. "The most complete and effectual remedy," it is observed,—"perhaps I may add, the most *constitutional* remedy, would be the appointment by the crown of a commission similar to that which was constituted in the reign of Edward the Sixth." We see no necessity for having recourse to any peculiarly ecclesiastical constitutions of the sort. Parliament is perfectly competent to provide any such regulations as the church (considered as one of the institutions of the state) may require for its internal regulation.

3. The subject of *Church Endowments* is a more delicate one, and our author repeats the assertions which several of his brethren have zealously pressed against the charge of extravagant riches in the church, that, if equally divided, the average provision for each benefice would fall below a proper remuneration for an educated and respectable clergy. We doubt the correctness of these calculations, the materials for which are very conjectural; but at least the reasoning is open to the obvious remark, that it admits the objectionable feature of excessive disproportion at present existing, and the great overpayment which takes place in some cases. How, on the present system of church patronage, any remedy can be applied, it is very difficult to see; place that patronage where you will, while it remains so lucrative as it often is, other considerations must influence its disposition than a regard to fitness on the part of the person appointed for his post; but it is plain that, as matters now stand, it is quite an affair of accident whether a cure requiring the most exemplary qualifications is fortunate enough to be filled once in a century by a person at all adapted to it; and that the parties likely to be the successful candidates for such preferment as the higher prizes of parochial benefice afford, are not likely to be suited in habits and education to supply the spiritual wants of the great majority of the population of which they are the nominal pastors.

Our author, attending to some of the minor evils, and those most easily rectified, proposes some judicious applications of the "secondary sinecures" in cathedrals, and of some sinecure rectories, as permanent additions to parochial benefices having the largest work and the least emolument, and some other measures of equalization and adjustment which are obviously desirable and perfectly feasible.

4. He approaches the tender subject of "*Church Pluralities*," as to which he admits that

"By all those who are unfriendly to the Church of England, and by many

also of those who are its warmest friends, the plurality of church benefices with cure of souls is considered as one of its decided blots. It certainly is a blot in *theory*; and it is a blot also in *practice*, when carried to the extent in which in many instances it is carried in this country."—P. 77.

On this head the reforms proposed are more decisive, going to the extent of effectually preventing plurality in cases above a defined income of moderate amount.

5. On the subject of "*Church Dignities*," the author, contending that some of the bishoprics are very inadequately provided for, would remedy the evil by, in the first place, putting an end to the scandalous deterioration of church property effected by the present practice of granting leases for small fines, by which sees, otherwise rich, are rendered miserably poor. He also suggests a modification of what he admits to be the mischievous principle of *commendams*, in lieu of which he would permanently annex to poor bishoprics some of the stalls which have no duty or residence properly belonging to them.

With regard to archdeacons he would render the office efficient and residentiary; for which purpose its emolument should be increased by "permanently annexing to each archdeaconry a primary stall in the cathedral of the diocese, and also one of the best endowed parochial benefices in the archdeaconry, in the patronage either of the crown or of the bishop."

6. In the "*Church Service*," our author's reforms are guided by a very sparing hand. Even the Creed of Athanasius is only to be purged of the "damnatory clauses," though he is far "from meaning to contend that these clauses are not strictly defensible." He would also confine the public use of the remainder to "the three high festivals of Christmas, Easter, and Whitsunday."

"The creed," he says, "appears to give an excellent statement of the scriptural doctrines of the Trinity and Incarnation, as those doctrines were held by the universal church with very few exceptions for many centuries, and as they are still maintained by an immense majority of those who profess and call themselves Christians. The particularity and attempt at something like logical precision in the statement of these high and mysterious doctrines, were rendered necessary by the various heresies which from time to time sprang up to disturb the peace of the church, and to perplex the faith of its members."—Pp. 126, 127.

The next alteration suggested, is to get rid of the words "most religious," as applied to the King.

It is next proposed to make some judicious alterations in the selection of the proper lessons for Sundays; and the "longsomeness and repetitions" of the Church service at morning prayer (consisting as it does of three distinct services) are pointed at as requiring some revision.

We are surprised that our author has made no suggestions as to the propriety of some attention being paid to the miserable state of church psalmody. Nothing can shew more strikingly the nervous sensitiveness of the ecclesiastical authorities on the subject of all reform, than the apathy with which this portion of their religious services is left in its present wretched condition.

7. The occasional "*Offices of the Church*" are far too indiscriminately pronounced to be "beautiful in themselves, and excellently calculated to excite and strengthen devotional feelings." The author points out, however, several instances in which the letter of the Rubric is at variance with public opinion and practice, to a degree requiring some reconsideration in

order to relieve the difficulties of those who find themselves painfully situated between positive precept and general practice and convenience.

The marriage service, singularly bad and barbarous as it is, is dismissed with an acknowledgment of a very few of its defects (which a brother clergyman, Mr. Morgan, in a lately published work, has candidly and convincingly exposed); but the anomaly is observed upon by which a service is imposed which in practice every one curtails almost as he pleases.

He seems inclined to desire an abrogation of the canon which forbids the reception of the parent as sponsor; to question the necessity of "retaining the rubric about *dipping* the child;" and to think the expressions in the form of *absolution* might properly be made less strong. He would also somewhat modify the confident hope expressed in the burial service as to the salvation of every individual over whose remains it is used, and also the expression of "hearty thanks" for the deliverance of the deceased from "the miseries of this sinful world."

8. Under the head of "*Church Edifices*," some judicious remarks are made on the miserable manner in which churchwardens often discharge their functions of repairing and *beautifying* the buildings under their care. The canons have made provisions which are practically neglected, and our author suggests the necessity of some new regulation. The subject of "dilapidations" is also commented upon, and shewn to require some better system.

9. Under the head of "*Church Property*" we have much matter not very accordant with the usual good sense of our reformer, except so far as a good deal of shrewdness in turning all his reforms to the pecuniary benefit of the clergy shews a lively understanding of the church's interests. We had always supposed that the public suffered much by the annoyances created by certain legal maxims which protect church property against the usual limitations, in point of time, to the assertion of obsolete claims. The accession of a new rector is generally, we have observed, the signal for attempting to disturb all the moduses, customs and prescriptions of the past, and no one knows, with regard to the church, whether what has been shall be. Our author, however, sees only in these changes a chance of some good thing being lost by ignorance or inattention—a mighty remote possibility!—and he actually proposes to establish a travelling commission to hunt out the dormant rights of the church and protect them from being lost through the too easy tempers of its sons.

With regard to tithes, we have much of the empty gossip which it has become the fashion to put forth, about tithes being private, not public, property, and about the church having a sounder and more ancient title to its property than that of any lay-holders; as if the church were some living person, or as if it was contemplated in any arrangement with regard to church property to infringe on the rights and interests of existing holders. We shall next have a personification of the army and navy claiming properties and interests independent of those of their existing members.

Tithes, as usual, are clearly shewn to be neither a burden nor a tax, yet our reformer is ready to admit that they would be well got rid of if the church could get something as good or better in their place.

Next follows, on the subject of church fees, the following amusing piece of ecclesiastical effrontery:

"Assuming that both glebe and tithes were conferred upon the Church by immemorial endowment, there is perhaps no denomination of Christians which has the benefit of divine ordinances and the services of a Christian

minister at so *cheap* a rate as the members of the Church of England."—P. 214.

This is surely a very decent jump in the argument. Not only are tithes and glebe *private property* of the church, but they are actually not to be taken into account in considering how the clergy are paid for the performance of divine ordinances and services. Our author wishes to see church fees put on a better footing; to us the only reasonable course seems to be to abolish altogether such claims as Easter offerings, &c. We cannot see what the clergy have their incomes for, if it be not to pay them for the performance of their clerical functions; and in those benefices where, from accidental circumstances, the stated income is below a reasonable compensation, it should be increased with reference to those circumstances, and not made a pretence for keeping up throughout the kingdom claims vexatious and troublesome to all parties in their enforcement, and not necessary to the proper maintenance of the clergy.

LINES.

My Father! when around me spread
I see the shadows of the tomb,
And life's bright visions droop and fade,
And darkness veils my future doom;

Oh! in that anguish'd hour I turn
With a still trusting heart to thee;
And holy thoughts still shine and burn
Amidst that cold, sad destiny.

They fill my soul with heavenly light,
While all around is pain and woe;
And strengthen'd by them, in thy sight,
Father! to drink thy cup I go.

Thy will be done—I will not fear
The fate provided by thy love;
Tho' clouds and darkness shroud me here,
I know that all is bright above.

The stars of heaven are shining on,
Tho' these frail eyes are dim with tears;
The hopes of earth indeed are gone—
But are not ours th' immortal years?

Father! forgive the heart that clings
Thus trembling to the things of time,
And bid my soul on angel wings
Ascend into a purer clime!

There shall no doubts disturb its trust,
No sorrows dim celestial love,
But these afflictions of the dust,
Like shadows of the night remove.

That glorious hour will well repay
A life of toil, and care, and woe:
O Father, *joyful* on my way
To drink thy bitter cup I go!

JOURNAL OF A TOUR ON THE CONTINENT. BY S. WOOD.

(Continued from p. 749.)

As Rome was very full of people, and of course very uncomfortable at this season, I determined to go down to Naples for a week or two, leaving many things to be seen on my return.

There are no *diligences* on this road, except that which comes once a month from Florence; but there is a man of the name of Angrisani, who engages to convey travellers post, whenever he can make up a party to fill a voiture. I took a place in one of these conveyances, in which I set out early in the morning of Tuesday, April 8th, and reached Naples, a distance of one hundred and sixty-six English miles, in thirty-two hours; for which, supper included, I paid fifteen *scudi*, or about three pounds. The road which we travelled has been formed on the foundation of the old Via Appia, and is in general excellent. With the Pontine Marshes I was agreeably disappointed. This vast tract of flat and boggy land, extending twenty-four miles in length, is indeed anything else than populous, there being nothing to remind one of human beings but a few wretched reed-built huts, a large post-house at the end of every eight miles, and a guard-house, with a solitary soldier or two, at every half mile: but there is only a small part of this tract which is not reclaimed to purposes of cultivation. It consists in general of immense meadows or strays, on which horses and herds of buffaloes were grazing, and the grass looked green and luxuriant. The work of draining these noxious swamps was begun by Appius Claudius, resumed by Boniface VIII., continued by succeeding Popes, and completed by Pius VII.; but the chief merit of the undertaking appears to belong to Pius VI. By the side of the road is a large sluice or canal, the identical one on which Horace sailed in the track-boat, in going down to Brundusium. I thought of his description of the choleric passenger jumping out, and flogging the mule and the boat-man with a willow stick:

> Jamque dies aderat, cum nil procedere lintrem
> Sentimus; donec cerebrosus prosilit unus
> Ac mulæ nautæque caput lumbosque saligno
> Fuste dolat. *Sat.* Lib. i. 5.

All this country, in short, is most classical ground. It was on the sea-coast at Laurentum that Æneas landed when he came to Italy; and Terracina is the ancient Anxur, which corresponds exactly to Horace's description,

> Impositum late saxis candentibus Anxur.

The modern town stands where the ancient one did; but the road and the post-house are at the bottom instead of the top of the bold and barren cliff, which admits only of a narrow passage between its base and the sea. We supped at Mola di Gaëta, consecrated as the situation of Cicero's *Formianum*, a villa to which he used to retire from the fatigues and the troubles of public life, and where he is said to have written his Tusculan Questions. It was near this place, too, that he was assassinated by the soldiers of Antony, as he was trying to make his escape to the sea-shore. The next morning, at day-break, we found ourselves in the midst of a most rich and beautiful country; an extensive plain, bounded to the north by a range of hills, among which are those from which Horace drew his casks of Falernian; but this wine has now lost its reputation.

10th. I was fortunate in having for one of my companions in the voiture an English gentleman, who had precisely the same object in view that I had, namely, to see Naples and its environs in the course of a week or ten days. We took lodgings together in the Strada Vittoria; and here we are, in the best quarter of the town, close upon the sea-shore, and with the far-famed bay stretched out before us. This morning the weather was so excessively wet that we could not think of venturing into the country; but we found ample amusement in the *Museo Borbonico*, where we went through the whole collection of ancient statues, Greek, Roman, and Egyptian, many of them of first-rate excellence, and in beautiful preservation. There is here also a collection of fresco paintings brought from Pompeii. It is astonishing that these should have been preserved so well during one thousand eight hundred years: in point of execution the drawing is much better than the colouring. The ancient Greeks and Romans appear not to have understood the mixing of colours, and to have had a very imperfect knowledge of perspective. Some of these paintings were the signs which had been placed over the doors of shops: there was one, in particular, which could not be mistaken, for it represents a man measuring another for a pair of shoes.

In the afternoon the weather cleared, and we had a beautiful view of the bay, with the villages of white houses scattered along its coast to the north, the bold promontory of Sorrento and the island of Capri closing it in to the south-east, and the green shore of Posilipo bounding it to the west. But Vesuvius was very ungracious: he remained wrapped up in a thick veil of white clouds, as if he thought that he had of late done quite enough to astonish the world without displaying his glories on every-day occasions.

11th. My friend and I took a carriage to visit the *Grotto del Cane*, the lake Avernus, and several other objects of curiosity, which lie to the westward of the town; but of these some are too well known to require description, and with others I must confess that I was disappointed: I shall therefore omit the particulars.

The next day we were much better employed than in examining broken walls, and groping into Sybils' caves, for we ascended Vesuvius. Landing at Portici, we hired a couple of asses to carry us up the mountain, as far as the bottom of the cone, which is much too steep for these animals to ascend. The lower part of the mountain is beautifully fertile; it is planted with apricot and mulberry trees, and with vines, which produce the wine called *Lachryma Christi*. After we had passed this blooming region, we entered on another of a very different character; for the whole surface of the ground was thickly overlaid with strata of lava and with scoriæ, those which had been produced by the different eruptions of 1767, 1810, 1817, and 1822, being very distinguishable. This was a black and a blasted tract, without a blade of vegetation upon it. As we viewed it from the eminence on which the Hermitage stands, it looked as if the "burning marle" of Milton's infernal regions had been brought up to the surface of the earth, and cooled and blackened by exposure to the air. It took us nearly two hours to reach the bottom of the cone, and more than half an hour more to mount to the summit, which latter part of the ascent, though extremely steep, and rendered still more difficult by the loose nature of the ashes or scoriæ over which the path lies, I effected with but little fatigue, as I supported myself with a stick in one hand, and with the other had hold of a strap, fastened round the body of my guide. When we arrived at the top

the whole crater, which is half a mile across,* was filled with a kind of steam, or whitish smoke, which had a strong sulphureous smell. This cleared away at times, and shewed us this immense cavity, in all its fearful depth of eight hundred feet from the place where we were standing, and one thousand two hundred from the sharp and broken summit which rose above us. Its precipitous sides were black with ashes and with lava, or yellow with sulphur; and in the bottom was another crater, from which steam was issuing, and which was itself some hundred feet deep;

And in the lowest deep a lower deep.

It was truly a most singular and even terrific sight, and must have been still more so before the late eruption, which filled up the crater to the height of six hundred feet. This eruption, (if eruption it can be called, for the lava did not burst through the crust of the cone,) began with shocks of an earthquake on the 14th of March. It was at its height in the night between the 22d and 23d, at which time the flames rose high above the top, and were accompanied by a booming noise. On the 23d it was dangerous to ascend, as the volcano threw out stones; and it continued to throw out cinders till the 26th. When it began, several small craters were formed in the bottom of the large one; and these at last all joined to form the lower of the two which at present exist. My guide told me that there were no fewer than four hundred persons at the top in the night of the 22nd, and that they remained there a considerable time without inconvenience, for the wind drove the flames the other way. The following night there was more danger; but I saw a gentleman who went up even then. He told me that a red-hot stone came rolling down the cone, precisely in the path by which he and his party were ascending, and would have fallen upon them, had they not got out of the way. Notwithstanding this he persevered in mounting to the top, and was amply repaid for his boldness by the grand, the terrific scene which there presented itself. The volcano, he said, seemed to heave from the bottom, till at length the boiling matter below burst the superincumbent mass, and threw up a volley of hot stones into the air. These at last came in such quantities, and so directly on the side where he was, and the lava too increased to such an alarming degree, threatening to burst the side of the cone, that he thought it prudent to make a precipitate retreat. While we were at the top, the volcano was very quiet, the only indication of activity being the sulphureous steam which rose from the bottom, and the emission of a volley of stones which I did not see, but of which I heard the noise, as they fell down again to the ground inside the crater. As we descended to the lower parts of the mountain, the bright green of the orchards formed the most beautiful contrast imaginable to the frightful desert which we had just passed; and beyond them we had a lovely view of the bay, with the islands of Ischia and Procida in the distance.

Sunday 13th. I attended service at the Prussian ambassador's. There were about seventy persons present; and it was mournful to think that these, or even one hundred and twenty, which is the usual number, were the only part of a population of 340,000 souls, inhabitants of Naples, who attend

* Our guide told us, and I have seen it stated elsewhere, that the crater is three miles in circumference; but this can only be, including all its turns and windings, as a regular circle of half a mile in diameter would have a circumference of one and a half.

Protestant worship. Even this can only be ventured on as the domestic service of an ambassador; and for fear of exciting notice there is no singing, and the funerals are always in the dusk of the evening. The service is in French and German on alternate Sundays. This day it was in the former language, and conducted by a young man from Geneva.

14th. We had engaged a boat to take us to Pompeii, but the weather was so wet that we were obliged to put off our excursion. I therefore employed a couple of hours in seeing that part of the *Museo Borbonico*, for which I had not had time when I visited it before. There is here a library of printed books, of 180,000 volumes, and a collection of *papyri*, which have been brought from Herculaneum. Many of the latter have been unrolled, and are placed in glass cases against the walls: they have a black and scorched appearance, being reduced to tinder; but I could make out the Greek characters in several of them. Next are seven rooms containing antiquities, found in Herculaneum and other neighbouring towns, consisting of pots and pans, keys and lamps, altars and penates, musical instruments and opera tickets, and an immense variety of other articles, which seem to introduce us at once to all the domestic economy of the ancient inhabitants of this part of the world. To these succeeds a similar suite of apartments, filled with vases, all taken from ancient Greek tombs. It struck me that the forms of these vases are more elegant than the figures which are painted on them; the Greeks seem to have had very little idea of *shading*, and their colours are not sufficiently varied. And, lastly, there is a suite of rooms filled with paintings; the majority not of first-rate excellence, but some very choice, particularly those by Raphael. To be pleased with the productions of this artist requires not a practised eye; there is in them a grace of form, and a truth of expression, which proclaim the hand of a master, and which recommend them to the notice and admiration of every observer.

15th. As we were still prevented by the wetness of the weather from setting out on our promised excursion, I took a cabriolet, and went up to the church of San Martino de' Certosini, which is situated high above the town, just below the Castle of Sant' Elmo. It is considered to be the most splendid in Naples. No cost appears to have been spared in the paintings, the marbles, the agate, and the lapis lazuli, with which it is decorated. Yet I cannot say that the best use has been made of these precious materials. Such riches as these are certainly out of place in a church; and even if they were not, there is a sad want of grandeur and simplicity of design in the manner in which they are disposed. But the paintings redeem the bad taste of the building in which they are placed, and form of themselves a noble collection, which is well worth seeing. The ceiling and higher parts of the walls are painted in *fresco*, chiefly by Lanfranco; and there are many fine productions of Spagnoletto, particularly one, which is deemed his master-piece, representing the Madonna, Mary Magdalene, and St. John, mourning over the body of our Saviour. The expression of grief in the face and attitude of the mother of Jesus is extremely fine. Nor are the paintings the only inducement to climb the hill on which this church stands; for I enjoyed from an adjoining terrace a finer view of the town and the bay of Naples, than any which I had yet had. All the parts and accompaniments of the latter were here placed favourably before the eye, and its great defect, the want of a good back-ground between the town and Vesuvius, was much less apparent than it is from the sea.

16th. This was one of the most interesting days that I spent in Italy. My friend and I set out before seven in the morning, in a carriage which we

had hired for the occasion, and first directed our course towards Resina. It was on this spot that the town of Herculaneum was buried deep in lava by the great eruption of the year 69; but its precise situation was not known till 1713, when it was accidentally discovered by a peasant in digging a well. By order of the King of Naples, a number of workmen are now employed on a new excavation, which has laid bare the portico and various chambers of a private house; but the principal object of curiosity is the old excavation, into which we descended by torch-light, and where we traced, without difficulty, all the parts of an ancient theatre. It was awful to think of the convulsion which buried a whole town 60 or 80 feet deep in lava, and left a desert on the spot which had before been the scene of all the active business of life. But we were somewhat disappointed to find that the theatre is the only building which can now be seen, as the entrance to the others has now been stopped up; and even this has lost much of its interest, as the statues and decorations have been all carried away to the Museums of Portici and Naples.

Pompeii is situated about eight miles further on the same coast, and with this no one can be disappointed. Here we were not obliged to descend by torch-light into the bowels of the earth, for the remains of antiquity are laid open to the day, this city having been covered only fifteen feet deep, and that not with lava, but with ashes. We seemed here to be brought actually into contact with the ancient Romans, and to be made acquainted with all the circumstances of their public and private life; for we wandered about in one of their old cities, and beheld not only their markets and their courts of justice, their temples and their amphitheatres, but the very shops where they bought their wine and oil, and the couches on which they reclined at meals; nay, more, as if to bring us still nearer, we saw on many of the houses the very names of the owners written in red paint on the front wall. Among others is the house which belonged to Caius Sallust, the nervous and elegant historian of the Catiline conspiracy, and the Jugurthine war. It is large and richly ornamented with frescos and mosaics. In the centre is a court, with a shallow cistern for water in the middle, and at the back a terrace for flowers, and a *triclinium*, which admirably exemplifies the ancient custom of reclining instead of sitting at meals. It is formed by raising the floor about eighteen inches high, and five feet in breadth, measuring from the three walls at the end of the room; and in the middle is placed a small table, towards which the heads of the company approached, as they reclined on the couch. In all the better sort of houses there is the same kind of court, with the apartments distributed round it, as there is in Sallust's; and but few have more than one story remaining—perhaps they never had more than one. In many of the shops, of which there is a great number, there are the walls of the ground story, and of one above; but the floor of the latter, the doors, and every thing which was made of wood, has now disappeared. The shops are very much on the same plan as those of Rome and Naples at the present day, there being in front a large door-way or window, at one end of which is the entrance, and the rest is filled up with a parapet wall, which, together with another at right angles to it in the inside, served as a counter. There are many of these shops, in which it is quite clear that the united trades of a miller and a baker were carried on, for there is not only the oven, very like our modern brick ovens, but the stone mill in which the wheat was ground. There is another well worthy of notice, which was called a *thermopolium*, because hot medicated potions were sold there. Here we find not only the stove, where the liquor was heated, but the very

marks of the glasses, on the marble counter, which fronts the street—which is explained by the supposition, that on this slab the cups or glasses were placed wrong-side upwards, when not actually in use, and that the draughts which they had contained, and some drops of which were still left, were of a corrosive quality. Of tombs there is a considerable number on the side next to Herculaneum; that of the Gladiators is particularly interesting, for its interior is perfect. It is a small vaulted chamber above ground, with a grated entrance on one side, a kind of altar or table in the middle, and cinerary urns in niches in the walls. Of the temples, that of Isis is in excellent preservation, the three altars, the well for the refuse of the sacrifices, and the *sanctum sanctorum*, whence the priests spoke in the name of the goddess, being nearly perfect. Here also is the refectory, in which the priests were dining at the moment of the eruption, as appears from the skeletons, and the remains of eatables, which were there discovered. In the theatres, the benches for the spectators, the seats for the proconsuls, the *orchestra*, the the *proscenium*, the *scena*, and the *postscenium*, have scarcely suffered by the lapse of nearly 1800 years; and in the amphitheatre, the *arena*, or ring, the dens for the wild beasts, and the four sets of seats, namely, those for the magistrates, the higher orders, the plebeians, and the ladies, are perfectly distinguishable. The streets of the town are narrow, the widest not being more than about fifteen feet in breadth—so that, deducting the space for the causeways, there was barely room for two carriages to pass; and this they could not have done, did not the wheel-marks denote that the Roman carriages were not so broad as ours.*

We spent more than four hours in this most interesting place, and should have gladly remained longer had our time allowed; but we had more than fifteen miles of the way to Salerno still to travel. Re-entering our carriage, we continued our journey along the *Via Appia*, which lay for miles before us as straight as an arrow, planted on each side with poplars, and traversing a rich district of country, which bore marks of the industry of its inhabitants. Before and on each side of us was a magnificent amphitheatre of mountains, and on emerging from these, we came in sight of the bay of Salerno, stretching wide with its pea-green waves, and bounded to the eastward by a ridge of the Apennines, on the highest part of which there was still snow. We found a pretty good inn at Salerno, and were glad to repose ourselves after the fatigues of the day.

We set out early the next morning for Pæstum. For the first ten miles the country was even more rich and beautiful than that through which we had passed the day before. The corn was almost shooting into ear, the vines and the fig-trees were putting forth their first green leaves, and every thing about us looked fresh and flourishing. But after approaching within a mile or two of Eboli, we turned off into a very different tract of country, part only having been reclaimed from a state of bog or forest. One reason, doubtless, for its being left in this state, is to afford cover to the game, for there is a hunting-seat of the King of Naples at Persano, on the other side of the river Silaro. When we had proceeded about five miles through this wild tract, our *vetturino* drove his carriage into a field, and declared that the road was so bad that he could go no farther. We therefore got out, and

* They who wish to read a fuller account of Pompeii, may have their curiosity amply satisfied by Mrs. Starke's "Information and Directions for Travellers on the Continent," which contains a description of every thing which is there found, and to the accuracy of which I can speak, as I had it with me on the spot.

determined to walk the rest of the way, as our man told us that we had now only four miles to go; but a peasant, who was working on the spot, assured us that it was six or seven, and we found, to our cost, that it was at least ten. Indeed, these people seem to have most indefinite ideas of distance. When we were approaching the end of our journey, I asked a man how far it was to Pæstum. "Half a mile," he replied. A few yards further I put the same question to a boy, who told me that it was a mile; and a couple of hundred yards still further, I asked again, and the reply was, "Two miles." But what else was to be expected from such strange, wild-looking creatures as the inhabitants of this country are, with sheep-skins on their backs, and such grim and savage aspects, that it was difficult to divest oneself of the idea that every one we met was a robber? Though I had availed myself of a traveller's mule, and my friend of a horse, which had overtaken us on the road, we found the way long and fatiguing, and it was not till two hours and a half after leaving our carriage, that we saw the noble colonnades of Pæstum rising to our view.

This city is supposed to have been the ancient Posidonia of a colony of Sybarite adventurers, who, on landing here, found a town, drove its inhabitants into the mountains, and established themselves in their stead. The Sybarites were, in their turn, supplanted by the Lucanians, and these again by the Romans, under whose dominion Posidonia assumed the name of Pæstum, and having survived the Roman empire in the west, was destroyed by the Saracens about the commencement of the tenth century. The lower part of the walls is still left, with one of the gates, and two or three of the towers; and besides these, it is said that the remains of a theatre and an amphitheatre are still discoverable. But by far the most perfect and the most beautiful of the ruins, are two temples and a basilica, or court of justice; and it is a singular proof of the durability of these structures, that although they were visited by Augustus as venerable antiquities, nearly nine hundred years before the invasion of the Saracens, they still remain, when almost every thing around them is levelled with the dust, and seem as if they were determined to remain still longer, surviving in their massive strength all the ravages of time, and the desolation of empires. The principal of these ruins, and the first which we visited, was the Temple of Neptune. It is a quadrilateral building, about 200 feet long by 80 broad; and it has two fronts, each adorned by a pediment, supported by six enormous fluted columns.* Each side is supported by twelve columns, (those in the angles not being counted twice,) and a Doric frieze and cornice encompass the whole building. These pillars are all of what is called the *stunted* Doric order, being only 27 feet high, but with a circumference of 20 feet 6 inches at the bottom, though considerably smaller at the top. I particularly noticed that neither these nor any other of the pillars at Pæstum have bases, but rest on the platform of the temple—a particular, of which the architect of the jail at Glasgow was either ignorant, or to which he did not think proper to adhere, though this is the order of which he has made choice. Within the eastern front is a vestibule, supported by two columns, and leading to the *cella*, or central part, in which it is supposed that the altars were placed. This is 44 feet in breadth; it is inclosed by four dwarf walls, and adorned with fourteen columns, disposed in the same manner as the exterior rows, but less massive. These interior columns support an immense architrave, on

* The portico of the Blind Asylum Church at Liverpool is built exactly on the model of these fronts, though on a much smaller scale.

which rises another set of columns still smaller, of which only a few remain. We next visited the Basilica, so called because there is no appearance here either of altars or of a *cella*. This building is not so large as the Temple of Neptune, being only 166 feet in length; but it is more beautiful, for the pillars, which are still of the Doric order, are less massive and more numerous, there being nine in front and sixteen on each side. Both fronts have a vestibule, and the interior of the building is supposed to have been divided into two equal parts by columns placed in a straight line from one entrance to the other; but of these only three remain. The third ruin is the Temple of Ceres, very much of the same form as that of Neptune, but on a much smaller scale, and its external columns in a lighter style, being thirty feet high, on a base of twelve in circumference. The stone of which these edifices are constructed has evidently been formed by the petrifying waters of the Silaro; for, though it is as durable as granite, it abounds with so many small cavities, as to resemble cork. It consists, in fact, of wood, and various other substances, which have been turned into stone.

At Pæstum there are only three or four houses, and nothing which deserves the name of an inn. It was well that we had taken some provision with us, otherwise we should have fared very ill. Having made our repast in the Temple of Neptune, between the bases of two enormous pillars, and having satisfied our curiosity with an inspection of this and the other ruins, we set out on our return, mounted on a couple of donkeys, our only choice of conveyance being between these stupid animals and a cart drawn by a yoke of oxen. We were three hours in regaining our carriage, and it was ten at night before we reached Salerno.

The ruins of Pæstum are certainly well worth seeing, to those who profess to be amateurs in architecture; but I am not sure that the general observer will find himself recompensed for all the trouble and fatigue which he must necessarily incur in order to reach them. The journey from Salerno and back again is more than fifty miles; and if, by way of shortening the day's work, strangers sleep at Eboli, they will suffer the miseries of a bad inn. To those, however, who, from architectural taste, or the love of seeing every thing, are determined to go, I would recommend the plan of setting out very early in the morning in a carriage from Salerno to Eboli, thence taking saddle-horses to Pæstum and back, and so returning at night in the same carriage to Salerno; for the last ten miles the road is so bad, that none should attempt it in a carriage but those who wish to be overturned in a bog.

This day I much regretted that I was no botanist. Had I been one, what a treat I should have had! for I saw on the bog many beautiful plants, which were entirely new to me. I used to despise this study as trifling and unmanly, but on this occasion it would have afforded me a rational amusement, and beguiled the fatigues of the way. In short, the more things a man learns, the more resources he provides himself with.

18th. Having sent our carriage on to Castello a Mare, with orders that it should wait for us there, we took a four-oared boat to Scaricatojo, a landing place near the eastern extremity of the Gulf of Salerno. The whole of this coast is well worth seeing. The bold rocks descend precipitously into the sea, and appear to afford little or nothing for the sustenance of man; yet not only has every eminence its castle, but every little "vantage ground" has its church and its village, some of them in situations where it is difficult to imagine what could possibly be the inducement for human beings to fix themselves. After rowing two hours, we landed at Amalfi, celebrated

as the place where the Pandects of Justinian were discovered. It is a smal town, most romantically situated in a narrow glen, in the bottom of which rushes a clear and copious stream, which turns a number of paper mills. We ascended this glen for about half a mile, and were highly delighted with our walk. The topling crags rose high in air above us, the little terraces on their sides were adorned with all the green luxuriance of spring, and the houses at their base seemed to be sheltered from all the fury of the elements. This spot is so lovely and so retired, that I exclaimed, "If ever I am weary of the world, and can command Fortunatus's wishing cap to transfer me hither in an instant, I will come and live at Amalfi." But my resolution was altered before the day was spent, for I found something still more to my taste. On landing at Scaricatojo, we climbed up, by a most romantic path, to the top of a ridge of hills, whence, if the day had not been hazy, we should have enjoyed a magnificent view of the two Gulfs of Naples and Salerno. Thence we descended into the celebrated plain of Sorrento, where we wound about through more labyrinths than were constructed by Dædalus, in the midst of gardens, the golden fruits of which almost tempted us to pluck them as they hung over our heads. This most delightful plain, three miles in length, is completely occupied by vineyards and orchards, and is a very favourite residence during the summer season, not only from the abundance of excellent fruit which it produces, but from its coolness. As viewed from the sea, the coast on which it is situated, and still more that of Vico a little to the north, have the most enchanting appearance imaginable. We saw them in all their beauty as we sailed from Sorrento to Castello a Mare. The bold wall of rock which rose above us, was worn by art or nature into a number of picturesque caves at its base, and was crowned above by a thick succession of orchards and plantations, which were interspersed with churches and villas, and shut in by a fine ridge of hills at the back. The day, too, was as lovely as the scenery, and the delicious breeze played gently around us, as if to add the last inducement to make us stay. I was much inclined to remain, but our carriage was waiting for us at the place appointed; the money which we had brought with us* was nearly exhausted, and my companion was to sail for Sicily the next morning, so that we were under the necessity of returning to Naples, where we arrived late in the evening.

* * * * * * * * * * *

21st and 22nd. Came in one of Angrisani's carriages to Rome. As we passed through Mola di Gaëta before night, we had the opportunity of admiring Cicero's taste in the choice of a situation for his villa, of which the remains were pointed out to us at the bottom of the rocks; but they are only the foundations, and the sea was washing over them. It is truly a most lovely spot, with a noble range of Apennines behind, the bay of Gaëta in front, and a soil and a climate capable of producing any thing. Terracina, where we slept, is the most noted place on the road for banditti, the woody and mountainous character of the country being particularly favourable to them. We met with no interruption, though it was eleven o'clock at night when we arrived there; for persons travelling *en voiturier* are seldom attacked, and indeed there is now very little danger to any body, for there are soldiers stationed on the road, and all, or nearly all, the old band have

* The bankers on the Continent discount bills in silver, which is of course too heavy to carry much of it about. I would advise the traveller always to have a *Napoleon* or two in one corner of his purse, though this may cost him a few *sous* per cent., and may not at all times be easily procured.

been killed off. Still it was rather appalling to learn that only six weeks ago two of these wretches were shot near Mola. The guard had information given them that these men were drinking in a little inn in the neighbourhood, upon which they went out, and seeing them on the high road, despatched them without ceremony.

I was so short a time at Naples that I had not the opportunity of forming a very deliberate opinion of the character of its inhabitants. There are, however, some traits in it which cannot fail to strike the most transient observer. It is very evident that they are an extremely superstitious people. Not only has every stall for lemonade, and every coffee-house in the town, a picture of the Virgin and Child, but the common people swear by the Madonna instead of by God. The reverence, too, which is paid by all ranks to the host, when carried along the streets, is very remarkable. One day, as I was passing along the Toledo, I saw a suite of no fewer than nine royal carriages standing still, because they happened to meet the host. As the priest, who was carrying it, came opposite to each carriage, the ladies, who were in it, kneeled down to adore the consecrated wafer; or if it happened to be filled with gentlemen, they kneeled down on cushions in the street; those who were passing by at the time kneeling also, and all joining in a kind of chant or hymn.

The lower orders in this city are a most indolent and lawless set, much more disposed to live by their wits than by the honest labour of their hands. Many of them are to be seen lounging about the streets, or sitting on the parapet walls, most wretchedly dressed, and without any fixed habitation. These are the *lazzaroni*. Another class are the beggars, who are so filthy and so ragged in their appearance, and so excessively troublesome in their solicitations, that our English mendicants are quite gentlefolks compared with them. In Italy, particularly in the south, these creatures are a perfect nuisance, which it is disgraceful to the police of the country to tolerate. I had really rather be robbed outright every now and then than be exposed to this daily and hourly annoyance.

The king, I was told, is popular with his subjects, but it is clear that he does not like trusting himself to them, for he has two or three companies of soldiers always under arms in front of his palace, and he has four thousand Swiss in his pay. Indeed, this appears to be altogether a military government. I saw soldiers every where: there was not a petty, insignificant place that I entered into, not even the ruins of Pæstum, or the landing-place of Scaricatojo, where I did not find some of these gentry stationed; and it must be allowed, that some reason for this, though by no means a complete justification, is to be found in the lawless character of the Neapolitan *canaille*.

The following story will form a good commentary both on the habits and dispositions of this people, and on the means which are taken by the government to keep them in order. As I was one day crossing the bay to Portici, one of the boat-men asked me to lend him my knife; and observing, I suppose, an expression of surprise on my countenance, he remarked, "Your English sailors, Sir, have all knives, I know; but we are only allowed to carry them when we go a certain number of leagues from land. If I were to carry one, the police would put me in prison for six months. There is my brother," continued he, pointing to his companion, "who was kept in prison for six years for the same offence." Upon this the other told us his story in the following terms: "Another man and I were violently in love with the same girl—a young girl of fourteen; and I said to him, 'I shall

try to kill you first, and you will try to kill me first; and he who kills the other will marry the girl.' So I bought a knife for a piastre in order to be prepared. But the police caught me with it concealed in my bosom, and they put me in prison." "Without trial?" interrupted I. "Yes! without trial. They put me in yonder big prison," (pointing to one on the shore,) "and there they kept me for six years. But my love came to see me, and brought me money, and played with me; and at last my aunt paid down three hundred ducats, and I came out of prison and married the girl; and she has brought me three little ones as tall as this" *(tre piccolini, alti cosi)*, raising his hand to a certain height. This was all told with the utmost coolness, yet with the most beautiful action; and the narrator was a fine handsome fellow who was worth waiting for even longer than six years.

Naples has one fine street, the Toledo; and the square in which the king's palace stands is handsome: the Strada Vittoria, too, is extremely pleasant, being close upon the sea, and the Villa Reale is the most noble of promenades; but the town is not, in general, very well-built, and it is one of the dirtiest places that I ever was in. With the bay I was certainly disappointed. Being thirty miles in circumference, it is far too extensive for the eye to take in at one view; its beauties vanish in distance, and, as seen from the sea, there is, as I have before observed, a great want of a good back-ground of mountains between the town and Vesuvius. Its shores, however, when approached, are in many parts beautiful beyond description; and if Sorrento were substituted for Naples in the old saying, "See Naples, and then you may die," I should not be much disposed to dispute the justness of the encomium.

SONNET.

ON READING THE ACCOUNT OF THE DISINTERMENT OF JOHN HAMPDEN.

Oh! ever hallowed from the idle gaze,
Be the loved relics of the pious dead,
Nor thus profane within their peaceful bed,
"Giants and Heroes" of departed days.
Chase not the vision that unceasing plays
With light undying round the laurel'd head
Of him who 'erst for truth and freedom bled.
Shall it be thus that England's son displays
The grateful heart that kindles at the sound
Of Hampden's deathless name? Then linger not
With eyes unhallowed near that sacred spot,
But close with rev'rent hand the holy ground;
For lo! where Hampden's *spirit* from on high,
Calls thee to Honour, Virtue, Liberty!

M. A. J.

Oct. 17, 1828.

CRITICAL NOTICES.

ART. I.—*A Sermon, preached at the Ordination of His Grace the Lord Archbishop of York, held at Bishopsthorpe, July* 2, 1826. By the Rev. William Hett, M. A. London. Rivingtons, 1827. 4to. Pp. 30.

In several views this sermon is far more deserving of notice and approbation than the majority of discourses preached and printed on similar occasions. The extracts that we shall make from it will be on the respective topics of *clerical learning*, *German theology*, *Bible Societies*, and *the Roman Church*.

"Nothing," says Mr. Hett., (p. 16,) "confers more dignity on the character of a clergyman, or is better calculated to support its respectability, than the influence derived from the cultivation of theological learning. Allowing such stated portions of time for visiting his parishioners, as their spiritual necessities may require, he will still have abundance of leisure for attending to the calls of sacred literature. He must not fall into the vulgar error, (an error which, I am pained to say, receives countenance in these times from men of whom we might have hoped better things,) of undervaluing the aid of human learning in the study of revealed truth. I cannot help thinking that it is owing to this mistake, which leads men of moderate attainments to substitute what they call piety for knowledge, that the clergy of the present day, in what respects solid learning, have visibly declined, when compared with their brethren of an earlier period."

Soon afterwards, he observes, (pp. 17, 18,)

"A respectable proficiency in the Hebrew tongue is an indispensable requisite in the character of a divine; an attainment which demands application, rather than severe mental exertion. It is creditable to the age in which we live, that the study of this ancient language is daily advancing in these kingdoms, and facilities for acquiring it constantly multiplying. We may indulge the hope that at no distant period, the stigma which has been cast upon the English divines, imputing to them a superficial acquaintance with Hebrew and Rabbinical literature will be removed, and when the theologians in these realms will be found in no respect inferior to their brethren in Germany."

This is our cordial wish; a wish that we would gladly convert into a "hope." At present our apprehensions prevail over our expectations. We fear not only that the great body of the English clergy are altogether unacquainted with "Hebrew literature," but that the same disgraceful ignorance will continue, so long as "the study of this ancient language" is not made an essential part of the academical education of candidates for the Christian ministry, and "a respectable proficiency" in it "an indispensable requisite" for admission into holy orders.

With Mr. Hett we perceive and lament that "theological learning" is much neglected by the existing race of clergymen, and that here they "have visibly declined, when compared with their brethren of an earlier period." Such learning indeed little suits the taste of our countrymen at this day, however calculated it is for their circumstances and wants. How mortifying the contrast, in this instance, between the English universities on the one hand, and many a foreign university on the other! When Dr. Marsh, now Bishop of Peterborough, resided, which he did for some time, in Germany, he was frequently asked, "What is the plan of study adopted in your universities for those who are designed to take orders; to what branches of divinity do they particularly attend; and how many years must a student have heard the different courses of theological lectures before he is admitted to an office in the church?" "He was unable at that time" (they are his own words) "to give a satisfactory answer; because," he adds, "theological learning forms no necessary part of our academical education."* Something has since been done

* This circumstance principally occasioned the composition and publication by Dr. [then Mr.] Marsh of a most valuable "Essay on the usefulness and necessity of Theological Learning to those who are designed for Holy Orders, 1792." Copies of the Essay are now rare; and its republication is earnestly to be desired. The necessity of theological learning is there enforced, as "the only mean of discovering the sense of scripture, and the surest method of preventing a spirit

by himself and others to supply the defect and remedy the evil; but the state of this kind of literature in England is still extremely low.

Of solid knowledge the usual companions are candour and discrimination; and these qualities the author of the sermon before us exercises in his estimate of "the modern German divines," whom he judiciously vindicates from a most unadvised attack by a member of his own university.* "They are accused of having rejected the authority of the Scriptures, and of a departure from the sound and established rules of interpretation."

"These," Mr. Hett remarks, (note, pp. 18, &c.,) "are heavy charges; not would it be, on the supposition of their being true to the extent alleged, any extenuation to allege that the same or similar accusations have been successively brought against Wickliff, against the reformers almost generally, against Grotius, and, in latter times, and in our own country, against Locke, Paley, Bishop Watson, and many others. But the fact, however, of charges of this kind having constantly been preferred by the Sciolists of the day against men of such eminence, and whose Christianity could not in truth be questioned, ought to restrain us from yielding to such imputations a too hasty assent. It is not enough to bring in proof detached passages selected from voluminous works, and to place them before the reader in an isolated form, nor to heap together authorities which the majority of readers have neither leisure nor abilities to consult. All this is easy; it is misleading; it carries away the judgment, under the show of varied and compact evidence, which, if examined, might possibly be found insufficient and inconclusive. How long was Mr. Rose resident in Germany? Was it for any considerable time? for a year, or for a longer period? With how many of the retired, pains-taking, learned professors of that country did he actually converse on subjects upon which he has undertaken to pronounce with such confidence and certainty? The reader is undoubtedly led to the inference that his visit to Germany was not a transient one; and that the opportunities he had of conferring with intelligent individuals upon the state of theological learning and opinions in that country were numerous, and favourable for eliciting truth. There is one circumstance, however, which goes in some measure to invalidate these suppositions; I mean his constantly referring his reader to periodical journals and biographical notices. One can hardly help suspecting that his information is not of that original kind and sterling character which he would have us to think it is, when we find him expressing disappointment at not meeting in such a *profound* author as Chalmers with any mention of Semler (p. 122).

"The following passage, at p. 82, I give it in his own words, leaves the impression of Mr. Rose being more of an *advocate* than of the dispassionate, candid inquirer. 'It is curious to observe,' he writes, 'that the common principle of rejecting every thing above reason has conducted the learning of the Germans, and the GROSS IGNORANCE of the English schools (the Unitarian is meant) to the same point of absurdity.' Now this passage alone, and it is far from being the only one of the kind, would put me upon my guard against placing implicit confidence in Mr. Rose's statements. The insinuation, to say the least, is harsh and uncalled for, and proves that, though Mr. Rose professes himself to be a great admirer of 'calm and lucid views of theology,' he is not the person disposed at all times to take them. An advocate, he knows, contends for victory, not for truth; and is therefore lavish, when it may suit his purpose, of imputations discreditable to his adversary. I know little of the Unitarians, nor am I the advocate of Unitarian error: but can, with any show of truth or candour, '*gross ignorance*' be imputed to Lardner, to whom the world is indebted for one of the fullest and best defences of Christianity ever published? Can '*gross ignorance*' be imputed to Taylor, the author of the best Hebrew Concordance at present in use? Was the late Gilbert Wakefield (I have nothing to do with his political opinions) a man to whom *gross ignorance* is to be imputed? Or is Mr. Belsham, the individual probably aimed at, now living, a man of *gross ignorance?* It is in the handwriting of the late Dr. Parr, perhaps also a person of *gross ignorance*, that he thought very highly of Mr. Belsham's acquirements both as a critic and theo-

---

of persecution, and of promoting brotherly love and charity." We should rejoice to see the pamphlet widely circulated among ministers and theological students of all denominations.

* Mr. Hett is of Jesus College, Cambridge: the writer on whom he animadverts is the Rev. H. Rose, M. A., of Trinity College.

logical scholar. Such severe and unqualified censures upon any body of professing Christians can only have the effect of making us distrust, or receive with caution, any assertions or reasonings of a writer who can so far forget what is due to acknowledged talent as to deny its existence."

We should with pleasure transcribe the remainder of this note, did not other subjects, upon which the preacher touches, call for our attention.

Good sense and a Christian spirit characterize the following suggestion, pp. 26, 27:

"So numerous throughout this kingdom have societies become, whose object is the universal distribution of the Holy Scriptures, that a clergyman can hardly be stationed in a parish which is not either itself the seat of one of those popular institutions, or in some way connected with them. Should he not altogether approve of them, yet let him ask himself with what consistency can he, as a minister of a church which admits the Bible as the sole test of religious doctrine, set himself to *oppose* the designs of associations whose exclusive purpose it is, in full recognition of the principles on which his church is founded, to circulate the records of salvation in every tongue among all nations? Harsh invectives against Bible Societies, as appear to me, come with a peculiarly ill grace from members of a Protestant church, and doubly so, should it prove that they manifest little, or only a languid zeal, in behalf of that institution with which, as churchmen, they conceive themselves to be more intimately connected."

The counsels which Mr. Hett next delivers have not yet ceased to be seasonable and pertinent, pp. 27, &c.

"We may express ourselves warmly upon the apostolical institutions of our church—upon its tolerating character: we may show, as it is our duty on proper occasions to show, how little of weight there actually is in the arguments usually adduced to justify separation: still if we plead its cause in intemperate language,—if, in our intercourse with our dissenting brethren, we betray sentiments of asperity towards them, so as to render it plain that marks of benevolence are withheld merely on the ground of the differences which subsist between us, we discover that there is lurking in our hearts a feeling which is not of Christian growth,—a feeling which, so far from sustaining, will serve only to cast suspicion on any professions of zeal that we may make for our own articles of faith and mode of worship. We may arraign the Roman church, 'ob errores exitiales, superstitionem anilem, idololatriam detestandam, ob sublatam libertatem conscientiæ, et intolerandam tyrannidem Romanorum pontificum:'* we may explain in how many ways that church has corrupted the pure faith of the gospel, and show the grounds of separation between us and members of that communion; but though our opposition ought, on these points, to be expressed in firm, intelligible language, yet ought it also to be expressed in a candid, liberal spirit, and in strict accordance with those canons of religious controversy which have received the sanction of an enlightened age. Above all, in censuring the Romanists for error in doctrine, expediency itself, not less than the sacred office with which we are invested, requires that we should abstain from introducing matters of a political concernment only, and which have nothing to do with points of faith, as how far it may be prudent to concede or continue the denial of civil privileges to our Catholic brethren. At any rate it may demand consideration whether by the attempt to rivet faster their chains, a minister may not be loosening the stability of that cause of which he exhibits himself so indiscreet an advocate?"

This is sound and charitable advice: would that it were less needed, and that it may be properly regarded! Scarcely can we regret the circumstances which have occasioned our delay in noticing Mr. Hett's sermon, when we consider that these "words of truth and soberness" and love, are yet more important now than they were even at the period of their being first published.

The discourse comprehends numerous points of admonition; and the text, "Suffer the word of exhortation," Heb. xiii. 22, well suited the purpose of the preacher, who, indeed, "on account of the great length of the Ordination service," did not deliver all the passages.† He appears to be sincere, earnest, studious, and intelligent. Many valuable hints are given by him on the object of the clerical profession, and the spirit with which it should be pursued; and

* J. Jacobi Zimmermanni Opuscula: Oratio de imagine theologi pacifici. Vol. IV. p. 1243.

† The passages omitted in the delivery are enclosed with brackets. Mr. Hett inscribes his sermon to *Archdeacon Wrangham.*

n a few instances, we see reason from his statements and conclu- : uniformly admire the candour mper. So promising a writer be happy to meet again, a gra- which his *Advertisement* en- us to expect.

N.

—The Gem.
he Winter's Wreath.
he Amulet.
he Forget Me Not.
he Literary Souvenir.
riendship's Offering.

; they are, the pretty things! them? We might as well think sing the colours of a bed of full bloom; or the fantastic ade by the combinations of a ope; or the imagery of a rich Gothic window, through which of a western sun are streaming; ver else is most diversified, gay, geous. A critique on them aly be written in a lady's bou- her own taper and jewelled with finest crow-quill, the gilt r tassels hanging from its top, ering at every movement of its nage; in a delicate Italian hand; such embossed and perfumed has never, but once, been sub- the soil of printers' fingers. were never meant nor made for ! Enjoy them, or let them

, it is so impossible to refrain king at them, and so equally le to write solemnly and aus- ut them; they are so completely ur critical province, the intoxi- roductions of an extra-review hat we should perhaps have he above alternative, both sides y dividing the two between our d our private capacity; and been tent in the one to enjoy them, ie other to let them alone, had en for the circumstance which bout to mention. Many of our nd readers intend to purchase these Annuals, for their own probably, and perhaps a second sent, and they feel embarrassed : selection. It would be a great o them, we are assured, to have ment in the matter for their ; and it is most convenient his in the Monthly Repository. e the result as satisfactory as possible, we shall not merely announce a decision framed upon our own exclusive principle of preference, whatever that may be; but assuming that each individual knows what best suits his own taste, or that of the friend whom he wishes to please by his present, we shall point out, as well as we can, the publication by which that taste will be most highly or fully gratified. We regret that the later date of their appearance, and the necessity for an early preparation of our present number, obliges us to exclude the Keepsake, the Anniversary, and the Bijou, from our comparative estimate. They will not fail of notice in our next.

The first question then is, do you choose by the pictures or the letter-press? By the former. Very well. Now we must come to sub-divisions, of which we shall take, as the first, a taste for simple landscape, either without figures, or in which they are altogether subordinate to the scene. There are two very good engravings of this class, the *View on the Thames near Windsor*, (by Miller, from a painting by Havell,) in the Winter's Wreath; and the *View on the Ganges*, (by Finden, from Daniell,) in the Forget Me Not. The latter has the superiority in execution; but notwithstanding this, and some advantages in the scene itself, such as the river's more picturesque banks, those cupola'd and minaretted buildings among the trees, and that deeper shade thrown so beautifully upon the water, we turn with pleasure, as many have done before us, from the Ganges to seek the Thames, as it is there, so gracefully curving, and gently flowing, and softly shining, in that mild light which seems made on purpose to be reflected in its waters, and which indeed was made (by the artist) for that very purpose; and very well made too.

The next degree, in an ascending scale, we take to be romantic landscape, in which Friendship's Offering is marvellously rich, having the Cove of Muscat, which looks very like Dumbarton Castle on the Clyde; Campbell Castle, a Highland scene, from which the hunter and his dogs might well have been spared; and Glen Lynden, which professes to be in Teviotdale, but which really lies in the wild, extensive, grotesque, and sublime province of Martin-dale; for nowhere, save in the brain of John Martin, painter and engraver, are there such mountains, and glens, and caverns, and precipices, and abysses, and lights, and

glooms, and heights, and depths, and distances, as make up the world, whose solitary scenery we have a glimpse of in this Glen Lyaden, and the inhabited portion of which we have elsewhere beheld swarming with countless myriads of people, and groaning beneath interminable palaces and towers whose tops touch heaven. Martin is the portrait painter for infinite space to sit to, with the certainty of his producing a good likeness; and a very low per-centage on his buildings would make the fortune of all architects and surveyors, past, present, and to come. How poor, after this, seems even that Ehrenbreitstein, (by Pye, from Turner,) in the Literary Souvenir; and yet it is a noble engraving of a noble scene. The Eddystone Light-house, in the Forget Me Not, is also well engraved, but the scene is feeble. The waves curl gracefully, as if they had been trained; the boat is dancing, as if to a measured air; the lightnings are playing; and the whole makes up a very beautiful storm for a drawing room.

For amateurs of single figures the choice lies between Sir Walter Scott, (by Danforth, from Leslie,) in the Literary Souvenir, and the Spanish Flower Girl, from Murillo, (by Graves,) in the Amulet. Both are capital engravings, and capital likenesses. Yes, both; for he or she who cannot testify to the actual bodily existence and personal identity of that Flower Girl, need not trouble himself or herself any further about painting or engraving, talc or poem, or any thing else whatsoever to the fine arts appertaining. This is the pleasantest likeness of Scott that we remember to have seen. There is nothing of the baronet about it; the poet predominates over the shrewd observer; and the kind-hearted man over both.

Friendship's Offering has two very good groups, the Parting, (by Romney, from Haydon,) and the Warning, (by Warren, from Cooper). The last is the best. The Spectre, with her distinct features but misty form, gradually melting away into and blending with the air, is excellent: but we are not sure whether the Blind Piper, (by Shenton, from Clennell,) in the Forget Me Not, may not balance them both. The old man is perfect; his inclined head, his groping fingers, his cautious feet, his whole figure and attitude, are all as blind as blind can be. And oh! the music that he is going to squeeze out of that bag! His face and his elbow are a fearful prophecy of the forthcoming notes; and yet that face is venerable, as a face may very well be, without being musical; and it has a harmony of its own which belongs to the chords of the human heart; and that girl behind is quite in unison. Who can resist her meek, quiet, humble, affectionate, unspoken appeal, or turn away without dropping something in that hat which she does not thrust forward, but holds as one who would not receive your gift the less gratefully for having expected it unobtrusively. The Literary Souvenir has two very beautiful things of this class, the Sisters, and the Young Novice. They may be looked at and talked of long. But the Gem has three; The Farewell, and the Death of Keeldar, (both from Cooper; the one by Mitchell, and the other by Warren); and what to our eyes is the very gem of the gem, and of all the rest, the Widow (by Davenport, from Leslie). Here are no startling contrasts; no strange effects of light and shade; no violent action, nor indeed action at all; no elaborate grouping of figures or arrangement of drapery; there is only a pale, lovely, abstracted woman, her eyes fixed on vacancy, with a little affectionate boy, pleased with the pressure of which she is unconscious, and feeling a dim desire to alleviate a grief, of the extent of which his comprehension is as dim. That cambric handkerchief in the left hand is rather Ephesian; but she is not guilty, not aware of the seeming affectation: it is evident she is not; for in her deep and mournful reverie, her right hand is as senseless of the cold marble on which it rests, as is that cold marble itself.

In pictorial embellishment of the highest pretension, that which aspires to combine actors and scenery, presenting some memorable incident on a not unworthy theatre, the field must be cleared for two competitors, Marcus Curtius, (by Le Keux, from Martin,) in the Forget Me Not, and Cleopatra embarking on the Cydnus, (by Goodall, from Danby,) in the Literary Souvenir. Let them share the epithets of sublime and beautiful between them, if indeed "beautiful" be a term luxurious enough for that soft, silken, golden, balmy essence of all that is rich and delicious which the artist has served up in honour of the Egyptian Queen; or if "sublime" can convey—but how should it?—any notion of those long and lofty piles of towers, palaces, and temples, in which Martin has embodied the majesty of ancient Rome; of that black and fearful abyss; of that agitated and countless mul-

titude, with all their varied and mighty emotions; of him, the self-devoted, in all his exalted and exulting patriotism, bounding over the edge of the gulf on that magnificent charger, worthy to bear its master to his fate of endless fame; of that crashing peal (the intensely blazing lightnings make us hear it) by which the gods shout their acceptance of the sacrifice; and of that faint line of clear sky on the remote horizon, which infallibly predicts that in a few minutes the thunderings and lightnings will have ceased; those solid masses of cloud have rolled away; the gulf be closed; the multitudes dispersed; and the streets of Rome be slumbering in peace, quietness, and safety, beneath a serenity of the heavens so intense, as if it would be unbroken to eternity.

The literary pretensions of these publications must be despatched very briefly, for this number completes our volume for the year, and the calls of the printer are echoed by those of the index-maker. Those whose relish is for the most talented, exciting, and powerful species of composition, may find it in the Gem. Charles Lamb is there; he who can make a pun pathetic and a jest profound; who knows so well how to trifle in his philosophy, and to philosophize in his trifles; and whose quaint and racy style has over the genuine smack to an old English palate. There are verses of Scott's which carry us pleasantly back to the days before Waverley, and which, could we forget the novels, would set us longing for more Marmions and Minstrels. Then you have O'Hara Banim, in the "Rival Dreamers," a tale to which they may produce a rival who can: we shall be glad to see it. And there is the Editor himself, the facetious man, to whom Leander's swimming the "broad Hellespont" is only an occasion for a broad grin. He has produced a ballad so free from quibble that the most nervous victim of paranomasia-phobia need not shrink from it; and so full of poetry and power, that it may take its place by the side of the best productions of Crabbe, and not far behind even those of Coleridge. "The Dream of Eugene Aram" can never be forgotten.

In the Winter's Wreath there is less which can offend the taste of any person than in any other of the Annuals; and it must not be supposed that there is not in them matter of offence, not only to the fastidious, but to all who take them up in a taste and humour less catholic than our own is just at this present moment. The Roscoes are in it; and every Roscoe seems to have elegance of diction, refinement of taste, justness of thought, and extent of information, as a sort of natural gift, an hereditary instinct. There need have been no "perhaps" in the Preface to the assertion that "some portions of the following pages deserve to be remembered, when publications that are merely ephemeral will be forgotten." It is the just desert of many portions. We must resist a strong temptation to extract a very sensible paper entitled "Pleasant Companions," by E. T., and some beautiful lines on Benevolence, by John Bowring.

The Amulet is the religious Annual: it characterizes itself as the "*Christian* Remembrancer," nor will we dispute the propriety of the appellation. It were better, perhaps, that *serious people* should content themselves with works designed for the public indiscriminately, instead of setting up one which is to be peculiarly and exclusively their own. Were the Amulet intrusted to an injudicious editor, it would soon become a mere collection of psalms and sermons. Then, however gratifying its perusal, and useful its tendency, it is too probable they would both be enjoyed and felt by those only who had no occasion for them, at least in such a form. Mr. Hall has acquitted himself excellently well in his delicate situation. The Amulet *is* religious, without being sectarian, and without ceasing to be literary.

The Literary Souvenir, Friendship's Offering, and the Forget Me Not, have little by which to distinguish them from each other. In the general merit of the contributions admitted into that first mentioned there is, we fear, a falling off from last year: in the Forget Me Not there is considerable improvement. The last two are largely indebted to Mr. Bowring, Mrs. Hemans, and Miss Mitford. Of the three we may remark that, if the literary part of them be not so decidedly devout (though we have met with no irreligion in them) as that of the Amulet, nor so elegant and instructive as that of the Winter's Wreath, nor so exciting as that of the Gem, they are yet, one and all, so varied and interesting in their matter, and so splendid in their embellishments, that each of them may by many be deemed the best of the whole; and perhaps rightly deemed so. At any rate we have no hesitation in pronouncing the purchaser of any one of them, who shall grumble at his bargain, to be a very unreasonable personage.

ART. III.—*The Christmas-Box.*
The New-Year's Gift.
The Juvenile Forget Me Not.
The Juvenile Keepsake.

THE Christmas-Box is comparatively, at least, an old friend, and as such claims precedence; it boasts, besides its sixty wood-cuts and its invisible or anonymous contributions from Sir Walter Scott, a story of thirteen chapters, "Garry Owen, or the Snow-Woman," by Miss Edgeworth. Whether the "Lord of Misrule" and the "Plum-pudding" which precede it, indispose for sound sense and sober morality, or whether Miss Edgeworth herself is to blame, is a difficult point. Certain it is, that her Snow-woman does not delight us. In the first place, we think she has chosen a story which does not suit her; a woman and her children buried in the snow and perishing with hunger. It is a mistake to say that Miss Edgeworth has no talent for the pathetic; her little touches of feeling are exquisite, and they abound in every thing she has written; but for the awful, the sublime, either in situation or character, and the powerful representation of passion or overwhelming affliction, we are inclined to think she wants imagination. In the present instance, she has described all the circumstances of the discovery and rescue of this poor family, with the minuteness and composure with which she describes spinning-jennies. We do not shudder or hold our breath, we have no fear of meeting the famished mother and her dead and living offspring, when we have drawn our curtains and laid our heads on our pillows; the only impression left on the mind, is the practical deduction that we are not to give too much food when people are starving. Besides this deficiency of sentiment, there is a redundancy of vulgarity in the story; not the mere vulgarity of language, the "whichsomdevers and whatsomdevers and squireens and spalpeans" of the horse-dealer and the saddler, but the low equivocation and mean tricks, and the profusion of cunning and inordinate flattery which one would hardly wish to become familiar to a child's mind or ear. It is strange that Miss Edgeworth, the advocate for an unnatural and almost impracticable seclusion from servants, should trespass against good taste, by introducing her little friends to such conversation. After the recovery of the Snow-woman, the children are very desirous that their father should assist her, and especially that he should give her a cottage. Mr. Crofton (who is chiefly distinguishable from Miss Edgeworth's other fathers by having a name) replies, that his old tenants and their families have a stronger claim upon him than this poor English-woman. Cecilia then applies to her mother, who had last year been heard to say, (about building a cottage,) "I know the way I can manage to have money enough to do it." Mr. Crofton explains that the cottage in question was built with money which had been designed to purchase a harp, upon which (we are told) Gerald fell into a profound silence which lasted till they reached the lodge at the entrance, when opening the gate, he let his mother and sister pass, but arrested his father in his passage; "Father, I have something to say to you, will you *walk behind?*" It is evident to the reader, and ought to be supposed to be to the parent, that Gerald's little heart is quite full, that his embarrassment is owing to the very goodness which he can hardly find courage or words to express; and what does *a father* on such an occasion? "Son," said he, "I am ready to listen to you, and I will do any thing in my power to oblige you, but you must explain to me how I am to *walk behind.*" There is a time for joking and a time for teaching grammar; it may be well, too, that children should learn to bear *quizzing* for their peculiarities of phraseology and manner; but ridicule from a parent, when a child comes to confide his little soul, is injudicious and hateful; it is like rushing to the pool which an angel has troubled, to wash off a few grains of dust.—Mrs. Hofland and Miss Mitford have written for the Christmas-Box with their usual wise and amiable mediocrity; and there is a dialogue on the birds and beasts at the Zoological Society, which will probably entertain young readers, though we found it rather lengthy ourselves. The best things in the collection are the professedly ludicrous and unprofitable, which it would be unbecoming our gravity to review, (much more to quote,) but which are nevertheless exceedingly good, in their own way and place, and well adapted to the genius of the engraver and the design of the work.

The New-Year's Gift, with its delicate steel engravings, and its lady-editor, and its dedication to "her Grace," is quite a tasty affair. Parents and teachers may be a little inclined to dispute the assertion, that all the highly-gifted contributors have adapted their effusions to the capacity of children from six to twelve

years of age, but there is much that can hardly fail to be enjoyed at one time or other. Mrs. Hemans, who is a general friend to periodicals, has distinguished the New-Year's Gift with one of her most exquisite little pieces.

"THE CHILD'S FIRST GRIEF.

"Oh call my brother back to me,
I cannot play alone;
The summer comes with flower and bee,
Where is my brother gone?

The butterfly is glancing bright
Across the sun-beams' track;
I care not now to chase its flight,
Oh! call my brother back!

The flowers run wild—the flowers we sowed
Around our garden tree;
Our vine is drooping with its load,
Oh! call him back to me!

He would not hear thy voice, fair child!
He may not come to thee;
The face that once like spring-time smiled,
On earth no more thou'lt see.

A rose's brief, bright life of joy,
Such unto him was given;
Go! thou must play alone, my boy!
Thy brother is in Heaven.

And has he left his birds and flowers?
And must I call in vain?
And through the long, long summer hours,
Will he not come again?

And by the brook, and in the glade,
Are all our wanderings o'er?
Oh! while my brother with me played,
Would I had loved him more!"

"The writers of the New-Year's Gift," as we are told in the preface, "have been induced to confine their narratives exclusively to the romance of history and of real life:" to some parents this is a recommendation; if there are any left in this age of reason and calculation to whom it is not; if there are any who think the gunpowder of imagination well expended in fire-works, we must refer them to the Juvenile Forget Me Not, which is one degree behind hand in caution. It is *only* one degree, for the supernatural in "the Wishing Well" is so prefaced with wise explanation, and so forced out of sight by papa and mamma, and a little girl and a lamb, that the poor fairy queen herself, with her green kirtle and golden hair, is no better than a doll. In point of literary merit, the New-Year's Gift and the Forget Me Not are much on a level; it is hardly necessary to give an opinion of the engravings, as they have been in every bookseller's window for these three weeks.

We come now to The Juvenile Keepsake. We could almost find in our hearts to wish that this was not an Annual! Not that we dislike the promise of such a collection every year, but we would have it *perennial!* It is too good to fret its hour upon the drawing-room table, and be turned over to the tune of "I'd be a butterfly." Mr. Roscoe has hopes, however, from the taste of his public ("even a juvenile public;") and the name of Roscoe (which is in itself a motto and a letter of recommendation) will surely secure it a reading. If it be not removed after its short season of exhibition to the private book-case and the dressing-room, it will not be for want of pieces of very great beauty. Witness the Young Absentee by the Editor, the Farewell by Mrs. Hofland, the Secret and the Contrast (which are neither of them quite in their place in a *juvenile* annual, even for "children of middle size," unless "there's some intention, by tender strokes to sharpen girls' invention"). "The Bird of Prague" is, perhaps, more poetical than any we have mentioned, but it is too long to quote; we will give the reader "A Sonnet" by W. Roscoe:

"LIFE'S YOUNG DREAM.

"I dreamt that in the earliest prime of spring,
When shone the sun with mild and tempered ray,
I saw two vagrant children take their way
O'er a wild heath; whilst soaring on the wing
The sky-lark pealed, and every living thing
Seemed touched with gladness. Sympathetic they
Partook the joy; as on the turf they lay,
In short sweet respite of their wandering.
Sudden I woke—the storms of winter raged,
The heavier storms of life my soul oppressed,
And all the lovely scenery was gone;
Yet still its charms my waking thoughts engaged,
As if a recollection filled my breast,
That of those blissful wanderers I was one."

"May Morning" is joyous and pretty, and "Friendship" is sweet, and Mrs. Opie's Hymn is better than her sermons on

Detraction: but we pass them all by to come to "A Mother's Love," which, in prose or verse, fact or fiction, is always the most blessed and delicious idea that the mind of man can indulge.

"Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of heaven above?
Then mayest thou mete out a mother's love.

Hast thou talked with the blessed of leading on
To the throne of God some wandering son?
Hast thou witnessed the angels' bright employ?
Then mayest thou speak of a mother's joy.

Evening and morn, hast thou watched the bee
Go forth on her errands of industry?
The bee for herself hath gathered and toiled,
But the mother's cares are all for her child.

Hast thou gone with the traveller Thought afar,
From pole to pole, and from star to star?
Thou hast—but on ocean, earth, or sea,
The heart of a mother has gone with thee.

There is not a grand, inspiring thought,
There is not a truth by wisdom taught,
There is not a feeling pure and high,
That may not be read in a mother's eye.

And ever since earth began, that look
Has been to the wise an open book,
To win them back from the lore they prize,
To the holier love that edifies.

There are teachings on earth, and sky, and air,
The Heavens the glory of God declare;
But louder than voice beneath, above,
He is heard to speak through a mother's love."

EMILY TAYLOR.

Is it quite as true, as Horace and all critics from his day to our own would have us believe, that poetry is good for nothing unless it be first-rate? We could not undertake to say for the lines we have quoted, that they have any peculiar originality or concentration; we see none of the lightning flashes of genius, and we have no reason to prophesy that they will be immortal; but they breathe the true spirit of feeling and poetry, and as long as they are read, and human nature remains what it is, they must give pleasure. The same may be said of a little song in the Juvenile Keepsake, beginning "In this changing world, where our best joys flee." The line is a poor line, and the versification throughout is (if we may be allowed the expression) unable to carry the sense; but in spite of its faults, who can help loving it? if it were only for "the smile of old," which is worth pages of verbiage. We ask pardon of Miss Aikin, and the authoress (whoever she may be) of the Munster Festivals, and of our old friend Mrs. Hofland, &c., &c., but we cannot admire the prose in Mr. Roscoe's collection as much as the verse. It may, nevertheless, be acceptable to the "juvenile public," for whose benefit it was intended, and to their good graces we commit it, (with all the charades and other devices,) wishing them "a merry Christmas," which Mr. Roscoe, we think, has omitted, though he has furnished them, at the end of his preface, with an infallible receipt for obtaining "a happy New Year."

ART. IV.—*A Sermon on those Rules of Christian Charity, by which our Opinions of other Sects should be formed, preached before the Mayor and Corporation, in the Cathedral Church of Bristol, on Wednesday, Nov. 5, 1828.* By the Rev. Sydney Smith, Prebendary of Bristol. London: Ridgway, 1828. Pp. 24.

THE Rev. Sydney Smith is a curious compound. He is a Churchman, a Wit, and a Liberal; and moreover he is a man of sound common sense, strong and clear. His constitution is, as they say of the British constitution, a system of checks. And we may also say of it, with at least as much truth as they say of that, that it works well. Witness the candid, manly, and well-timed Sermon now before us. It bears marks of all the characters we have mentioned; as indeed do his avowed productions generally. In his anonymous writings, he does perhaps sink the ecclesiastic occasionally. Usually, however, his Churchmanship restrains his wit from running riot; and his Liberalism keeps his Churchmanship well in check; and his Common Sense modifies, and amalgamates, and manages them all; sitting like a steady coachman on his box, with his *three* in hand, preventing Liberalism from bolting off to the extreme right;

flogging Churchmanship out of his tendency to prance over people's fences; not allowing Wit to waste his mettle in unprofitable capers; and by dint of whip and reins making them all keep the road and drag his articles to market in the best order, and just in the nick of time.

What can be more seasonable than this fifth of November sermon? It is, indeed, an improvement of the day, and a very great improvement too. Amply sufficient for that day has been the evil thereof; and it may almost admit of doubt whether the homilies against Popery which have been preached upon it, of late years, have not done as much mischief by the bigotry and bad passions which they have nourished, and the system of misrule tending to oppression and bloodshed to which they have been subservient, as if the conspirators had actually succeeded in their design to "blow up King and Parliament"—the King and Parliament, that is, of that day, such as they were; and with all those tendencies which produced two revolutions, one civil war, one royal execution, a change of dynasty, parliamentary corruption in England, and Protestant ascendancy in Ireland. The nation was not saved from having a Popish King and a Protestant rebellion. And the Church of England, with such consistency as belongs to a church which is dependent upon state-patronage, blends its devout thankfulness for the providential preservation of the Stuart dynasty, with its equally devout thankfulness for our being well rid of that dynasty altogether and for ever.

We put it down, therefore, to the Churchman portion of Sydney Smith, when he tells us, that "it is a comely and Christian sight to see the magistrates and high authorities of the land obedient to the ordinances of the Church, &c.;" and, also, when he lauds the Church for "that it discourages vain and idle ceremonies, unmeaning observances, and hypocritical pomp; and encourages freedom in thinking upon religion, and simplicity in religious forms:" unless, indeed, we must understand this last sentence rather as the banter of the Wit, than as the puff of the Prebendary. To this we can have no objection: at any rate, the priest is responsible for the strange concession in p. 13, that errors about "doctrines which influence practice" "may perhaps be fair objects of human interference;" a concession which virtually abandons the principle of religious liberty; and by allowing the civil power to judge of tendency, sanctions the worst excesses of spiritual despotism; nor (and this is the last exception we shall take) do we know what to make of the declaration to his hearers, that (supposing the various charitable directions of the preacher have been obeyed) "if you choose to perpetuate the restrictions upon your fellow-creatures, no one has a right to call you bigoted."—P. 21. If he has rightly expounded the "Rules of Christian charity," the restrictions alluded to can only have been imposed and continued by the very spirit of bigotry. The sermon is, if not ostensibly, yet very distinctly, a reduction to the dilemma of Violate the "Rules," or relinquish the restrictions. "Ye cannot serve two masters." If the man who would make, or keep his fellow-man a slave, on account of his religion, be not a bigot, we should like to be told where we can find one?

Had we met with the sentence quoted above, in the Edinburgh Review, we should have taken it for a hoax on the clergy—a sort of practical joke. We should have imagined the writer smiling in his sleeve at some simple-hearted reverend brother, of the No-popery faction, delighted at the idea of oppressing the Catholics, and yet no one having a right to call him bigoted; schooling himself, with all his might, into Christian charity, in order to satisfy at once his conscience and his cupidity; and when he had made the acquirement, finding, to his astonishment, that he had no longer any disposition to oppress them; but had nothing left for it save to sign a petition (in spite of Protestant Ascendancy, Church and State, Gunpowder Plot, Divided Allegiance, Bloody Queen Mary, and all the rest) for their immediate and unconditional emancipation. But such a trick as this does not accord with the gravity of a sermon, even though it be a sermon by Sydney Smith.

We shall not make any analysis of this discourse, because we intend to quote the author's own summary of his arguments. It is right to remark, that, with the exceptions just made, every part of it is good, much of it excellent; such as to command, not only our assent, but our admiration. The various "canons of religious charity" are laid down with clearness and precision, and most persuasively and powerfully recommended to adoption. It is a most opportune, honourable, and Christian effort to calm down the passions which have, of late, been so violently excited; and call people back to the "plain rudiments of common charity and common sense." Would that they could be brought to hear and

Detraction: but we pass them all by to come to "A Mother's Love," which, in prose or verse, fact or fiction, is always the most blessed and delicious idea that the mind of man can indulge.

"Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of heaven above?
Then mayest thou mete out a mother's love.

Hast thou talked with the [illegible]table,
leading on [illegible]ctiona-
To the throne of God th[illegible] profess,
son? [illegible]as in their
Hast thou wi[illegible]ly so much
employ? [illegible] be so much
Then mayest th[illegible]lt, if not almost
joy.

Evening and [illegible]ligious sects ab-
[illegible]octrines they have
[illegible] not in this manner,
[illegible] and purest churches
Go forth [illegible]. But the doctrine
The bee [illegible] obsolete; and, though
[illegible] ceases in fact to be a dis-
But t[illegible]haracteristic of the sect
[illegible]s it. These modes of re-
[illegible]—this silent antiquation of
[illegible]—this real improvement, which
[illegible] themselves are too wise not
[illegible]though not wise enough to own,
[illegible] am afraid, be generally conceded
[illegible]n infirmity. They are indulgen-
[illegible] not unnecessary to many sects of
Christians. The more generous method would be to admit error where error exists; to say, These were the tenets and interpretations of dark and ignorant ages; wider inquiry, fresh discussion, superior intelligence, have convinced us we are wrong; we will act in future upon better and wiser principles. This is what men do in laws, arts, and sciences; and happy for them would it be if they used the same modest docility in the highest of all concerns. But it is, I fear, more than experience will allow us to expect; and therefore the kindest and most charitable method is to allow religious sects silently to improve without reminding them of, and taunting them with, the improvement; without bringing them to the humiliation of formal disavowal, or the still more pernicious practice of defending what they know to be indefensible. The triumphs which proceed from the neglect of these principles are not (what they pretend to be) the triumphs of religion, but the triumphs of personal vanity. The object is not to extinguish dangerous error with as little pain and degradation as possible to him who has fallen into the error; but the object is to exalt [illegible] the true [illegible] depreciate our theolo- [illegible], as much as possible, at [illegible] to God's service, and to the [illegible]s of truth and religion.

Keep[illegible]e is another practice not less [illegible]n than this, and equally uncharita[illegible]; and that is to represent the opinions of the most violent and eager persons who can be met with, as the common and received opinions of the whole sect. There are, in every denomination of Christians, individuals by whose opinion or by whose conduct the great body would very reluctantly be judged. Some men aim at attracting notice by singularity; some are deficient in temper; some in learning: some push every principle to the extreme; distort, overstate, pervert; fill every one to whom their cause is dear with concern that it should have been committed to such rash and intemperate advocates. If you wish to gain a victory over your antagonists, these are the men whose writings you should study, whose opinions you should dwell on, and should carefully bring forward to notice; but if you wish, as the elect of God, to put on kindness and humbleness, meekness and long-suffering,—if you wish to forbear and to forgive, it will then occur to you that you should seek the true opinions of any sect from those only who are approved of and reverenced by that sect; to whose authority that sect defer, and by whose arguments they consider their tenets to be properly defended. This may not suit your purpose if you are combating for victory; but it is your duty if you are combating for truth: it is the safe, honest, and splendid conduct of him who never writes nor speaks on religious subjects, but that he may diffuse the real blessings of religion among his fellow-creatures, and restrain the bitterness of controversy by the feelings of Christian charity and forbearance."—Pp. 15—17.

The excellent spirit of these remarks is diffused throughout the discourse. The author thus recapitulates its topics and concludes:

"The arguments, then, which I have adduced in support of the great principles of religious charity are, that violence upon such subjects is rarely or never found to be useful, but generally to produce effects opposite to those which are intended. I have observed that religious sects are not to be judged from the representations of their enemies; but that they are to be heard for themselves, in the pleadings of their best writers, not in the representations of those whose

zeal is a misfortune to the
they belong. If you will
ples of your relig ous
often find your on-
sened in proportion
ainted with what
ious opinions,
e, are without
erference. In the
Christianity, inter-
gion in very opposite
cannot be right. Imitate
ance and long-suffering of
o throws the mantle of his mercy
all, and who will probably save, on
ne last day, the piously right, and the piously wrong, seeking Jesus in humbleness of mind. Do not drive religious sects to the disgrace (or to what they foolishly think the disgrace) of formally disavowing tenets they once professed, but concede something to human weakness; and, when the tenet is virtually given up, treat it as if it were actually given up; and always consider it to be very possible that you yourself may have made mistakes, and fallen into erroneous opinions, as well as any other sect to which you are opposed. If you put on these dispositions, and this tenor of mind, you cannot be guilty of any religious fault, take what part you will in the religious disputes which appear to be coming on in the world. If you choose to perpetuate the restrictions upon your fellow-creatures, no one has a right to call you bigoted; if you choose to do them away, no one has any right to call you lax and indifferent; you have done your utmost to do right, and whether you err, or do not err, in your mode of interpreting the Christian religion, you show at least that you have caught its heavenly spirit,—that you have put on, as the elect of God, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another.

"I have thus endeavoured to lay before you the uses and abuses of this day; and, having stated the great mercy of God's interference, and the blessings this country has secured to itself in resisting the errors, and follies, and superstitions of the Catholic church, I have endeavoured that this just sense of our own superiority should not militate against the sacred principles of Christian charity. That charity which I ask for others I ask also for myself. I am sure I am preaching before those who will think (whether they agree with me or not) that I have spoken conscientiously, and from good motives, and from honest feelings, on a very difficult subject; not sought for by me, but devolving upon me in the course of duty; in which I should have been heartily ashamed of myself (as you would have been ashamed of me) if I had thought only how to flatter and please, or thought of any thing but what I hope I always do think of in the pulpit, that I am placed here by God to tell truth, and to do good.

"I shall conclude my sermon, (pushed I am afraid already to an unreasonable length,) by reciting to you a very short and beautiful apologue, taken from the Rabbinical writers. It is, I believe, quoted by Bishop Taylor in his 'Holy Living and Dying.' I have not now access to that book, but I quote it to you from memory, and should be made truly happy if you would quote it to others from memory also.

"'As Abraham was sitting in the door of his tent, there came unto him a wayfaring man; and Abraham gave him water for his feet, and set bread before him. And Abraham said unto him, 'Let us now worship the Lord our God before we eat of this bread.' And the wayfaring man said unto Abraham, 'I will not worship the Lord thy God, for thy God is not my God; but I will worship my God, even the God of my fathers.' But Abraham was exceeding wroth; and he rose up to put the wayfaring man forth from the door of his tent. And the voice of the Lord was heard in the tent,—'Abraham, Abraham, have I borne with this man for three score and ten years, and canst not thou bear with him for one hour?'" P. 20—24.

A Help to Latin Composition, containing Rules for the Construction and Location of the Different Parts of Speech in writing Latin. By the Rev. C. P. Valentine.

This little work may be recommended to the young student, as containing much valuable information respecting the arrangement of words in Latin composition. The rules on the subject, which have been given by former writers, are very adequately condensed, and the examples are clear and well selected. The work cannot fail to become popular and useful in schools.

OCCASIONAL CORRESPONDENCE.

On Paley's Theological Opinions.

To the Editor.

SIR,

IT appears to the writer of the following remarks to be an object not only of speculative interest, but of practical importance also, to ascertain the religious opinions of great and good men. A history of human opinion is a history of the human mind; and he who would rightly and fully know the laws of the mental phenomena, who would desire to learn the proper methods of regulating his own faculties, must be an attentive student of the progress of opinion. What is true of opinion in general, is equally true of religious opinion. It is not an idle question to ask what were the sentiments of a Locke, a Milton, or a Paley. The answer I would not permit to sway my judgment, but it would not fail to interest my mind; nor is it improbable to suppose that the manner in which those great men sought for truth, may furnish me with useful admonitions; and the results to which they came, create a presumption either in favour of, or against the sentiments I entertain. For on the supposition that they diligently sought for the truth, that they were admirably furnished for the investigation, possessed of the materials in which sentimen tis to be founded, and of a good heart and a sound mind, unbiassed by interest, and disciplined by exertion, I should, I confess, pause a moment ere I finally made up my mind, should the conclusions to which they had arrived, and those which had appeared correct to me, differ in many material and essential features. I do not say that I would discard my own conclusions in consequence of the supposed discrepancy, but I should certainly think myself called upon to review them with the greatest care. On the other hand, if agreement instead of diversity of sentiment obtained between us, I should rejoice at the fact, and knowing the weakness of my own powers, their liability to error, and their want of that comprehensiveness so essential to the discovery of truth, I should feel myself corroborated in my sentiments, and proud of a similitude, however faint, to men endowed with faculties so exalted, and dispositions so pure.

If, however, I deemed it my duty to recommend to others the sentiments I held, I should think it of great importance to set before them the fact, that some of the greatest and the best of men had, after the most diligent inquiry, been led to adopt similar opinions to those which were offered to their acceptance. I would tell them that from this fact there arose a presumption in favour of their agreement with truth, and, by the authority of really great names, might not only diminish the prejudices which those whom I wished to influence might feel towards me, but also induce them to inquire whether these things were so or not. If, then, my views on this subject are correct, it is important to learn what were the religious sentiments of eminent writers of past ages, and therefore I have been led to animadvert on a passage in the Quarterly Review for October last, in which an attempt is made to shew that Dr. Paley was a Trinitarian. The first point that the writer endeavours to establish, is, that Paley believed in the doctrine of hereditary and total depravity; and this is the proof: "We hear from him of the deep, unfeigned, heart-piercing, heart sinking, sorrow of confession and penitence; of imperfection cleaving to every part of our conduct; of our sins being more than enough to humble us to the earth on the ground of merit." Be it so; what Unitarian would hesitate to adopt such language on suitable occasions? What is there said in these quotations of hereditary or of total depravity; of inability to think a good thought, or to do a good deed? If the reviewer has in the above quotations given, not only Paley's view of human depravity, but his own also, I must be permitted to tell him, that so far Paley and himself, however he may be ignorant of it, are good Unitarians. On this point Paley's sentiments were, in our opinion, truly scriptural. The sacred writers constantly represent man as a sinner; to him in this character, the Gospel, they say, is adapted, and for him, in his unhappy condition, it was devised. This view Paley was fond of setting forth to his hearers; it forms the ground-work of

many of his admonitions, and is clearly and repeatedly stated. But how remote is this from the notions that prevail under the general designation of original sin! Paley believed that at the publication of the Gospel men were far gone from righteousness; that they "were lost in an almost total depravity" (his own words); and so believes every well-informed Unitarian Christian. But to identify those representations with the orthodox doctrine of original sin, is most unwarrantable. The following excellent passage from his sermon entitled "Think less of your Virtues and more of your Sins," clearly shews that while the writer was cautious to guard against self-deception, he could see some good in our much-defamed nature. "Think then less of your virtues; more of your sins. Do I hear any one answer, I have no sins to think upon; I have no crimes which lie upon my conscience? I reply, that this may be true with respect to some, nay with respect to many persons, according to the idea we commonly annex to the words sins and crimes, meaning thereby acts of gross and external wickedness. But think further; enlarge your views. Is your obedience to the law of God what it might be, or what it ought to be? The first commandment of that law is, 'Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength.' Is there upon the subject of this commandment no matter for thought, no room for amendment?" &c.

"But," continues the reviewer, "repentance alone, it may be still said, is enough to blot out these offences, many as they may be, from the mind of the Deity. Paley, however, does not say so; on the contrary, a whole sermon is taken up with proving the natural inefficacy of repentance even to expiate sin, much less to procure the reward." And we add, the conclusions to which Paley arrives in that sermon are in strict accordance with the sentiments of Unitarians. These are his opinions—"The same thing may be said of repentance which has been said of good works; it is the *condition*, not the *cause* of salvation. Something beyond ourselves, as the cause of our salvation, is wanting even according to sound principles of natural religion. When we read in Scripture of the free mercy of God enacted towards us by the death and sufferings of Jesus Christ; then we read of a cause beyond ourselves, and that is the very thing which was wanted to us." And in the discourse before cited, "Think less of your Virtues and more of your Sins"—"Deep, true, sincere penitence may, through the mercies of God in Christ Jesus, do away that," viz. sin. The reviewer proceeds to deduce "from these premises the doctrine of the atonement," and tells us that "it is acknowledged by Paley, in words as explicit as words can be." These explicit words, however, are in the first place the very quotation last but one which I have adduced to shew how exactly the opinions of Paley agreed with those of Unitarians, as to the way of salvation. It may be an explicit statement, for aught I know, of the writer's opinions of the atonement; but if so, he is nearer to Unitarianism than he is to orthodoxy. One of two things is very clear, that the reviewer, though he imagines himself to be sound in the faith, is in reality an Unitarian, ignorant of the sentiments we hold; or if he be not ignorant of them, that he reckons greatly on the ignorance and credulity of his readers, and labours to attain his object by misrepresentation and confident assertion. A second quotation is adduced to support the former,—"Christ is the instrument of salvation to all who are saved. The obedient Jew, the virtuous Heathen, are saved through him. They do not know this, nor is it necessary they should, though it may be true in fact." This is quoted to prove the orthodoxy of Paley on the doctrine of the atonement, and I am glad to find that orthodoxy is at length so charitable as to admit the "salvability" of the Heathen. I certainly knew that Unitarians contended that such were the teachings of the Scriptures, and the dictate of common sense; but I was not aware before, that to admit the "salvability" of the Heathen was essential to a sound orthodox faith, and in my simplicity I should have brought forward this passage also, in order to shew that Paley stood on our side. What Paley's sentiments on the subject were, is more fully declared in the following quotation from the Sermon on Good Friday: "It is observable in the ordinary course of God's providence, that a variety of ends are sometimes brought about by the same means; and it is not unnatural to expect something of the same contrivance in his extraordinary interpositions. Agreeably to this, the death and passion of our Lord Jesus Christ were probably subservient to many beneficial purposes to one part or other of the universe, and to more than we can understand. The various ends of Christ's death may be divided into two kinds, the spiritual and moral.

The spiritual consists in the benefit it procured us in the *attainability* of final salvation. The full nature and intent of this benefit, or in what precise way the death of Christ operates to produce it, needs not, perhaps, be perfectly understood. Reflect how little we know of the laws of nature, as they are called, or the laws and regulations by which the world of spirits is governed; still less of the lives which we shall experience in a world for which we are destined. According to that, the death of Christ may, both in an intelligible and a natural way, have an efficacy in promoting the salvation of human creatures. The *moral* ends of the death of Christ consist in the additional motives which it furnishes to a life of virtue and religion, as it is a pattern and example, and encouragement and incitement to virtue." And from the Sermon on Good Friday,—"The opinion which I have in view by this caution is, that whilst we contemplate with deserved admiration the exceeding great love of our Lord and Saviour Jesus Christ, we slide into a way of considering God the Father as a being of a harsh and austere character, at enmity with mankind, which enmity was to be reconciled by the blood of his Son. This is unscriptural; for God is *never said to be reconciled to us, but we to God.* He is always ready to receive mankind to their duty. But the difficulty *was to induce* mankind to return. I proceed to prove, in the second place, that the redemption of the world, instead of being undertaken by another to appease the wrath of an incensed or austere God, was itself a thing provided by God, and was the effect of *his* care and goodness towards his human creatures." If these are orthodox opinions on the atonement, we rejoice at the change that orthodoxy has undergone, and prefer a claim to be considered sound in the faith.

The reviewer, passing on to a vindication of Paley's orthodoxy in respect of the Trinity, asserts that "the third person of the Trinity is spoken of by him as a real, efficient, powerful, active being." This assertion exhibits an instance of the artifice to which reviewers too frequently descend, when in the practice of their trade they pursue an imaginary instead of a real object. Of "the third person of the Trinity," Paley says not a word. The entire sentence is as follows: "With what but with the operation and the co-operation of the spirit of God as of a real, efficient, powerful, active being, can such expressions as the following be made to suit?" It is then the spirit of God, not the third person of the Trinity, of which he speaks. But by the spirit of God, does he not mean the third person of the Trinity? That remains to be proved; and cannot be boldly assumed. In the absence of such proof we might rest contented; but evidence is not wanting to shew, that by the spirit of God, Paley intended the Deity himself, considered in his operations on the human mind. In his sermons "on the Influence of the Spirit" this is made abundantly obvious. We do not rest on the fact that in these compositions when the occasion permitted, nay, called for explicit statements of the deity of the Holy Ghost, (had the writer symbolized with orthodoxy,) not the faintest trace of such statement can be found; but repeatedly the term, the spirit of God, is used for the Deity solely, considered in reference to his influences on the soul. "God," and "the spirit of God," "the grace of God," "God's spirit," "the agency of the Deity," are used indifferently to signify God operating for man's benefit.

It is allowed by the reviewer, that Paley makes no explicit declaration of our Lord's divinity; and this remarkable omission is accounted for by the assertion that Paley was accustomed "to understate his argument." What the understating of an argument has to do with simple declarations, (for this is all that was needful,) I cannot comprehend. Paley does indeed caution the youthful part of the clergy against pretending to demonstration when they had and could have probability only. But surely there is a difference between this and advising them to conceal a part of the counsel of God. To overrate an argument is alike imprudent and disingenuous; but to make incomplete, and therefore erroneous and deceptive statements of divine truth, is a practical disavowal of God's authority, and a most culpable dereliction of duty. The plea which the reviewer prefers, is in reality an accusation; it is nothing more nor less than an impeachment of Paley's good faith; and either this charge must be withdrawn, and then Paley appears an Unitarian; or if it be persisted in to save his orthodoxy, it is destructive of his honourable fame.

But Paley speaks of Christ as the *divine* founder of our religion; and so do many Unitarians, on the ground of his having a divine commission;—as "from the beginning," but of what? as "before Abraham;" but how? as "possessing glory with the Father before the world was;" in appointment or actual enjoy-

ment? as "united with the Deity as no other person is united." This may be said of every man; for no two beings can bear precisely the same relation to God; whatever is personal is peculiar also. But where is the Unitarian who does not know and rejoice in the fact, that the connexion between Christ and God, though the same in kind with that sustained by all God's creatures, was different in degree; being both more intimate, more endearing, more constant, and more important, than has been or can be enjoyed by any other mortal? The passage, however, upon which the reviewer lays most stress is the following: "In his death exciting all nature to sympathize with her expiring Lord; and when he could have summoned the host of heaven to his aid, yielding up his soul an offering for sin." I shall not wait to inquire if "the yielding up of his soul" proves the supreme Deity of Christ, for though the sermon was probably preached by him, in all likelihood, (we speak on the authority of his biographer,) it proceeded not from his pen. Yet more; the sermon, as it was preached in his early days, when his taste and his judgment were both immature, so it is written in a style both of sentiment and expression, which Paley afterwards entirely discarded.

After all, the reviewer, aware of the insufficiency of his arguments, supported as they are by largeness of inference and inaccuracy of statement, is compelled to admit the failure of his object. Thus he comes to the conclusion of the whole: "This we think has been proved, that he was nothing like a modern Socinian; that he was at least something more than an ancient Arian."

But whatever were the opinions that Paley entertained of Christ, his writings prove, beyond all question, that he did not regard him as God over all. A sermon on the text—"Truly this was the Son of God," thus begins—"Our Saviour's miraculous birth, and still more miraculous life, distinguished him from every person that ever appeared in the world. History affords nothing like him—and these miracles form, no doubt, our assurance that he was sent from God." He was distinguished, let the reader observe, not by his essential godhead, but by his miracles; and these miracles prove him—whom? the man Christ Jesus, as contradistinguished from the divine word?—no; prove "the Saviour" to have been, what? the Creator of all things? no—to have been "sent from God." Nor does there follow the least qualification of this language—nothing is subjoined to assert the Deity of Christ and prevent misconception.

In a discourse on "Good-Friday," he speaks not of the adoration and supreme love which are due to the god-man, but "the veneration and devout affection which we entertain for the memory and person of Jesus Christ," using language which is on the lips of every well-instructed Unitarian. How does he interpret the words so often adduced in proof of the eternity of Christ—Jesus Christ the same yesterday, and to-day, and for ever? thus: "The assertion of the text might be supported by the consideration, that the mission and preaching of Christ have lost nothing of their truth and importance by the lapse of ages which has taken place since his appearance in the world." He then subjoins, "He is the same in his person, in his power, in his office." In his person—"He is gone up on high. The clouds at his ascension received him out of human sight." Secondly, in his power—"when his appointed commission and his sufferings were closed upon earth, he was advanced in heaven to a still higher state than what he possessed before he came into the world." "Being in the form of God, he thought it not robbery to be equal with God," i. e. says Paley, "he did not affect to be equal with God, or to appear with divine honours—wherefore God hath highly exalted him," &c. "that *at* or more properly *in* (Paley's own correction) the name of Jesus every knee should bow," &c. Thirdly, "he is the same in office," that is, as a mediator. "Of the mediation of our Lord the scripture speaks on this wise: 'There is one God, and one mediator between God and men, the man Christ Jesus.'"

If, however, the nature of the evidence already adduced were less explicit than it is, the following passage would remove all doubt, and prove, beyond a question, that though Paley may not have been a Humanitarian, he was certainly an Unitarian: "Our Lord's retirement to prayer appears commonly to have followed some signal act and display of his divine powers. He did every thing to the glory of God; he referred his divine powers to his Father's gift; he made them the subject of his thankfulness, inasmuch as they advanced his great work; he followed them by his devotions." Could a person who believed in the supreme Deity of Christ have thus written? Had Paley so believed, would

evidence have been wanting in the numerous sermons which he composed? The writing of sermons was the great business of the best period of his life; it was the occupation in which he felt most pleasure. Is it not probable, then, that his compositions for the pulpit contain all that he deemed essential to salvation, and a complete exposition of his matured sentiments on religion? Was there any inducement to prevent this? The inducement lay in an opposite direction. The way to church preferment lay in the beaten track of orthodoxy. Interest would admonish him, if not to say more, at least to say all that he believed in favour of established dogmas. And if there is not only a studious avoidance of popular phraseology, but the use of language decidedly adverse to orthodox sentiments—if this is found, notwithstanding every inducement to an opposite course, we are constrained to conclude that he could not pronounce the Shibboleth of established creeds. There was the more necessity for an open avowal of orthodox sentiments, because he was suspected of a taint of heresy, a suspicion against which his great works on the Evidences and on Morals had at first to labour. To remove this suspicion no attempt is made; but by his silence he gives a warrant to prevalent impressions. Nor is this all. At the University, Dr. Jebb, an avowed Unitarian, and the Rev. E. Wilson, whose rise is said to have been limited by some doubts of his orthodoxy, were his intimate friends and associates; and from Dr. Law, the Unitarian bishop of Carlisle, he received his first and his best patronage. In his dedication to Dr. Law, of his work on Moral and Political Philosophy, there is a passage which is no less striking as an evidence of his religious sentiments than beautiful for its truth and simplicity: "Your Lordship's researches" (he says,) "have never lost sight of one purpose, namely, to recover the simplicity of the gospel from beneath the load of unauthorized additions, which the ignorance of some ages and the learning of others—the superstition of the meek and the craft of designing men—have unhappily for its interest heaped upon it. And this purpose I am convinced was dictated by the purest motive; by a firm and, I think, a just opinion, that whatever renders religion more rational renders it more credible; that he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience or the reasoning of mankind, does more towards recommending the belief, and with the belief the influence, of Christianity, to the understandings and consciences of serious inquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment." This is not the manner in which Trinitarians are wont to address Unitarian reformers; and can hardly fail, one would imagine, to prove that Paley approximated in opinion more nearly to the Bishop of Carlisle than to the champions of orthodoxy. Nor is it a little remarkable, that in the list of books which Paley recommended to probationers for the clerical office, the best Unitarian works of the day are found—for instance, Law's Life of Christ, Jebb's Harmony, Locke on the Epistles, Taylor on the Romans, &c. How can all these concurring facts be accounted for without admitting the heterodoxy of Paley's sentiments? An Arian he may have been; high or low we know not whether; a Trinitarian he certainly could not be. And after the evidence that has been brought forward, I deem myself warranted in applying to the friend of Jebb, the disciple of Tucker, and the protégé of Law, the words which were used of the Bishop of Carlisle—Paley's "theological opinions fell greatly below the established standard of orthodoxy." In perusing his works, it is impossible not to be charmed with the liberal spirit which pervades them. Paley thought as one who was conscious of faculties given him for the express purpose of enabling him to learn, mark, and inwardly digest; and he wrote as one who was desirous of infusing into the breast of every man a similar sense of his own dignity and power. Yet though conscious of intellectual vigour, he was fully aware of the numerous causes of mental error which attach to our common nature.

Accordingly, you never hear him dogmatize—you never find him self-opinionated. With a man's strength he had a child's meekness; and while he exercised the right of thinking for himself, he did not usurp the function of thinking for others. He was at once chary of his own and tender of the privileges of his fellow-men; to all that was good, liberal, and holy, a friend—but to corruption—to a pertinacious maintenance of exploded observances and antiquated opinions—to the usurpation of men's rights as members of society and worshipers of God—to these things, and to

impediments to human happiness
o nothing else—a firm yet a mild,
wed and a consistent enemy.

G. C. S.

---

r. Wellbeloved's Translation of the Bible.

To the Editor.

a,

letter of Berœus, on Mr. Well-
l's Bible, inserted in a late num-
the Repository, excited consider-
tention. There is certainly some
for his remonstrance with the
ian public, on their neglect of
luable and important work. But
narks require some qualification;
will permit your pages to be oc-
by some additional observations
excellent a subject. The circum-
that Mr. Wellbeloved's Bible has
wn forth much criticism, and that
atient Editor has been doomed to
in silence," hardly proves that
gress of his work is not watched
nxious attention; and that his
s are not, by many, duly and
appreciated. On the contrary,
p interest which his arduous un-
ing excites, may have tended, in
neasure, to restrain an inclination
lish remarks on the manner and
with which he proceeds. It
seem premature to venture an
n on the detached parts of a pub-
, the completion of which is so
tly desired. Considering, also,
nner in which criticism is too fre-
conducted, the author or editor,
steadily engaged in a work of
abour and great importance, has
reason to congratulate himself
being allowed to pursue it in
. In silence there is, at least,
g disrespectful. He is then free
the annoyance of observations
may distract his attention, with-
sisting him. We cannot indeed
e that the pages of the Monthly
tory would be disgraced by any
us or unbecoming remarks upon
bours of a man entitled to so
consideration and respect from the
ian body as Mr. Wellbeloved.
mpetency for the task of a trans-
of the Bible, the extent and
of his learning, his familiarity
he best critics and most elaborate
ntators, are so generally known
highly estimated, that it may
ell be supposed some diffidence
perated in preventing a regular
criticism of his work. We may conclude that the silence which has prevailed respecting it has been less owing to neglect than to some doubt as to qualification for giving it a just encomium, a worthy and discriminating praise.

A new translation of the Bible is an undertaking of the greatest magnitude; but most unquestionably of the utmost need. Mr. Wellbeloved has ventured upon it; and we may say, that if any man in the Unitarian connexion, from his profound acquaintance with the languages of the ancient versions and the best sources of theological information, from his habits of patient investigation and industrious perseverance, could venture upon it with a prospect of success, that man is Mr. Wellbeloved. Yet if the Berœan, in laudable zeal for Mr. W., expected his Bible to be received with enthusiastic encomium,—that is, if he expected it to attain immediate popularity,—he evidently expected what is inconsistent with the nature of the work. The attentive readers of the Bible, those who truly "search the Scriptures" with a view to understand them, are not so very numerous a class as pious persons might wish. Even that interest which such a publication as Mr. Wellbeloved's is calculated to excite, will naturally be of a very sober kind. And we do not know that Unitarians are chargeable, as we earnestly hope they are not, with greater indifference to works of a theological nature than their brethren.

The long intervals at which the Parts follow one another, must be admitted to account, in some degree, for the apparent disregard which has certainly been the fate of this publication. Many of its earliest and warmest supporters have perhaps ceased "to have any more a portion in any thing under the sun." The first impatience of others has probably been succeeded by neglect. We are far, however, from blaming the editor for this delay. We do not admit the slow steps with which the work proceeds to be a just reason for being regardless of its progress, or withholding support from it. Those who speak disparagingly of the editor's tardiness, discover an utter ignorance of the difficulties of his task, and do not make sufficient allowance for his other important avocations. It has been said, that these obstructions should have been foreseen, and that the work should not have been announced till it was in a state of greater forwardness. But in the progress of such an undertaking, difficulties arise

which could not have been anticipated. The editor, anxious to produce a perfect work, re-examines a doubtful passage, the sense of which he may think he has satisfactorily settled. New objections start up before him. Conflicting considerations hold the scale of criticism in equipoise; and it is impossible to decide upon the translation in whose favour the balance of probability preponderates. The perplexities of a translator of the Bible may be estimated from a curious anecdote of Luther: During his confinement in the Warteburg, he was engaged in translating the Bible; but he found it so impossible to render some passages into satisfactory German, that he was firmly persuaded the devil himself had spread a mist before his eyes, to hinder him from seeing the meaning of the sacred text, and extending the benign influences of so holy a book. We can imagine him a close prisoner, counting the letters, calling up the roots of each separate word, as the familiar spirits of an oracle. He reaches the Vulgate, the Alexandrine version for assistance; but in vain. In the fever of excited thought, he saw, or fancied he saw, the arch-fiend come forth from the very spot, perhaps, on which his eyes were fixed during the perplexed moments of his meditation; and he is said to have hurled his inkstand at the intruder, the black spot from which yet remains, and is shewn to visitors, on the stone wall of the room in which he studied.*

Mr. Wellbeloved's difficulties are increased by the double task of rendering his work acceptable to the general reader, as well as useful to the theological student. It requires much less skill to collect, from the inexhaustible store of critical theology, a mass of ponderous learning, designed merely for the use of the student, than to select judiciously and convey agreeably that information which every reader relishes and desires. That Mr. W. has been eminently successful in this respect, as far as he has gone, will be admitted by all who are acquainted with his work. It will be admitted, that he has brought together, in his notes, a variety of information of the most valuable and interesting kind; and that he has been exceedingly happy in his choice of observations to explain the difficult, or throw light upon the obscure portions of holy writ. More particularly, he has shewn judgment and taste in his extracts from travellers in the East, who have written on the climate, soil, scenery, manners, &c., of Palestine.

At the same time, it cannot be said that he has overburdened his work with notes and comments. It has certainly been a very common error with biblical critics, to fill their pages with paraphrases which encumber rather than explain the text; and with notes which illustrate the erudition of the critic, much more than the meaning of his author. Into this error Mr. Wellbeloved has not fallen: perhaps it may be thought he has erred in the opposite extreme; and that many passages would have admitted with great advantage, if they did not absolutely require, more comment than he has given them. But, on the whole, he has certainly exercised great judgment in the selection of matter for his notes; a merit of the very highest order, considering the boundless extent of his materials: the merit, in fact, which must, above all others, constitute the value of a translation of the Bible, particularly a translation designed for the use of families. And with the "Reflections," which in themselves possess great excellence, both in chastity of composition, and in their perfect harmony with the most enlightened principles and views of Christianity, he has succeeded in producing a most valuable, improving and delightful work—a work which, so far as it goes, is a great addition to our common resources for reading the Bible with pleasure and profit. For the purposes of family religious instruction and devotion, such a work has long been wanted; and it fills up the void in as able and efficient a manner as could possibly be desired. There is no work of a similar kind, in this respect, to be compared with it; certainly not for the use of Unitarians. It is a work which, if its author is permitted to complete it, will be long regarded as holding the very highest place amongst the theological productions of its class in this country. Let it not be forgotten that it is especially a "*Family Bible;*" and that every family, professing to hold the Scriptures in respect, and able to afford the purchase of such a publication, ought unquestionably to possess it.

I fear, Sir, that these remarks have trespassed on your pages. A good review of this valuable publication, from

* See Coleridge's Friend, where the passage in question is said to have been one which the Roman Catholics urged in favour of transubstantiation.

commencement, many readers would, am sure, desire to see in the Monthly repository.

DISCIPULUS.

Hugh Peters in America.

To the Editor.

SIR,

IT can scarcely fail to excite a melancholy reflection in consulting the story some who have eminently served eir generation, when we observe how armless eccentricities, encouraged, perps, by the false taste of their age and untry, have been magnified into faults, hile rare virtues have been slightly entioned, if not overlooked and forotten. Thus their memories, as to hom "the people should tell of their isdom, and the congregation shew rth their praise," have been defrauded well-earned reputation, and the inience of fair examples to "mould a ture age," has been lost to posterity.

I was led to offer this remark from aving very lately observed an authentic cord of zealous attention to the public terest, during the occupancy of an inential station, in the conduct of Hugh eters. That name, I am aware, could ot be mentioned without exciting a mile or a sarcasm among those whose istorical researches have been confined our *Humes* and *Clarendons*, or to that *vorum pecus*, their humble imitators.

Yet the fair fame of Hugh Peters has ot been left without vindication in your epository. From several passages in arious volumes of the former series, nd especially from a memoir by the te Mr. Samuel Parkes, may be disovered the honourable and useful occupations of his life, his manly courage nd Christian resignation under the infliction of barbarities scarcely paralleled ren in the barbarous age of the Restoation, and, at length, his patient enurance of a horrible death. His early ontributions to the now rapidly adancing prosperity of the United States, re, I believe, yet unrecorded among our instructive pages.

The author of the "Wonder-working rovidence of Sion's Saviour in New ngland," published in 1654, says (p. 9), "1635, This year came over the mous servant of Christ, Mr. Hugh eters, whose courage was not inferior any of those transported servants of hrist; but because his native soil hath ad the greatest share of his labours, the ss will be said of him here."

Hugh Peters, now at the age of thirty-six, was immediately chosen minister of Salem. In 1641 he returned to England on a mission from the colony, and remained here, taking no unimportant share, as might have been expected, in the political transactions of that interesting period. What he had done, amidst the cares of his ministry, (which he was too sincere and zealous to have neglected,) to aid the progress of civilization through the wilderness, I find thus described by Dr. Holmes:

"The historian of Salem ascribes the rapid improvements in that town to the influence of Mr. Peters, during the five years of his ministry. 'The arts were introduced, a water-mill was erected, a glass-house, salt-works, the planting of hemp was encouraged, and a regular market was established. An almanack was introduced to direct their affairs. Commerce had unexampled glory. He formed the plan of the fishery, of the coasting voyages, of the foreign voyages; and among many other vessels, one of three hundred tons was undertaken under his influence.'"—*Amer. Ann.* (1808) I. 263.

Thus was the leisure occupied of a learned and diligent theologian, concerning whom ridiculous tales have been multiplied, till he has been too often regarded as a mere religious buffoon. Burke too, it will be recollected, when he would insult Dr. Price, a man of whose philanthropic patriotism he was utterly incapable, by a degrading comparison, has ventured, in violation of historic testimony, concerning which he could be scarcely ignorant, to describe Hugh Peters as nothing better than "a barbarian delighting in blood." Yet, after all the base attempts of rancour or ridicule to degrade and vilify, the name of Hugh Peters will justly occupy an honourable station among those

Inventas qui vitam excoluêre per artes,
Quique sui memores alios fecêre merendo.

or, as faithful Trapp says, rather than sings,

"Those who polish'd life
With arts invented, or consign'd their names
To memory, by well-deserving deeds."

VINDEX.

True Worshipers.

To the Editor.

SIR,

In the announcement of the annual meeting of the Southern Unitarian Fund, in your last publication, gratifying as it

must be to all well-wishers of the great cause in which we are engaged, there are two words introduced, and only two, which, so far as my humble opinion goes, and with every deference to E. K., had better been omitted. Without doubting the purity of E. K.'s intentions in quoting them, yet, I fear, were they passed without some trifling notice, they might be deemed congenial to the prevailing feelings of your readers.

"True worshipers"—Who are true worshipers? I answer, "all who worship God in sincerity and truth." The Churchman, the Methodist, the Baptist, the Unitarian—aye, even the despised Jew, if sincere in his devotion—men of all sects, whose aspirations to their God and Father proceed from humble, virtuous and contrite hearts—our fellow-creatures, of every shade and country—all these may be "true worshipers"—truer than many of the self-styled "elect," who, having scaled the high portals of heaven, and possessed themselves, in their own conceit, of the great book of eternal record, would stain its immortal pages with their vain and perishable judgments. Thank God that our future destinies are in more merciful hands; for well might many an honest man tremble at impending fate, did his sentence hang upon *their* fiat!

With E. K., I fervently join in the hope, that "true worshipers" may continue to increase, not only at Wareham, but throughout every part of the habitable globe. It is my heartfelt desire, that Unitarians may be found in the foremost of these blessed ranks; but, in our eager and laudable desires for pre-eminence, let us not attempt to assume this motto as our own peculiar right; but pray rather, that it may be inscribed on the banners of all who follow the precepts of our great Master, in the practice of good, and in the spirit of humility, virtue and peace.

I should apologise to E. K., if I thought his heart, or the heart of any good Unitarian, were not imbued with similar feelings—my sole and earnest desire being, to guard our brethren from all undue assumption in matters of faith, while I should urge them to increased exertions in matters of duty. P. S. R.

OBITUARY.

Mrs. Bowring.

1828. Oct. 24, aged 58, at *Larkbear*, near Exeter, Sarah Jane Anne, the wife of Charles Bowring. She was the daughter of the Rev. Thomas Lane, of St. Ives, a clergyman of the Established Church, who, with her mother, died on the same day, in the prime of life, leaving her an orphan, with many brothers and sisters, orphans too, and almost friendless. An accidental meeting connected her with one who found in her purity of heart and vigour of mind the promise and the assurance of mutual happiness; and an union in which domestic excellence might have found its model has been broken by the blow of death, after an undiminished attachment of seven-and-thirty years. Her life was one long discipline of feeble health, for she seemed to hold existence by a tenure far frailer than that of common mortality; yet she lost none of her enjoyment of the beauties and the sympathies of earth, though she held a closer and more habitual communion with the elevating prospects of heaven. Clear in her perceptions, sagacious in her judgment, warm and tender in her affections, active in all domestic and social exertion, she sweetened adversity, adorned prosperity, and, in closing her earthly pilgrimage, leaves in the bosom of her family thoughts of peace, and love, and gratitude, blended with those brighter hopes which were her daily contemplation, and which shall be the solace of those she has left behind.

Her ambition led her not beyond the little circle of her happy home; yet *there* might be seen how much of pain may be mitigated and controlled,—how much of pleasure may be heightened and created, by the watchfulness of virtue. This is the all-important, the, to all, important lesson What blessedness would overflow the world if each would make it his study!

There may be a weariness of life that makes death welcome as a retreat from sorrow; there may be a longing for dissolution, as the entrance into a scene of rapturous ecstacy; and these, perhaps, are not incompatible with piety; but a wiser and a better frame of mind is that which, continuing to "serve" here, whether by righteous deeds or patient sufferings, "waits" in quiet preparation "His high will" who harvests the good when they are ripe for immortality. Such was her example; gentle and lovely, yet mighty to instruct and to console.

INTELLIGENCE.

Resolution of the Book Sub-Committee of the British and Foreign Unitarian Association.

THAT the editor of the Monthly Repository be requested to insert a paragraph in that work, inviting the authors and publishers of Unitarian works to transmit to the Association rooms a copy or the title of every new publication, for the purpose of being announced in the Repository list of new publications, and for the information of the Association, with a view to the Annual Catalogue.

Bolton District Association.

THE Fifth half-yearly Meeting of the Bolton District Association was held at Cockey Moor, on Thursday, Sept. 30. The Rev. W. Allard, of Bury, undertook the introductory services, to the great satisfaction of his brethren, who felt happy to observe him so much restored after his long and severe indisposition. The Rev. J. Ragland preached from the words of Matthew (xii. 9): "And when he was departed thence he went into their synagogue." From the incident thus recorded the preacher inferred that Christ had been trained to a habit of attendance on public worship, and hence took occasion to urge on the guardians of children the duty of accustoming them, at an early age, to the same religious practice. His observations on the advantages which attend it, both in a moral and social point of view, were characterized by much good sense and feeling. Having dismissed this part of his subject, the preacher addressed himself to the conduct of our Lord on this and similar occasions, in developing which he took occasion to point out that union of prudence with wisdom, firmness, and zeal, which characterized all the efforts made by Christ to regenerate the moral condition of the human race. From this view of his conduct were adduced some appropriate reflections on the spirit which should actuate and govern Christians in the present day, in carrying forward the work, thus auspiciously commenced, of removing prejudice and error, and diffusing truth, piety, and charity.

Mr. Robert Heywood, of Bolton, presided during the proceedings of the afternoon. The Rev. F. Knowles, of Park Lane, was appointed to conduct the devotional services at the next meeting of the Association, which will take place at Hindley, on the last Thursday of April in the ensuing year.

Newport Congregational Meeting.

THE Annual Meeting of the Unitarian Congregation of Newport, Isle of Wight, to commemorate the re-opening of their chapel after its enlargement, took place on Thursday, Oct. 30, when a judicious discourse was preached by the Rev. H. Squire, of Wareham, from Philippians ii. 9. In the evening upwards of ninety persons took tea together, and many interesting addresses were delivered. On a motion of thanks to Mr. T. Cooke, sen., for his services as Treasurer to the society, that gentleman presented each of the persons present with a copy of a tract which he had published for distribution on the occasion, entitled "A Plain Man's Short and Scriptural Statement of the Religious Opinions of Unitarians," which forms a valuable accompaniment to the tract by the same person, "A Plain Man's Answer to the Question, Why do you go to the Unitarian Chapel?" of which a large number of copies has been circulated. It is hoped that the harmony and Christian feeling which pervaded the meeting will answer the object proposed by it, of promoting good-will among the members of the congregation, and an enlightened zeal for the "truth as it is in Jesus." E. K.

Corporation and Test Acts.

November 7, 1828.

AT a Meeting of the Committee appointed to conduct the application to Parliament, for the repeal of the Corporation and Test Acts, held at the King's Head Tavern—Present, William Smith, Esq., M. P., in the Chair,

The Secretary reported, that the expenses incurred by this United Committee, in obtaining the glorious object for which they were appointed, had amounted to £3000, of which £2000 had been defrayed by the Deputies of the London congregations, and the remaining £1000 by the Protestant Society for the Protection of Religious Liberty.

Whereupon it was resolved—That the

cordial thanks of this United Committee be given to those excellent Societies, for the great liberality they have manifested in defraying the whole expenses of this Committee out of their respective funds.

That such resolution be published in the usual periodical publications circulated among Dissenters.

University of London.

At a Meeting of the Committee of Deputies from the several Congregations of Protestant Dissenters in and within twelve miles of London, appointed to protect their Civil Rights, held at the King's Head Tavern, in the Poultry, on Friday, the 14th day of November, 1828; William Smith, Esq., M. P., in the Chair,

Resolved—That in filling up the nominations for the ten shares in the University of London, held by this Deputation, the preference be given by the Committee in the first place to students for the ministry approved by the Committee; and that whenever there shall not be sufficient students for the ministry to receive the vacant nominations, the preference be given to the sons of Dissenting Ministers.

Applications may be made to the Secretary, Mr. Robert Winter, 16, Bedford Row.

IRELAND.

Ordination of the Rev. J. Martineau.

On Sunday, October 26, the Rev. James Martineau was ordained a pastor of the Presbyterian congregation assembling in Eustace Street, Dublin. By this society he has been recently called to the office of assistant and future successor to its venerable senior minister, the Rev. Philip Taylor, whose advanced age has induced him to retire from the active duties of a pastoral connexion prolonged through fifty-one years. It is remarkable that Mr. Taylor's predecessor and father-in-law, Dr. Weld, was the son of the preceding minister, Mr. Nathaniel Weld, and that these three generations of pastors have occupied the pulpit of Eustace Street for 146 years. As instances of ordination, according to the forms of the Presbyterian church, are of rare occurrence among the Antitrinitarian Dissenters of Ireland, the service which we are recording awakened the curiosity and, we believe, rewarded the attendance of a very large audience. After the usual introductory offices, the Rev. Joseph Hutton, second pastor of the Eustace Street society, delivered a peculiarly impressive discourse from Rom. viii. 9: "If any man have not the spirit of Christ, he is none of his." In these days of doctrinal tests, and in this land of exclusive religionists, it is as refreshing as it is rare to hear the simple principle maintained, that resemblance to Christ is the only test of the Christian; and we pity the bigotry or the insensibility of the hearer who could remain unmoved by the truth and earnestness with which the excellent preacher contrasted the mediocrity of excellence in which Christians usually rest, with the sinless perfection of the Saviour's character. The Rev. James Armstrong then addressed the congregation as the advocate of the Presbyterian church. By gathering together from the Acts and the Epistles of St. Paul the scattered hints which there occur relative to the discipline of the first Christian societies, he framed an interesting sketch of the primitive church, and pointed out its close resemblance to the Presbyterian system of government, as maintained by the Synod of Munster. He traced cursorily the history of the Irish synods, and reprobated, in terms which should make bigotry blush, the intolerant proceedings and malignant passions by which the Ulster Synod has recently been agitated and disgraced. After explaining the nature and vindicating the forms of Presbyterian ordination, he related the circumstances which had led to the present service, and, according to the usual practice, called upon the congregation to confirm their choice of their new minister by the holding up of hands. He then requested Mr. Martineau to come forward and state the views with which he entered on the Christian ministry. The address of the young minister was brief and simple, and was delivered extemporaneously from the body of the Meeting-house. The ministers present having expressed their approval of his statement, he knelt down, surrounded by them, while the Rev. P. Taylor offered up the Ordination Prayer,—a solemn and elevating supplication on behalf of the untried servant of the Lord for that aid and grace which the Father of Lights can alone confer. At one particular part of this prayer the imposition of hands took place; and at the termination of it Mr. Martineau received the right-hand of fellowship from each of his brother ministers, and a representative member of the Eustace Street society. The exhortation to the ordained minister and to his congregation on their reciprocal duties, was delivered by Rev. Dr. Drummond.

Generally, as the writings of this able man are now known to our readers, we need say no more in praise of this admirable charge than that it was as replete with sound sense, as vigorous, and as eloquent, as the published writings of the author, and, from the nature of its topics, more remarkable for moral and devotional interest. We felt in hearing it that a good man never can do himself full justice, when he appears only in the militant attitude of controversy.

We have much pleasure in announcing that the whole service will shortly appear in print.

Salford Anniversary.

THE anniversary of the opening of the Unitarian meeting-house, Green Gate, Salford, will be held on Sunday and Monday the 28th and 29th instant. The Rev. H. Montgomery, of Belfast, has engaged to preach on the occasion.

FOREIGN.

Third Report of the Executive Committee of the American Unitarian Association, read and accepted at the Annual Meeting held at Boston, May 27, 1828.

THE third annual Report, which the Executive Committee now make to the members of the American Unitarian Association will contain a brief notice of circumstances which are thought to be peculiarly interesting through their connexion with the purposes for which the Association was formed. These purposes, we would repeat, are the diffusion of religious truth and the increase of true religion. Our objects, therefore, are most effectually secured when the mind is freed from error, and the heart is sanctified by love, when the life of the soul is cherished by the influences that come from God. But of this inward experience of Christianity we do not think ourselves authorized to speak. The kingdom of God, that is within us, cometh not with observation. It is the more suitable office of those who conduct the affairs of this Association, to note the signs of the times, as they appear in the moral world, and as far as they may, to supply the wants or spread the encouragement indicated by these signs. All which the Committee will attempt at this time, is to give a sketch of their operations the past year, and to offer a few remarks grounded on a careful observation of occurrences during this period.

The experience of the last, as of the previous, year, has shewn that, for the present at least, this Association can best promote its objects by the publication of tracts. Since the last anniversary ten tracts have been printed, a less number than it was hoped would have been issued, but as great as the difficulty of obtaining such as they judged proper for the series, would permit. Of these ten, six were never before printed, four of which were written expressly for the Association, one was taken from an English publication, two others had previously had a very limited circulation, and one, though it had been widely distributed (in more than one edition), was so repeatedly inquired for, that the Committee thought themselves justified in adopting it into the number of their publications. The demand for tracts of a more elementary kind and of a yet cheaper price than those which were comprised in the first series, induced the Committee to commence a second, which they apprehend will be found to meet the exigencies of the community in these respects. The number of new tracts published within the twelve months past is 49,000, besides which new editions of five of the former tracts have been printed, to the amount of 17,000, and four Reports of the Boston Missionary, or minister at large, amounting to 5,300, and 3,000 copies of the Annual Report, making a sum total of 74,300 tracts issued within the last year. The whole number issued since the commencement of our operations is scarcely less than 143,000, none of which, it should be remembered, contain less than 12 pages, excepting two of Dr. Tuckerman's Reports, and most of them are much larger, so that the average of the whole is 26 pages, making more than three million and a half pages published by the Association. In regard to these tracts the Committee have sufficient evidence that they are valued by the community, and have been productive of great good. They will only extract one passage from a letter lately received: "There is," says the writer, "an increasing taste for reading; and I repeat it, your excellent tracts have done much to produce this, and carry comfort and conviction to the inquiring mind. Were it necessary, I could enumerate many instances of their blessed effects. Several families in my neighbourhood are furnished with the series, and in the hours of quiet and leisure they are read over and over again."

The Committee have appropriated a part of the funds to the support of Mis-

sionary labours. They have been induced to do this by repeated solicitations. It has been enjoined upon their missionaries, that they avoid measures which disturb the peace of parishes or churches, and it is believed that harmony has been promoted by the opportunity thus given to hear candid statements of our faith and hope, and by the spirit of forbearance always recommended. They have preferred to employ settled clergymen in this way for a few weeks in their respective neighbourhoods, being persuaded that they are best acquainted with the situation of the people, and would enjoy the greatest opportunities of successful access to them. In this manner they have been indebted for the services of Rev. Mr. Kay, who continues his labours in the interior of Pennsylvania, though he has removed from Northumberland to take the charge of the Unitarian society in Harrisburg; of Rev. Mr. Peirce, of Trenton, N. Y., who has preached in several towns near Utica; of Rev. Mr. Hall, of Northampton, and Rev. Mr. Bailey, of Greenfield, who have visited various places in Hampshire, Berkshire, and Franklin counties, in Massachusetts; and of Mr. Wm. A. Whitwell in Kennebec county, Maine. Their missionaries have always kept journals, which have been transmitted to the secretary and are placed on file, affording accurate information respecting the parts of the country visited. Mr. Farr was also employed to preach for some sabbaths to a society at the Factory village in Springfield, from which town a liberal subscription was received, with a request that it might be partly expended in this way.

The services of the minister to the poor in Boston have been most effectually rendered. This charity, though under the direction of the Executive Committee, is supported by the contributions of ladies in several of the Unitarian congregations of this city. The sum required for the continuance of this mission at the commencement of the second year of its existence, was cheerfully given, and no doubt is entertained, that if an individual could be found whose qualifications and circumstances so far coincided as to justify his devoting himself to this work, the requisite salary would be readily furnished from the churches in Boston. It is an object of great importance, and it is earnestly hoped that some one will be raised in the providence of God, who may assist Dr. Tuckerman in his arduous duties. At the close of his first year's labours Dr. Tuckerman said, "During the year, I have visited nearly 170 families; and my missionary visits, if I have counted them correctly, amount to about 1930. The service of the Lecture Room has been continued, and well attended; and an audience apparently more serious and attentive is not, I believe, to be found in the city. I have reason to believe that great good has resulted from this service. I have brought a number of children into our schools, who otherwise would not have been there; and, through the kindness of a few friends, I have been enabled to extend great relief and comfort to the sick and greatly suffering poor. Nor is it to my mind the least gratifying circumstance in a review of the year which closes to-day, that I have been instrumental in recovering some from intemperance, who would otherwise, probably, have fallen its victims." In a more recent Report, being the first semi-annual Report of his second year's mission, Dr. Tuckerman has sought to establish the position, that "there must be a ministry at large for the poor of cities, and the number to be employed in this ministry must be determined by the numbers in a city which cannot be brought under the pastoral charge of the ministers of its churches." In this Report he says, "In the several departments of the service of a city minister at large, I have wished and endeavoured to do my duty. Within the last six months, I have made a few more than 1300 visits. The service of the Lecture Room has been continued, and has, I think, been very useful. A subscription has lately been taken, the interest of which, as a fund, will be appropriated to the rent of a lecture room, and its incidental expenses."

Excepting incidental charges, no expenditures have been incurred during the last year but for tracts and missions. The whole amount of receipts into the treasury has been 4249 dollars, 53 cents.; the amount of payments, 2711 dol., 90 cents., leaving a balance of 1537 dol., 63 cents., of which sum 1090 dol., 52 cents. can be appropriated to the general objects of the Association, and 447 dol. 11 cents. are an unexpended balance of the subscription for the Boston mission fund.

The Executive Committee have not been unmindful of the duty which devolves on them, of maintaining a correspondence with various parts of the country. They have, particularly within

a few weeks, solicited and obtained intelligence in regard to the religious opinions and state of the people. From this correspondence they are able to speak with confidence, when they invite their friends to rejoice with them in the progress of Christian light. They are convinced that at no time was a scriptural faith more prevalent, more cordially embraced, more earnestly maintained, or more surely extending itself in this country, than at the present moment. They are satisfied that the principles of religious liberty and of Christian equality were never more highly prized, or more carefully defended. They feel themselves called upon by their situation and by their duty to others who have not the same means of ascertaining the correctness of statements frequently made, to declare, that the result of all their inquiry and observation is a belief that Unitarian doctrines are diffusing themselves, and that attempts to impose on men's consciences a faith embodied in creeds, or to deprive them of the rights which they possess as citizens and Christians, will meet with but partial, if with even a temporary, success.

They would not, however, convey the impression that they have seen nothing to lament in the religious aspect of the times. They deeply lament the spirit of unkindness which is too manifest in every denomination. They grieve that the truth must be established through strife, and that good affections, and generous sympathies, and charity, and justice even, are lost in the contention for the faith once delivered to the saints. They would remind their brethren that this warfare is not to be maintained by the carnal weapons of passion, and jealousy, and falsehood, but by the sword of the spirit, which is the word of God; and they entreat them by the gentleness and meekness of Christ to hold the truth in love, and to put away from them all bitterness and evil-speaking. They would also seize on this occasion to deepen in the minds of Unitarians the conviction, that personal religion and practical piety are vastly more important than a correct faith. Little is gained by discarding error, if selfishness and irreligion remain. To be freed from the domination of our fellow-men is a small matter, if we harbour a tyranny within us.

It has been a favourite object with the Executive Committee from the first to increase the number of auxiliaries which should be connected with this Association. It was a favourite object, because they believed that in this way alone they could ensure regular contributions to the treasury. Their persuasion on this subject has been strengthened by a longer acquaintance with its practical character. During the last year they have particularly directed their efforts to the promotion of this end. The Secretary was authorized to visit various towns, and, with the consent of the clergymen, to address the people on the subject, and to establish auxiliaries. This measure was successful. At a greater distance from Boston auxiliary associations have been instituted at the suggestion of the Committee, or by the voluntary action of individuals. A farther adoption of this means of co-operating with us is urged: it is the only method of securing permanent assistance in the prosecution of those objects for which we are united. Parish associations are considered most useful; but where circumstances render it expedient that individuals in different parishes or towns should act together, associations may be formed that shall extend over a wider space than is included within parochial lines. Direct regular communications between these auxiliaries and the General Association will be of incalculable benefit. The strength contributed to the centre will be returned to all the members, and a reciprocal intercourse be thus maintained that will most surely promote the good of the whole.

Another object that the Committee have wished to accomplish is the collection of a library, in which might be found all works, but particularly those published in America, which would throw light on the history or character of Unitarian Christianity. They desire to obtain copies of all books and pamphlets which will teach us how far our predecessors in the paths of truth and freedom went, and what obstacles they encountered; and those also from which another generation may learn what we believed, and what we were, and what we suffered. In connexion with such a library it has been thought that means should be taken for the preservation of manuscripts and documents which in any way will indicate the religious character of the times, or may be the registers of the labour and zeal of those who have maintained the simplicity of the gospel of Christ. A commencement has been made in the acquisition of both these objects; and they solicit contributions from their friends, particularly from authors, and from those who have ob-

served the progress of religious sentiment.

From the British and Foreign Unitarian Association we have received renewed expressions of sympathy; and we cannot but rejoice with them in the prospect of a partial removal of those civil disabilities which have so long been employed to depress the English Dissenter below his due rank in society. We hail the first sound of the falling shackles, though they have been worn rather as a badge of distinction than an impediment to activity. It is grateful, as it signifies a change of public sentiment; and as it is a proof that injustice and error cannot always maintain their power. We hope that we shall have yet more occasion to rejoice with our brethren who dwell in the home of our ancestors, as they obtain a full restoration of their civil and religious rights.

Among the circumstances of a domestic nature which the Committee think it incumbent on them to notice, they would draw attention to two societies which they believe will be instrumental of much good. The Young Men's Unitarian Book and Pamphlet Society was formed in this city in August, 1827, for the "gratuitous distribution of Unitarian publications of an approved character." It is intimately connected with this Association, since one article of the Constitution requires that a depository be kept at some convenient place of "such publications as shall be published by the American Unitarian Association, or recommended by them." From a recent statement made to us by the Secretary, it appears that there have been received at the depository about 5000 copies of tracts, nearly all of which have been distributed. Though this Society is now in its infancy, it promises to become an important agent in the diffusion of truth.

The Boston Sunday School Society was organized in April, 1827. It did not, however, go into full operation till some time after; and even now it deserves more encouragement than it has received. So strong is the interest which the Executive Committee feel in the establishment of Sunday Schools, that they will introduce a long extract from a communication of the Secretary of this Society: "Since the time of the annual meeting, in November last, we have been fully convinced that more attention has been given to the subject of Sunday Schools by the Unitarian community than before. Our schools have been more frequently visited by persons from a distance, who have expressed a desire to become acquainted with our modes of instruction, and who have gone away declaring their intention to establish schools in their own parishes. We have learned that some new schools have been been put in operation, and that exertions are now made to establish and revive others. We are confident that great good is effected by these schools, and that every thing which can be done to place them in the light they deserve before the Christian public will tend to increase the number of the friends of such institutions, to improve their character, and to extend their usefulness. The mode of instruction in our Sunday Schools is such, that children are soon induced to attend with interest and pleasure: they are brought to look upon religion not as something which is to diminish their pleasures and restrict them in their innocent enjoyments, but something which they can believe is designed to make them wiser, better, and happier: their minds are thus well and early prepared, by the exercises of these schools, to receive the pure doctrines of the gospel, with little liability of their falling into error, or being driven to scepticism; and it would seem, therefore, that there is no duty which Unitarians are more strongly called upon to perform than that of supporting and advancing the cause of moral and religious instruction for the young."

No want has been felt during the past year more sensibly than that occasioned by the small number of candidates for the ministry; as on the other hand no stronger proof has been or can be given of the progress of Unitarian sentiments, than the increase of churches which desire the preaching of this faith. New societies are springing up in every part of the country, and old societies are asking for a ministry that shall vindicate the simple and charitable doctrines of Unitarianism. In Maine, New Hampshire, and Massachusetts, is this remarkably apparent; and in Rhode Island also there are encouraging indications. The demand for preachers greatly exceeds the ability of the school in Cambridge, to which the Unitarian churches almost invariably look for a supply. It seems necessary that the resources of this school should be enlarged, or that some other means should be adopted to satisfy the continually growing necessities of the community.

It is pleasant to be able to express our congratulations at this time with our distant brethren. In Augusta, (Georgia,)

a church was, a few weeks since, dedicated to the worship of one God, even the Father. In Baltimore, a pastor has been happily ordained, who will watch over the flock of the Lord Jesus, that have so long been without an earthly shepherd. In Philadelphia, the Unitarian society has so increased, that the erection of a new church has become necessary, and has been commenced. In New York, a minister has been invited to take charge of the Second Congregational Church, whose labours, we have every reason to believe, will be abundantly prospered. In this city also, Unitarian Christianity retains its strength. A new society has recently been gathered; and the former churches, which embrace the doctrines signified by this name, were never more firm in their adherence to the great principles of Christianity, nor more prosperous in their condition.

Among the means by which true religion, in theory and practice, is disseminated, few are more efficacious than periodical publications. Of these, four have within the last year been commenced, which merit notice and patronage: The Unitarian Advocate, and the Christian Teacher's Manual, published in Boston, each, in its own department, fitted to be very useful; the Liberal Preacher, from Keene, (New Hampshire,) particularly valuable for its practical character; and the Unitarian, three or four numbers of which have appeared in New York.

The Committee have also noticed with pleasure, during the last year, attempts to make the English reader better acquainted with the true character of the Scriptures. Two editions of the New Testament have been issued, one containing a reprint of the common version, without the arbitrary division into chapters and verses; the other presenting the common version, with those alterations only which were necessary to make it conform to Griesbach's edition of the Greek text, and an amended punctuation. A new version of the book of Job has also been given to the public; which, it is hoped, will be followed by other as successful attempts to exhibit the meaning of the Old Testament. These are indeed but the first steps towards what we deem a most desirable result, a new translation of the whole Bible; but they inspire confidence that this result will ere long be reached.

In a review of the occurrences of the past year, and in the present appearances of the religious world, we find therefore nothing to discourage, something to sadden, but much to animate us.

We have been called, in the providence of God, to mourn the departure of two most valued disciples of Jesus. The church at Washington has been deprived of its early and indefatigable friend,* a man who was surpassed by few in constancy of faith, in practical zeal, or in visible and growing usefulness. The interests of truth, of virtue, and of justice, in this commonwealth, have lost a patron† and an ornament; one who glorified his Father in heaven by a modest, upright, holy life; in whose character were blended power and simplicity, firmness and moderation, benevolence and piety; and in whose happy death we were permitted to see the triumph of a pure and devout faith. These servants of God have gone to their reward: it is our office to bow in submission.

East-Indian Mission.

We have recently received a copy of the Report made by the Calcutta Unitarian Committee to a general meeting of the friends and supporters of Unitarian Christianity in Calcutta, held on Sunday, the 30th of December, 1827. That meeting, as our readers are aware, formed itself into a society under the denomination of the British Indian Unitarian Association. The substance of this document will be found in a note to the last published Report of the British and Foreign Unitarian Association. One or two additional extracts may, however, be interesting; as well as some parts of the Appendix, which had not been received when that Report was published, and which relate to William Roberts. It is entitled "Second Memoir respecting the Unitarian Mission in Bengal, containing a Report of the Proceedings of the Calcutta Unitarian Committee from its origin in 1821 to the end of 1827, with an Appendix, consisting of the Rules of the Committee and of the British and American Associations in co-operation with it, Extracts of Correspondence, Lists of Subscribers and Donors, and a Catalogue of the Books in the Library," and forms

---

* Rev. Robert Little, pastor of the Unitarian Church in Washington, D. C. died at Harrisburg, Penn., in July, 1827.

† Hon. Samuel Howe, of Northampton, died in Boston, January 20, 1828.

altogether a pamphlet of ninety-five pages, of which the "Memoir" occupies forty.

We insert the second division for the sake of keeping up the attention of the friends of the Indian Mission to the great importance of Mr. Adam's having a coadjutor as soon as such a measure is practicable.

"II. *Employment of a Missionary.*

"The first object accomplished by the united contributions of the English, American and Calcutta Unitarians, is the permanent engagement of a person competent to act as a *Unitarian Minister and Missionary* by devoting the chief part of his time to the business of the Committee, conducting the local and foreign correspondence, and putting into execution or superintending measures for the promotion of religion and education on the spot. The individual employed for the performance of these duties is the Reverend William Adam, whose engagement with this Committee commenced from 1st May, 1827. It has already been mentioned that the British and Foreign Unitarian Association have offered permanently to contribute for this purpose 1500 Rs. annually, and the American Society for the Promotion of Christianity in India, 600 dollars annually for ten years certain; and it is now to be added that this Committee have formed a Missionary Fund, and, from the accruing interest, have agreed permanently to contribute to the same object 125 Rs. per month, the salary derived from these different sources amounting to about 350 Rs. per month. In consideration of the inadequacy of this salary to do more than afford subsistence to a European family without providing for their future wants, it has been expressly recognized by this Committee and the British and Foreign Association that Mr. Adam is at liberty to devote a portion of his time to other than strictly religious pursuits, if they are not in the judgment of this Committee incompatible with his Ministerial and Missionary character. Even the undivided labours of only one person cannot do full justice to the combined duties of Preacher to an English congregation and Missionary to the Heathen, especially as in the present case, where a Mission is not only to be carried on, but to be begun and its very foundations to be laid, and where consequently much of his time must be occupied in subordinate and preparatory details, and where, moreover, scarcely any are to be found who can spare even a small portion of leisure from their own professional engagements to aid in those details. The Committee therefore consider a coadjutor to Mr. Adam highly desirable and indeed necessary to give efficiency to the Mission, and they earnestly hope that the exertions of the English and American Unitarians may be directed to supply this deficiency. In the mean time it has been the endeavour of the Committee, in which Mr. Adam has cordially concurred, to separate as much as possible the secular from the spiritual concerns of the Mission, to assign the care of the former exclusively to the other members of their own body, and to require from him only the appropriate and congenial duties of his station. The various sums received from England and America for Mr. Adam's personal use, before the commencement of his engagement, were placed by him at the disposal of the Committee, who have applied them to the other purposes of the Mission."

The principles on which native education is promoted by the Calcutta Committee will, we think, be read in the following statement of them with much pleasure and satisfaction:

"1. Education will never be employed by this Committee as a direct means of proselytism to Christianity: they say *direct* means; for the diffusion of education and the spread of knowledge generally they consider in a high degree, although in an *indirect* manner, friendly to the cause of Christianity. What they mean to affirm is, that, in any institution established by them or placed under their controul for the promotion of education, no one religion will be recommended more than another to the attention and favour of the pupils. To attempt to initiate the infant mind into the peculiarities of any religion or sect would they consider be unwise in any case; and in the case of Hindoos receiving education from the benevolence of Christians it would be cruel to the children, unjust, and in most instances deceptive, to the parents, and inconsistent with the spirit and genius of the Christian religion. 2. But the opposite evil must also be guarded against; for if religion and morality are not inculcated, they will not be understood or practised, any more than astronomy or navigation without being taught. They should be taught, therefore, but taught in such a way as to be consistent with perfect good faith to the parents and children, without exciting their prejudices, and without violating the principles which a judicious

parent would lay down for the religious education of his own child. For this purpose the *facts* of religion should be taught. The history of opinions in philosophy and science is one of the most interesting branches of human knowledge; and in like manner religion should be taught as a branch of general knowledge, as a department of history, the history of all religions and all sects in all ages and in all countries. Not only should the *facts* of religion be taught, but, for the sake of moral effect, the universally recognized *truths* and *obligations* of religion, the being and attributes of God, his love of virtue and hatred of vice, the personal, relative, and social duties, should be inculcated. The most bigoted idolater in India, if left to his own unbiassed impressions, and not rendered suspicious by attempts at proselytism, would not object to his children being taught the plain and undoubted facts, truths, and duties of religion. The Committee are aware that this simplification of religion to the minds of native youth would be the best preparation for their reception of Christianity when they come to mature years and judgment; but this is an advantage gained openly and fairly, in consistence with the known religious character of parents and children, and in such a way as to cherish, support, and strengthen, the best principles of human nature, instead of oppressing their intellect and obscuring their moral perceptions by indoctrinating them with distinctions and opinions which are beyond the reach of their faculties. Such are the views that are entertained by the Committee on this important subject; and they give expression to them on this occasion both because they are regarded as just in themselves and deserving to be generally acted upon, and also because it is hoped that many will be induced to give their aid to plans of education formed accordingly. What specific plans the Committee may adopt for the advancement of education will depend upon the degree of public support they receive, and the information they may be able to collect on the present state of education in this country—a subject on which the Committee hope to communicate the result of their inquiries in the next Annual Report."—Pp. 24—26.

The "Extracts from Correspondence" in the Appendix consist principally of communications from this country and America, which it is unnecessary for us to quote. The two following are the passages to which we referred in connexion with the Madras Mission:

"*Extract of a Letter from Mr. W. Roberts, dated Madras, May* 23, 1827.

"I have had the pleasure of conversing with two English missionaries, the Rev. W. Massie and the Rev. S. Saidler. On the 13th March they sent me a note desiring to converse with me on the subjects of religion. On the 14th in the morning, about ten o'clock, I went to them: our catechist, Daniel Savery Mooto, David Savery Mooto, and another man, were with me. After having inquired about my health, age, and family, at the request of the Rev. Mr. Saidler I related the history of the changes of my religious sentiments, from Heathenism to Mahometanism, and then from Trinitarianism to Unitarian Christianity. The Rev. Mr. Massie, with whom I had conversed twice before, desired a native preacher, he is called the Rev. Mr. Samuel by the natives, to read the 16th chapter in Leviticus through in Tamil, by which time there were gathered about fifteen or twenty natives, men of their persuasion. The preacher having gone through the chapter, conversation commenced. The preacher spoke in Tamil, the missionary gentlemen in English. They began with the doctrine of atonement, and said that the sacrifices for making atonements for sins under the law were types of the sacrifice and atonement made by Christ for the sins of the world under the gospel. To this I said that the sacrifices under the law were only for cleansing from ceremonial pollutions, and the sacrifice mentioned in the 16th chapter of Leviticus is an annual cleansing of the whole nation of Israelites, making them fit to appear before God in his sanctuary and worship. For the transgression of moral laws, such as these, 'Thou shalt not kill;' 'thou shalt not commit adultery;' 'thou shalt not steal,' &c., there is no sacrifice appointed except repentance and returning to duty. Moreover, the Scripture saith, Psa. li. 17, 'The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise;' and in the prophet Micah, vi. 6—8, 'Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands

of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Before I got to the end of my second quotation, they by reading Hebrews x. 4, said that the blood of bulls and goats cannot take away sin. To this I answered, that neither can the blood of a man take away sin, for they all hold that Christ suffered in his human nature only—of course his blood could not be more than the blood of a man.

"*Question.*—What is your idea concerning the person of Christ?

"*Answer.*—He is the anointed prophet, the Messiah.

"*Question.*—Do you say that he is only a man?

"*Answer.*—I do say that he is only a man by nature, but he is anointed with the Holy Spirit and power, and by his appointment he is above all men.

"*Question.*—Is he a creature?

"*Answer.*—He is a creature, though the chief of all creatures.

"They did not ask me any proofs of my assertions. I dare say that the Missionaries were pretty well aware that the proofs for my assertions would make a deep impression on their audience. One of the Missionaries having read 1 Peter ii. 24; and said that Christ did actually bear our sins: in answer to this I read Matthew viii. 17, and remarked, that here though it is said 'Himself took our infirmities and bare our sicknesses,' yet the fact was otherwise; he did not take the infirmities and sicknesses on himself, but removed them by his miraculous power; so also Christ, by his suffering, death, and resurrection, sealed his doctrine, which proclaims to us repentance, forgiveness of sins, and salvation as the free gift of God, the creator of all. If Christ did not die he could not have risen from the dead; if he did not rise from the dead, we should want the evidence of the resurrection. Now he having died and risen from the dead, all these blessings are come to us. He that died is a man, God having raised him from the dead and made him Lord and Christ, and also will judge the world by him, as is most plainly said, Acts xvii. 31; 'Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead;' and that on our part faith in the promises of the Gospel, repentance, and good works, are indispensable obligations. The Missionaries here said that the death of Christ was unnecessary to prove the doctrine of the resurrection, for the doctrine of the resurrection was already known from God's saying that he was the God of Abraham, the God of Isaac, and the God of Jacob, and that doctrine also is written in the book of Daniel. To this, I asked, whether if our Lord had not given us the key as to the former passage, Luke xx. 37, 38, we could know any thing about its teaching the doctrine of the resurrection, for before him nobody seems to have drawn such a conclusion from that passage; the latter passage in the prophet Daniel, chap. xii. 2, though it was known to some, yet it was not published as a general doctrine to the world at large. The Missionaries seemed not to pay any attention to my answers; according to them Christ died not to prove the resurrection of the dead, but to make satisfaction for the sins of the world.

"*Missionaries.*—As Christ is the mediator between God and men he must be of more than one nature; to God he must be God, to men he must be a man *Answer.*—Moses was a mediator, yet no one thinks that there was any necessity for two natures in him. *Missionaries.*—The covenant established by Moses was imperfect and was to pass away, therefore two natures were not necessary in Moses; but the covenant established by Christ is perfect and is to continue for ever, therefore Christ has two natures. *Answer.*—If the covenant established by Moses was imperfect, it was the will of God that it should be so, and no fault of Moses, yet he was a mediator. However, said I, produce your proof that there are two natures in Christ. The Rev. Mr. Massie, after reading Galatians iii. 20, 'Now a mediator is not a mediator of one, but God is one,' said that this mediator and this one God spoken of in the text in hand is Christ himself. Though the text does not say so, the rev. gentleman urged his conclusion as the true sense of the passage, and did it with a great deal of seriousness. Not being satisfied with his interpretation, I begged of him, as he had the Bible in his hand, to read 1 Timothy ii. 5. He did read it and said, That is the way that you go from one text to another I said, No; your interpretation of the former passage somewhat puzzled me, therefore I begged

d the latter passage; here you
y that God is one being, and
tor between God and men is
nan or a man with two natures,
' the man Christ Jesus,' ano-
as distinct and different from
rds can possibly express. No

, after reading Philippians ii.
l, that Christ thought it not
) be equal with God, that he
l with God and became God

To this I said, that Christ
the form of God is a clear
t he was not really God; he
ıe form of God by the miracu-
r that was given to him; this
made no use of for his own
ut suffered all the indignities
as if he had no power at all to
elf; these are all the changes
above passages speak of. For
itting to the will and pleasure
iod hath highly exalted him.
was God equal to the Father,
erpret, how could the Father
at all? They, however, did not
h attention to what I said:
hed to read the above passages,
otes on them in the Improved
of the New Testament which
h me, but they would not admit
ity.

having read John xx. 28, asked
ırist was not God, why did he
e Thomas for calling him God?
e was no occasion at all to re-
, for by those words, 'My Lord
iod,' he meant God himself,
wer had restored Christ to life
'ill the resurrection of Christ
ı to be God to Thomas, who
d, 'Except I shall see in his
print of the nails, and put my
o the print of the nails, and
hand into his side, I will not
That is, he will not believe
st was alive; and if Christ
appear to the satisfaction of
ıs he wished, it appears from
nswer to him (verse 29), that
never believe even in his re-
, and how is it possible that he
r believe him to be the immor-

this they ordered the native
to read in Tamil, John xii.
ınd the 6th chapter of Isaiah
the preacher having done so,
said that the Lord of Hosts in
cording to the Evangelist John,
and he Christ appeared and
Isaiah. Upon this I asked
them, was the Lord of Hosts put to death by the Jews? They made no reply, but smiled. The conversation lasted nearly four hours; they spoke a great deal, I spoke but little, for in general I am a very poor speaker in English. Added to this, they would hardly allow me time enough to read my proofs in full to their questions. As far as I can recollect, the above is the substance of our conversation. In the end, either thinking that I was irrecoverable to their persuasion, or wishing to discountenance me in the eyes of my countrymen, of their persuasion, that were the audience, they ordered the native preacher again to read in Tamil, Acts xxviii. 25 — 27. He having finished reading, just as I was going to observe to them that the speaker in Isaiah was not Christ, as they interpreted, but the holy spirit, they, without waiting to hear me, suddenly got up and went upon their knees to prayer. After prayer they shook hands with me. Before I took my leave, I gave into the hand of the Rev. Mr. Saidler a printed catalogue of my printed Tracts, and told him that from those tracts they will understand my views much better than they can learn from me through my bad English in a short conversation. To this he said, I think that as I do not understand the original languages, they would not criticise, or would not think it worth their while to criticise those works, or something to that purpose. Then I took my leave and came away.

"In the beginning of our conversation, while relating the history of my own conversion, I told them that the Athanasian Creed in the Book of Common Prayer had nearly set me astray, but providentially for me, by reading the Rev. Theophilus Lindsey's List of False Readings of the Scriptures and the Mistranslations of the English Bible, I was encouraged to think for myself. They told me that they themselves did not mind the Athanasian Creed, and will not speak about it.

"In a former conversation the Reverend Mr. Massie, to prove the existence of the evil being called the devil, after alleging several arguments and passages of Scripture, pointed to 2 Peter ii. 4, and Jude 6. I observed to him, if those there called angels were devils, we have nothing to fear about them, for they are bound in chains of darkness and cannot get out of their bonds to go about to do mischief. 'O yes,' he said: 'for example, I was preaching in a country place in Scotland, and a man came and disturbed us, and I

was obliged to get him put into prison: by this, though I was bound to prosecute the disturber, yet I was at liberty to go about as before.' By this I understood his idea, though not clearly, to be, that though the guilty angels were bound, yet they were at full liberty to range about and do mischief as they pleased; but his example is nothing to the purpose, for in this it was not the accused, but the accuser, that was at liberty to go about. How can this apply to the case of the fallen angels? They were not the accusers, but the accused. However, before I made any objection to his example, some persons came to visit, and I was dismissed."

"*Extract of a Letter from a Gentleman at Moelmyne, dated 13th July*, 1827.

"I have lately met with an Unitarian Christian who was one of William Roberts's people; he was originally an idolatrous Hindoo, but has been baptized, and has taken the name of Robert Mc Donald, and wears an European dress. He speaks intelligible English, and can also read it, but understands it imperfectly. He has the Tamul Version of the New Testament, with which he appears to be very familiar. His zeal certainly exceeds his knowledge, and I am sometimes afraid that he sets a greater value upon being an Unitarian than upon being a Christian. I have therefore deemed it necessary to caution him against exalting the peculiarities of a sect at the

expense o
trines of C
not to for
cepts of J
his nature
him dispo
all who a
he makes
Christian,
hist, as an
in exciting
tlemen in
ture of the
him for b
small trac
appearanc
prepossess
dier, he s
Unitarian,
suaded, d
the term,
cannot cor
related hi
some gent
ing with f
ferent tim
Wright's l
and some
have circu
have exci
others ang
I have pr
on the ma
him sever
to leave w
when I go

CORRESPONDENC

Several articles intended for insertion are unavoida
We should be glad to receive (of the corresponde
article of Review *first*.

The "Letter addressed to the Editor of one of t
has since appeared.

P. is in too warm a cue. Our pages are open to
subject.

The "Candidates" which were announced have nc
Their visit will be welcome.

We fear our Correspondent "Hypercriticus" will
ticus too.

ERRATA.

Page 680, 12 lines from the bottom, for "Sestio"
685, 6 lines from the top, for "singing" read
698, 2 lines from the bottom, and p. 700,
Charter.
757, 3 lines from the bottom, for "had assist

GENERAL INDEX

OF

SUBJECTS AND SIGNATURES.

The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same Signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

A.

A., lines by, on Secret Worship, 100—from the German of Novalis, 154. Hymn by, 367. On 2 Samuel vii. 12, 383. On the want of juvenile publications, 413
Abo Library, destruction of, 486
Acland, Sir T. D., a Letter to, reviewed, 267
Adam, Rev. W., suppression of his paper, 140. Extract from a letter of his, 637
Address to the Sons of Israel, reviewed, 782
Aikin, Miss Lucy, on Mrs. Barbauld's MSS., 55
Ainsworth, Mrs. Alice, obituary of, 135
Albigenses, on the crusades against the, 307
Aldermen, Court of, rescind order against admission of baptized Jews to the freedom of London, 287
America, academical education in, 209
American Tracts, reviewed, 625
American Unitarian Association, third report of the, 865
American Unitarianism, notices of, in the Life of Dr. Edwards, 786
Amulet, review of the, 845
Annuals for 1828, reviewed, 53. Notice of the, for 1829, 727—reviewed, 845
Arians of Ulster, poetical address to, 79. Advice to, 702
Armstrong, Mrs., obituary of, 421
Armstrong's, Rev. James, letter to his congregation, 796
Arundell, Rev. F. V. J., his visit to the Seven Churches of Asia, reviewed, 397
Aspland, Rev. R., his speech at the Test-Act Repeal dinner, 573
Astley, Miss Catharine, obituary of, 791
Athenæum, notice of the, 344
Atonement, on the, 159, 345, 489, 565, 629, 670

B.

Bampton and Hulsean Lectures, reviewed, 34, 110
Baptism, Marsom's Reply to Wright on, reviewed, 186
Baptist General Assembly, annual meeting of, 506
Barbauld, Mrs., New Year's discourse by, 2. Remarks on her MSS., 55. Discourses by, 145, 361
Beldam, Joseph, Esq., his Summary of Laws, reviewed, 264
Bells, christening of, 123
Bentley, Miss H., obituary of, 421
BEREAN, A, on Mr. Wellbeloved's Bible, 270. On the Dissenting Deputies' Society, 634
Berry, Rev. Charles, presentation of plate to, 570
Beverley, meeting of clergy at, 138
By. on Unitarian ministers, 56
Biber's Lectures on Education, reviewed, 817
Bible, Fröbeu's Commentary on the, 55
Bible controversy in Ireland, 633
Bible Societies, on, 844
Birmingham, public education in, 199
Blackmore, Mr. Thomas, obituary of, 58
Blackwood, Unitarian worship at, 489
Blasphemy, trials for, 139, 200
B. O. on the early Fathers, 55

Boardman, Mr. Frederick, obituary of, 137
Boeckh's Public Economy of Athens, reviewed, 482
Bolton District Association, meetings of, 507, 863
Bonaparte, Napoleon, character of, 766
Books, for the young, 338. Treatment of, in Italy, 746
Bouvier's Ordination Sermon, reviewed, 779
Bowring, Mr. John, on religion in Holland and Germany, 150. His Letter to Mr. Canning on the Corporation and Test Acts, reviewed, 177. His Servian Poetry and Specimens of Polish Poets, reviewed, 187. His account of the destruction of Abo Library, 486. Consolation Sought and Found, a poem, by, 667. On forms of marriage in France and Holland, and in reply to the Editor of the Gleaner, 712
Bowring, Mrs., obituary of, 862
Brighton Chapel, 268, 347
Brettell's Country Minister, reviewed, 412
Broadbent, Rev. William, obituary of, 59
Brougham, Mr., on clerical justices, 203. His Speech on Law Reform, reviewed, 339
Brunswick Theatre, accident at the, 287
B. R. D.'s obituary of the Rev. Thomas Horrox, 197
Budd on Infant Baptism, reviewed, 621
Burton, Rev. W., his Ordination Sermon, reviewed, 562
Burton, Thomas, Esq., his Diary, reviewed, 384, 466
Butler's Questions in Roman History, reviewed, 342
Buxton Chapel, services at, 577

C.

Calcutta, Unitarian mission in, 577, 637, 869
Cameron's Doctrine of the Holy Scriptures, reviewed, 781
Carolina, on the constitution of, 713
Carson, Rev. Alexander, his Reply to Drummond, reviewed, 335
Cassan on the Test Act, reviewed, 341
Cathedral, on a projected, at Liverpool, 205, 417
Catholic Association, 206
Catholic Church, the, 123
Catholic Question, debates on the, 422, 503. Opinions of Continental Protestants on, 602
Catholics and Dissenters, 585
Catholicism in Silesia and Germany, 156, 229
Chalmers', Dr, Sermon, reviewed, 49
Channing's Remarks on Buonaparte, reviewed, 340. His Sermon on the Design of Christianity, reviewed, 657
Charity, on, 492
Charity, public, in England, 677
Chatfeild, John, Esq., obituary of, 422
Chevallier, Rev. T., on the Historical Types contained in the Old Testament, reviewed, 34, 110
Child's First Grief, the, a poem, 849
Christ, reasons why he appeared to his disciples chiefly, 236. His sufferings considered, 629
Christian Teacher's Manual, reviewed, 709
Christian Tract Society, anniversary of, 504
Christianity, causes of the progress of Liberal, in New England, 301, Design of, 657
Christianity, Observations on the true Canon and Creed of, reviewed, 481
Christianus's Letter to Peel, reviewed, 411
Christmas-Box, review of the, 848
Churches, new, rates for building, 203
Church Reform, by a Churchman, reviewed, 824
Clemens on 1 John v. 7, 416
Clerical learning, on, 842
Clericus Cantabrigiensis on the doctrines of the Established Church, 127
Cobbett's History of the Reformation translated into Spanish, 208
Cogan, Rev. E., on the Atonement, 159
Coneys, Thomas, Esq., obituary of, 135
Congregation, prosecution for disturbing a, 66
Conolly, Dr., his Introductory Lecture at the University of London, reviewed, 771
Consistency, lines on, 697
Consolation Sought and Found, a poem, 667
Continent, journal of a tour on the, 679, 743, 831
Conversion, national, 782
Conybeare's Bampton Lectures for 1824, reviewed, 34, 110. His Illustrations of Saxon Poetry, reviewed, 311, 402
Cooper, Bransby, Esq., on the Tenets of the Present Day, reviewed, 409
Corporation and Test Acts. (See Test and Corporation.)
CORRESPONDENCE, 72, 144, 216, 288, 432, 512, 584, 656, 728, 800, 874

CRITICAL NOTICES. (See Review.)
Crito Cantabrigiensis, his Vindication of Porson, reviewed, 322

D.

Δ. on Fröben's Commentary on the Bible, 55
D.'s obituary of Mr. John Wood, 198
Davis, Master A. N., obituary of, 420
Devonport, Unitarian worship at, 574
Dewey's Discourses, reviewed, 627
DISCIPULUS on Mr. Wellbeloved's Translation of the Bible, 859
Dissenters and Catholics, 585
Dissenting Deputies, proceedings of the, 66. Remarks on the society, 531, 634, 712. Resolutions of, 572. Liberality of the, 863. Resolution of, respecting London University, 864
Dream of Heaven, 89
Drummond, Dr., three Replies to, on the Trinity, reviewed, 335. His Letter to Lord Mountcashell, 433. Review of his Letters, 702, 733. His letter to his congregation, 797
DYER, Mr. GEORGE, on the Welsh and Sanscrit Languages, 130

E.

E., Sonnets by, 5, 749. Review by, of Biber's Lectures on Education, 817
Earth, population of the, according to the different religious sects, 208
Eastern Unitarian Society, 431, 575
EDITOR, on the opinions of Continental Protestants on the Catholic question, 602
Education, Letters on, by Pestalozzi, reviewed, 43
Education, public, in Birmingham, 199
Eichhorn, J. G., obituary of, 135
E. J. on burning of Hindoo Widows, 368
E. K.'s account of the Southern Unitarian Fund anniversary, 795. His report of the Newport congregational meeting, 863
Elton's "Second Thoughts," on some remarks in, 674
Emmet, Thomas Addis, obituary of, 60
English, the, in France, reviewed, 563
EPISCOPUS on the choice of ministers, 193
Error, innocence of involuntary, 705
Establishments, on, 161
Evans, Rev. David, obituary of, 419
Experiment, Hamiltonian, 757

F.

Faith, on religious, 455
Fathers, early, on the, 55. Their opinions on the person of Christ, 90
Fellowship Funds, sketch of their rise and progress amongst Unitarians, 792
Foreign Quarterly Review, reviewed, 342, 782
Forget Me Not, reviewed, 845
France, state of the church and of education in, 207. Revival of Protestant churches in, 359. Account of the Reformed Churches of, 698
Franklin, Dr., his opinion of church bells, 271
Friendly Society, plan of a, 753
Friendship's Offering for 1828, reviewed, 53—for 1829, 849
Fröben's Commentary on the Bible, 55
Future State, on the locality of, 452
F. V. on the mode of choosing Dissenting ministers 132

G.

G. A. on the Atonement, 565
G. C. S. on missions to the Heathen, 298. On Paley's theological opinions, 854
Gem, review of the, 845
Genesis i. 3, lines on, 742
German theology, on, 843
Germany, Catholicism in, 156, 229. National meeting at Munich, 359. Liberty in Vienna, *ib.* Works of the Reformers to be published in, 431
Gilman's Sermon on the Introduction to the Gospel of St. John, reviewed, 687
G. L.'s obituary of Mr. John Rowland, 717
Gospel, Society for propagating the, 282
Grinfield's Nature and Extent of the Christian Dispensation, reviewed, 484
Greenwood's Sermon at the Ordination of the Rev. Warren Burton, 562. His Lives of the Twelve Apostles, reviewed, 708
G. S. on Unitarian Worship at Blackwood, 489
Guidi, M. Sylvester, antiquities collected by, 208

H.

H. on Sermons for family use, 268
Hack's, Mrs., Oriental Fragments, reviewed, 409

Hallam's Constitutional History of England, reviewed, 167, 250
Hamiltonian experiment, 757
Hampden, John, sonnet on reading the account of the disinterment of, 841
Hampstead Chapel, 637
Hartley's Rule of Life, remarks on, 293, 595
Haughton, Samuel, Esq., obituary of, 635
Hayti, Sketches of, reviewed, 51
Heathen, on missions to the, 184, 298
Heaven, a dream of, 89
Hebrews, illustrations of passages in, 376
Hemans', Mrs., Poems, reviewed, 331. Her Hymns on the Works of Nature, reviewed, 711
Herculaneum, account of, 835
Hett's, Rev. W., Sermon, reviewed, 842
H. H., lines by, 535
Hippius, Mr. J. G., obituary of, 421
HOLDEN'S, Rev. L., report of the Tenterden District Association anniversary, 719
HOLLAND, Rev. T. C., on Justin Martyr, 271. On juvenile publications, 415
Horrox, Rev. Thomas, obituary of, 197
Horton's Appeal to the University of Oxford, reviewed, 412
Hulsean and Bampton Lectures, reviewed, 110
Hurlbut's Presumptive Arguments in favour of Unitarianism, reviewed, 781
Hutton, Dr., his Sermon before the Unitarian Association, reviewed, 775
Hutton, Rev. Hugh, Sermon by, reviewed, 122
Huyshe's Vindication of 1 John v. 7, reviewed, 322

I. J.

J., Naval Ode, by, 21
J. B., lines by, on Consistency, 697. Improvisation by, after a theological discussion, 810
J. C. M. on the London University, 786
Ideler, Mr., his work on Mathematical Chronology, 209
Improvisation after a theological discussion, 810
J. E. R., lines by, 222. The Sisters, by, 530
Jews, persecution of, 68, 139. Baptized, admitted to the freedom of City of London, 287. On the conversion of, 782
J. J. T. on the spirit of sects, 801
J. L. on public education at Birmingham, 199. On Charity, 492
Intellectual vigour, essay on, 729
INTELLIGENCE, 61, 138, 199, 272, 352, 422, 494, 569, 636, 718, 792, 863
1 John v. 7, on, 416
Johnston, Edmund, Esq., obituary of, 492
Jones, Rev. Noah, chosen Pastor at Northampton, 203
Ireland, Bible controversy in, reviewed, 542, 633
Irving, Rev. E., strictures on, 417
J. T. R., lines written in a Greek Testament by, 777
Jussieu, L. P., his Simon de Nantua, reviewed, 407
Justices, clerical, observations on, 203
Juvenile Annuals, reviewed, 848
Juvenile publications, on the want of, 344, 413, 415, 491

K.

Keepsake, the, for 1828, reviewed, 53
KENRICK, Rev. George, his narrative of a residence at Naples, 22, 217, 289. His memoir of Scipio de Ricci, 439
Kent and Sussex Unitarian Association, notice of its meeting, 431. Anniversary of, 575
Kentish, Rev. John, his Sermon on the Progress of Truth, reviewed, 121
King's College, London, 632
Kirkstead, Rev. R. Wright's account of his ministry at, 234
K. L. on the commemoration of John Ray, 787

L.

Lancashire and Cheshire Unitarian Missionary Society, annual meeting of, 357. Report of, 429
Lancashire Missionary Society, annual meeting of, 281
Law, advice on entering the profession of the, 590
Law Reform, review of works on, 339
L. C. on the atonement, 670
Lee, Mr. James Martineau, obituary of, 351
Le Geyt's Observations on the Unitarian Marriage Bill, reviewed, 262
Le Mott's Manuel des Officiers de l'Etat civil, from la Tenue des Registres, reviewed, 536
Lempriere, Mr. William, obituary of, 198

ct by, 26
g Dream, a poem, 849
ronicle, notice of, 344
ızette, notice of, *ib.*
NOTICES, 69, 142, 211, 726
uvenir, reviewed, 845
athedral, 205, 417
l. J. A., memoir of, 164
nstitution for Carolina, 713
he, 687, 785
iversity, notice of, 138,
l. Letter on, reviewed,
ı the form for admission
, 786. Review of a Lec-
ivered in, 771. Dissen-
uties' resolution respect-
864

M.

net by, 229, 233. Morn-
ı, by, 310
v. T., on the opinions of
Fathers on the person of
90
nitarian mission at, 799, 871
Abbate, Gothic fragments
d by, 207
sonnet by, 841
ration in, 208
r, accident at, 287
r College, York, notice of
tion at, 431. Report of,
sitor's address to the stu-
590
Turkish, 282. Notice of, 286
Mr. JOHN, on Unitarian
ons for the young, 344
Rev. B., on the Rev. James
487
Bill, Unitarian, notices of,
138, 202, 280, 422
aw, English, sketch of, 73
on forms of, 632, 712, 714
Reply to Wright on Bap-
viewed, 186
, Mr. Meadows, obituary of, 60
, Rev. J., ordination of, 864
istin, 271
r. John, obituary of, 419
' Institutes, general in the
ands, 209
History of the Italian Re-
on, reviewed, 27, 103
of Antonio Vieyra, 98 —
J. A. Llorente, 164 — of
le Ricci, 439—of Robert
n, 513
's Indexes, &c., of the
of Rome, reviewed, 311
Merewether on the Church and the Dissenters, reviewed, 119
Methuselah, lines on, 823
Michaelis on the Burial and Resurrection of Jesus, reviewed, 337
Ministers, on the choice of, 193
Missions to the Heathen, on, 184, 298
Missionary Society, Tottenham Court Chapel, 287
M. N. T. on sermons for family use, 486
Montgomery's Pelican Island, reviewed, 394
Montgomery, Robert, his Poems reviewed, 261
Moor-Lane Meeting-house, anniversary of, 358
Morality, Christian, French Society for the diffusion of, 371
MORELL, Dr., on Brighton Chapel, 347
Mother's Love, a poem, 850
Mother, the, a sonnet 5
Mountcashell, Lord, Dr. Drummond's Letters to, 433, 702, 733
Munich, national meeting at, 359

N.

Naples, narrative of a residence at, 22, 218, 289
Natural theology, on, 769
Netherlands, works published in the, 431
New churches, rates for building, 203
New England, causes of progress of liberal Christianity in, 301
Newport congregational meeting, 863
New-Year's Gift, the, reviewed, 848
Nicol, Rev. James, defence of, and remarks on his work on Sacrifices, 487
Nightingale, the, 711
N. J.'s account of the Northampton chapel anniversary, 795
NO DEPUTY on the Deputies, 712
NON. CON., A, on King's College and the London University, 632
NONCONFORMIST, A, on the Test and Corporation Acts, 133
N. on Palfrey's Missions to the Heathens, 184. His notes on passages of Scripture, 668. His essay on intellectual vigour, 729. His review of Hett's Sermon, 842
Northampton Unitarian Chapel, anniversary of the, 795
North Eastern Unitarian Association, annual meeting of, 508
North Pole, Parry's Narrative of an Attempt to reach the, reviewed, 411
Novalis, lines from the German of, 154

O.

O. on the French Society for the diffusion of Christian Morality, 371

OBITUARY. — Abraham Solomon, Esq., M. D., 58. Mr. Thomas Blackmore, *ib.* Baron de Stael, *ib.* Rev. William Broadbent, 59. Joseph Planta, Esq., *ib.* Mr. Meadows Martineau, 60. Rev. James Scott, *ib.* Miss Helen Maria Williams, *ib.*, 136. Mr. Thomas Addis Emmet, 60. Mr. J. G. Eichhorn, 135. Mrs. Alice Ainsworth, *ib.* Thomas Coneys, Esq., *ib.* Mr. Frederic Boardman, 137. Rev. Thomas Horrox, 197. Mr. John Wood, 198. Mr. William Lempriere, *ib.* Sir J. E. Smith, 272, 347. Rev. W. Wells, D.D., 272. Mr. James Martineau Lee, 351. Miss S. Todhunter, 352. Mr. John Jackson, *ib.* Rev. David Evans, 419. Mr. John Mason, *ib.* Master A. N. Davis, 420. Mrs. Armstrong, 421. Miss Bentley, *ib.* Mr. Hippius, *ib.* Mrs. Scott, *ib.* John Chatfeild, Esq., 422. Edmund Johnston, Esq., 492. Mr. John Rowe, 567. Mrs. R. Yates, 635. S. Haughton, Esq., *ib.* Mr. John Rowland, 717. Joseph Yallowley, Esq., 788. Mrs. Paulson, 790. Miss Astley, 791. Mrs. Bowring, 862

OCCASIONAL CORRESPONDENCE, 55, 127, 193, 268, 344, 413, 486, 565, 629, 712, 765

Ode, naval, 21

O'Driscol's History of Ireland, reviewed, 173, 255

Oldbury lecture 795

Opinions of the early Fathers, 90 — of the early Christians, 195

P.

P.'s review of M'Crie's Italian Reformation, 27, 103

Paley's theological opinions, on, 854

Palfrey, Rev. J. G., on Missions to the Heathen, reviewed, 184. His speech at the American Unitarian Association, 188

Parkes's History of the Court of Chancery, reviewed, 339

Parry's, Captain, Narrative, reviewed, 411

Paulson, Mrs. Jane, obituary of, 790

Payne's Elements, &c., reviewed, 482

Peace Society, annual meeting of, 506

Personal Identity, review of a pamphlet on, 183

Pestalozzi's Letters on Early Education, reviewed, 43

Peterborough, Bishop of, review of his Charge, 243

Peters, Hugh, in America, 861

Φ on the Logos, 785

Philadelphia, Unitarianism at, 68

PHILALETHES on the Revelation, 196

Planta, Joseph, Esq., obituary of, 59

Pliny, letter of, applicable to the London University, 195

POETRY.—Sonnet, 5. Naval Ode, 22. Sonnet, 26. Address to the Synod of Ulster, 79. A Dream of Heaven, 89. Secret Worship, 102. From the German of Novalis, 154. Sonnet, 166. From Servian Poetry, 188. A little Girl to her Mother, 222. Sonnet, 229. On the Death of Mrs. M., 233. From R. Montgomery's Poem, 261. Morning Hymn for a Young Person, 310. Hymn, 367. Pollok's Course of Time, 380. Lines on 2 Samuel vii. 12, 383. The Pelican Island, 394. The Sisters, 530. Lines, 535. The Sea, 675. Consistency, 697. The Sky-lark, 711. The Nightingale, *ib.* Genesis i. 3, 742. Sonnet to a Young Minister, 749. Character of Napoleon Bonaparte, 766. Lines written in a Greek Testament presented to a Young Lady on her Birth-day, 777. Methuselah, 823. Lines, 830. The Child's First Grief, 849. Life's Young Dream, *ib.* A Mother's Love, 850

Poland, Jewish works published in, 431

Pollok's Course of Time, remarks on, 380

Pompeii, description of, 835

Porson, Professor, Vindication of, reviewed, 322

Presbytery, Scotch, a Pastoral Letter from, reviewed, 265

Priestley, Dr., on the controversial character of, 152

Proceedings of learned societies 67

Prosecution for disturbing a congregation, 66

Protestant Society, liberality of the, 863

P. S R. on the true worshipers, 861

PUBLIC AFFAIRS, 71, 143, 211, 286

Publications, juvenile, on the want of, 344, 413, 415, 491

PUBLICATIONS, NEW, select list of, 70, 143, 211, 284, 360, 432

R.

Ray, John, commemoration of, 787

Reason, on the use of, in religion, 703

Reformation, Italian History of, reviewed, 27, 103

Reformation, the new Irish, 124

ed Churches in France, 698
ers, notice of publishing
s of the, in Germany, 431
i in Holland and Germany,
-in Germany, 522
is Discourses, by a Layman,
ved, 623
is Establishments, on the
and tendency of, 12
is Liberty, remarks on, re-
d, 624
is societies, annual receipts
204
on, query on the, 196
N.—M'Crie's History of the
n Reformation, 27, 103.
Bampton and Hulsean Lec-
for 1824, 34. Chevallier
e Historical Types contained
e Old Testament, 34, 110.
lozzi's Letters on Early
ation, 43. Chalmers' Ser-
preached at the Opening of
lew Presbyterian Chapel at
it, 49. Sketches of Hayti,
The Keepsake for 1828—
lship's Offering for 1828—
s Telescope, 53. Mere-
r's Case between the Church
the Dissenters considered,
Kentish's Sermon on the
ess of Truth, 121. Hutton's
on on Co-operation, preached
elfast, 122. The Foreign
erly Review, 123, 342, 782.
ritish Critic, 124. The Test-
eporter, 126. Hallam's Con-
onal History of England, 167,
O'Driscol's History of Ire-
173, 255. The Necessity of
Corporation and Test Acts
ained, and Bowring's Letter
Right Hon. George Canning
Corporation and Test Acts,
The Doctrine of Personal
ty, 183. Palfrey's Missions
Heathen, 184. Marsom's
to Wright on Baptism, 186.
ing's Servian Popular Poetry;
lis Specimens of the Polish
, 187. Isaac Taylor's Ba-
of Criminality, 240. Bishop
terborough's Charge, 243.
gomery's Omnipresence of
city, 261. Le Geyt's Obser-
s on the Unitarian Marriage
262. Christian Remem-
er, ib. Beldam's Summary
ws affecting Protestant Dis-
s, 264. Scotch Pastoral
, 265. Letter to Sir T. D.
l on the Test Acts, 267.
eare's Illustrations of Saxon
, 311, 402. Mendham's
Indexes of the Church of Rome,
311. Taylor's Historical Proof,
317. Vindication of Porson by
Crito Cantabrigiensis, and Huyshe's
intended Publication on John v.
7, 322. Mrs. Hemans' Poems,
331. Carson's Reply to Drum-
mond, 335. Unitarianism Ex-
posed, ib. Animadversions on
Carson's Reply, ib. Michaelis on
the Resurrection, 337. The Uni-
ted States, ib. Books for the
Young, 338. Brougham's Speech
on Law Reform, 339 Parkes's
History of the Court of Chan-
cery, ib. Orders for the Regu-
lation of the Practice of Chan-
cery, ib. Channing's Remarks on
Napoleon Bonaparte, 340. Cas-
sau's Considerations on the Cor-
poration and Test Acts, 341.
Letter to the King against the
Repeal of, ib. Butler's Ques-
tions in Roman History, 342.
Weekly Reviews and Literary
Journals, 343. Diary of Thomas
Burton, Esq., 384, 466. Mont-
gomery's Pelican Island, 394.
Arundel's Visit to the Seven
Churches of Asia, 397. Simon de
Nantua, 407. Mrs. Hack's Ori-
ental Fragments, 409. Bransby
Cooper's Letter to a Clergyman,
&c., ib. Christianus to Mr. Peel
on the London University, 411.
Captain Parry's Narrative in 1827,
ib. Brettell's Country Minister,
412. Scotts' Character and Office
of Melchizedek, ib. Turner's Ser-
mon on the Unity of God, ib.
Horton's Appeal to the University
of Oxford, ib. Lord Shrewsbury's
Reasons for not taking the Test,
460. Dr. Smith's Discourses on
the Atonement, 475, 547. Ob-
servations on the True Canon and
Creed of Christianity, 481. The
Cypress Wreath, ib. Payne's Ele-
ments of Science, 482. West's
Journal of Mission to the Mo-
hawks, ib. Boeckh's Economy of
Athens, ib. Grinfield's Nature of
the Christian Dispensation, and
Thorn's Three Questions proposed
and answered, 484. Le Mott's
Parochial Registration, 536. Bible
Controversy in Ireland, 542. Rus-
sell's Sacred and Profane Histo-
ry, 553, 614. Greenwood's and
Walker's Sermons, 562. The
English in France, 563. Vaughan's
Life of Wyckliffe, 606. Budd on
Infant Baptism, 621. Religious
Discourses, by a Layman, 623.

Remarks on Religious Liberty and Nonconformity, 624. American Unitarian Tracts, 625. Dewey's Discourses, 627. Whitman's Discourses, 628. Channing's Design of Christianity, 657. Gilman's Sermon on the Introduction to St. John's Gospel, 687. Upham's Letters on the Logos, *ib.* A Sister's Gift, 694. Statistical Account of the Reformed Churches of France, 698. Dr. Drummond's Letters to Lord Monntcashell, 702, 733. Greenwood's Lives of the Twelve Apostles, 708. The Christian Teacher's Manual, 709. Mrs. Hemans's Hymns, 711. Grimshawe's Memoir of the Rev. Legh Richmond, A. M., 750. An Introductory Lecture at the London University, 771. Dr. Hutton's Sermon, 778. Bouvier's Ordination Sermon, 779. Hurlbut's Presumptive Arguments in favour of Unitarianism, 781. Cameron on the Doctrine of the Scriptures, *ib.* Address to the Sons of Israel, 782. Biber's Lectures on Education, 817. Church Reform, 824. Hett's Sermon, 842. The Gem, 845. Winter's Wreath, *ib.* Amulet, *ib.* Forget Me Not, *ib.* Literary Souvenir, *ib.* Friendship's Offering, *ib.* The Christmas-Box, 848. New-Year's Gift, *ib.* Juvenile Forget Me Not, *ib.* Juvenile Keepsake, *ib.* Rev. Sydney Smith's Sermon, 850. Valentine's Help to Latin Composition, 853

R. U.'s sketch of the English Marriage Law, 73

Richmond, Rev. Legh, A. M., Memoir of, reviewed, 750

R. M.'s questions on the atonement, 345. His renouncement of the doctrine, 629

Roberts, William, letter from, to the Rev. W. J. Fox, 799. Extract from a letter of his, 871

Robinson, Robert, on periodical publications, 193. Memoir of, 513

Rowe, Mr. John, obituary of, 567

Rowland, Mr. John, obituary of, 717

Russell's Sacred and Profane History, reviewed, 553, 614

Russian Ukase against the Jews, 68. Opinions of Christians on, 139

Rutt, Mr., on forms of marriage, 632. On Locke's Constitution for Carolina, 713. On notices of American Unitarianism in the Life of Dr. Edwards, 786

S.

Sack, Professor, on religion in Germany, 522

Salford Chapel anniversary, 139. Notice of anniversary, 865

Sanscrit and Welsh languages, 130

Scipio de Ricci, memoir of, 439

Scotch Assembly, address of the, on repeal of Corporation and Test Acts, 504

Scott, Mrs., obituary of, 421

Scott, Rev. James, obituary of, 60

Scott's Character and Office of Melchizedek, reviewed, 413

Scripture, notes on passages of, 668

Scriptures, on the neglect of the, 714

Sea, the, lines on, 675

Secret Worship, lines on, 100

Sects, on the spirit of, 801

Sermons for family use, on, 268, 486, 633, 726

Sheffield Fellowship Fund, report of the, 792

Shrewsbury, Lord, his "Reasons," &c., reviewed, 460

Silesia, Catholicism in, 156, 229

Simon de Nantua, reviewed, 407

Sismondi on St. Louis and the Crusades, 307

Sister's Gift, a, reviewed, 694

Sketches of Hayti, reviewed, 51

Sky-lark, the, 711

Smith, Dr. J. P., his Discourses, reviewed, 475, 547

Smith, Sir J. E., obituary of, 272, 347. Letter on, by Mr. E. Taylor, 418—by Philalethes, 418

Smith's, Rev. Sydney, Sermon, reviewed, 850

Society, French, for the diffusion of Christian Morality, 371

Societies, learned, proceedings of, 76

Societies, religious, annual receipts of, 204

Society for propagating the Gospel, 282

Solomon, Abraham, Esq., obituary of, 58

Somerset and Dorset Unitarian Association, 281, 357, 637

Somerset Unitarian Association, annual meeting of, 281

Sonnets, 5, 26, 166, 229, 233, 749, 841

Southern Unitarian Fund, 575, 795

South Wales Unitarian Society, 636

Spain, books prohibited in, 208

Stael, Baron de, obituary of, 58

Strand-Street (Dublin) Congregation, presentation of the Scriptures by the, to its ministers, 796

Student, A, on the opinions of the early Christians, 195

Subscriber, on the want of juvenile publications by Unitarians, 491

Sussex Unitarian Association, 203, 576, 636

T.

T. on the spirit and tendency of religious establishments, 12. Remarks by, on Pollok's Course of Time, 380
Taylor's Balance of Criminality, reviewed, 240. His Process of Historical Proof, reviewed, 317. Remarks on his Balance of Criminality, 346
TAYLOR'S, Mr. EDWARD, letter on Sir James Smith's obituary, 418
Taylor, Robert, indictment of, 67
Tenterden District Association, 719
Test-Act Reporter, reviewed, 126
Test and Corporation Acts, meeting and address on, 61. Remarks on, 133. Dissent against, in 1688, *ib.* United Committee for repeal of, 138. Two articles on, reviewed, 177. Intelligence on, 201. Letter to Sir T. D. Acland, reviewed, 267. Debates on, 272—280, 352—356, 423. Notice of, 286, 287. Cassan on, reviewed, 341. A Tory of the Old School on, *ib.* Remarks on, 426. Address of the Scotch Assembly on repeal of, 504. Act for the repeal of, 508. Dinner to celebrate repeal of, 510, 527. Defrayment of expenses incurred by the repeal, 863
Testamentary bequests to public charities, on, 676
T. F. B.'s illustration of passages in Hebrews, 376. On the atonement, 489
Thom's Questions, reviewed, 484
Time's Telescope for 1828, reviewed, 53
Tour in France, 6, 81 — on the Continent, 679, 743, 831
Transubstantiation, compared with the doctrine of the Trinity, 812
Tract Society, Christian, anniversary of, 504
Tract Society, Warwickshire, annual meeting, 512
Transylvanian Unitarians, 798
TREMLETT, Rev. J., on sermons for family use, 633
Trials for Blasphemy, 139, 200
Trinity and Transubstantiation, analogy between the doctrines of, 812
Trinity, three Treatises on the, reviewed, 335
Turkish Manifesto, 282. Notice of, 286
Turner's Sermon on the Unity of God, reviewed, 412. His address to the students of Manchester College, York, 590

U. V.

Ukase, Russian, against the Jews, 68
Ulster, Synod of, poetical address to the Arians of, 79. Report of its proceedings, 579, 637, 719. Advice to the Arians of, 702
Unitarian, on the term, 666, 785
Unitarian Association, British and Foreign, account of its third anniversary, 494. Resolution of the Book Sub Committee, 863
Unitarian Marriage Bill, notice of, 138, 202, 280, 422
Unitarian Ministers, remarks on, 56. Removals of, 67, 431
Unitarianism, at Philadelphia, 68. On the causes which oppose the spread of, 269. Notices of American, 786
United States, the, reviewed, 337
University of London. (See London University.)
Upham's Letters on the Logos, reviewed, 687
Tv on the neglect of the Scriptures, 714
V.'s poetical Address to the Arians of the Synod of Ulster, 79. Sonnet by, 166
Valentine's Help to Latin Composition, reviewed, 853
Vaughan's Life and Opinions of Wycliffe, reviewed, 606
Vesuvius, visit to, 832
V. F. F. on religious faith, 455
Vieyra, Antonio, memoir of, 98
VINDEX on Hugh Peters in America, 861

W.

W.'s obituary of Mr. William Lempriere, 198. His review of Reformed Churches in France, 698
Walker's Sermon on the Exclusive System, reviewed, 562
Walsall, opening of the Unitarian chapel at, 67
Warwickshire Tract Society, annual meeting of, 512
W. D. on the slow progress of Christian truth, 223
Weekly Review, notice of the, 344
Wellbeloved's Bible, on, 270, 859
Wells, Rev. William, D. D., obituary of, 272
Welsh and Sanscrit languages compared, 130
Western Unitarian Society, 512. Resolution of, on repeal of Corporation and Test Acts, 718
West's Mission, reviewed, 482

WHITFIELD, Rev. E., on obstacles to the spread of Unitarianism, 269
Whitman's Discourse on Regeneration, reviewed, 628
Widows, Hindoo, burning of, 368
Williams, Helen Maria, obituary of, 60, 136
Wilson's, Mrs. C. B., Poems, reviewed, 481
Winter's Wreath, review of the, 845
Wood, Mr. John, obituary of, 198
Wood, Rev. S., his journal of a tour in France, 6, 81 — on the Continent, 679, 743, 831
Worshipers, true, 861
Wright's Lecture at Alnwick, reviewed, 54
Wright's, Rev. R., ministry at Kirkstead, 234
W. T. on the controversial character of Dr. Priestley, 152. On establishments, 161. Reasons why

Ch
chi
ley
the

Y. o
aga
Yallo
Yates
York,
of
its
of,
of,
Young
YOUN
on
tion

INDEX OF NAMES.

A.

:, Rev. J. E., 627
rd, 33
romby, Mr., 176
d, Sir T. D., 267, 274, 275
, Rev. H., 357
, Rev. W., 140, , 494, 577, 637, 799, 870
s, 831
/lus, 319
, Dr., 729
, Miss Lucy, 55, 169, 850
Mr. C. R., 55
orth, Mrs. Alice, 135
mni, 446
i, Abbate, 23
ı, 107, 108
lm, 404, 405
ıder, Rev. N., 640
, 404, 405, 407, 767
Mr. R., 576
, Rev. W., 508, 863
Dr., 560
p, Mr., 468
ıso the Wise, 404
ıso VI. of Portu- 99
p, Lord, 215, , 275, 277, 510, 511
ıse, 117
ws, Dr., 463
), Michael, 748
lême, Duchess 125
ani, 831
ette Marie, 447
nus, M., 318
II., 798
as, 110
ulus, 111
le, 33, 105, 318, 802
ong, Mrs., 421
ong, Mr. John, 421
ong, Rev. James, 796, 864
Arnot, Mr., 140
Artemon, 97
Arundell, Rev. F.V.J., 397
Ashburton, Lord, 591
Ashdowne, Mr., 203, 637
Ashdowne, Rev. R., 637
Aspland, Rev. Robert, 494, 495, 497, 503, 504, 505, 506, 512, 572, 586, 636, 795
Aspland, Rev. R. B., 577
Astley, Miss C., 791
Athenæus, 318
Atkins, Alderman, 139
Auckland, Lord, 281
Audley, Major, 392
Augustine, 116, 117
Avery, Dr., 63

B.

Bache, Mr. T., 507, 569
Bacon, Lord, 714, 731, 732
Bacon, Mr. Francis, 471
Bacon, Roger, 611
Bahrdt, 526
Bailey, Rev. Mr., 866
Baines, Dr., 682
Baker, Mr. T., 507, 570
Bakewell, Rev. E., 431
Bakewell, Rev. W. J., 576
Bamfield, Mr., 389, 469
Bankes, Sir Joseph, 347
Barbauld, Mrs., 2, 55, 145, 332, 361, 383, 414, 711
Barbosa, 99, 102
Barillon, 253, 254
Baring, Mr., M. P., 510
Barnabas, 94, 114
Barnett, Rev. Mr., 639, 642, 649
Barrington, 248
Barrow, Dr., 485, 707
Barrow, Mr. J., 358
Bath and Wells, Bishop of, 355, 423, 503
Bathurst, Lord, 503
Baxter, Mr., 253
Bayle, M., 194, 802, 808
Baynes, Captain, 387, 466
Bayley, Mr. Justice, 200, 201
Beally, Mr., 569
Beard, Rev. J. R., 358, 726
Becker, 525
Bede, 405, 406, 407
Bela IV., 221
Beldam, Mr. Joseph, 264
Bell, Mr. John, 569, 570
Belsham, Rev. T., 59, 90, 195, 320, 452, 453, 481, 507, 707, 786, 800, 843
Belzoni, Mrs., 726
Bembo, Cardinal, 106
Bendini, 327
Benedict XIV., 447, 448
Bengel, 528, 669
Bengelius, 328
Bennett, Rev. A., 358
Benson, Dr., 118, 248, 329
Bentham, Jeremy, 603
Bentley, 323, 327, 328, 732
Bentley, Miss, 421
Bentley, Mr. John, 202, 421
Berceo, 404
Berkeley, Bishop, 725
Bernard, St., 104
Berri, Duchess of, 125
Berry, Rev. C., 569, 571, 795
Beveridge, Bishop, 825
Bexley, Lord, 424, 425
Beza, 589
Biber, Dr., 817
Bickham, Mr. Thomas, 202
Bicknell, Mr. E., 498
Biddle, Mr., 706, 707
Bingham, 187
Birkbeck, Dr., 281
Blackmore, Mr. Thomas 58
Blackstone, Mr. Justice, 500, 591
Blackwood, 205
Blair, Dr., 707
Blakeley, Rev. F., 640, 655, 726

Blandrata, 107, 108, 798
Blaquiere, Mr., 208
Blomfield, Bishop, 354, 416, 423, 424, 425
Blundell, Rev. Mr., 719
Boccaccio, 106, 444
Boeckh, Augustus, 482
Bodurda, Mr., 468
Bompas, Mr. Serjeant, 202
Bonaparte, 340, 766
Bond, Mr., 466, 471
Boniface, 827
Boniface VIII., 103, 105, 831
Bonner, Bishop, 173
Booth, Mr. Abraham, 520
Borville, M., 213
Bossuet, 101, 814
Boteler, Major General, 391
Botta, Carlo, 439
Boucher, Joan, 173
Bourdaloue, 707
Bourne, Mr. Sturges, 277, 287
Bouvier, Rev. B., 779
Bowen, Rev. W., 67, 636
Bowles, Rev. H., 576
Bowles, Rev. H., Jun., *ib.*
Bowring, Mr. John, 150, 177, 187, 325, 414, 486, 494, 497, 503, 504, 506, 602, 667, 712, 847
Bowring, Mrs., 862
Boyle, 814
Boys, Mr. J., 637
Boza, Cardinal, 125
Bramhale, Bishop, 463
Brandreth, Mr. J., 358
Brant, Sebastian, 56
Brennus, 745
Brent, Mr. John, 575
Breslau, Bishop of, 158
Bretschneider, Dr., 431, 526
Brettell, Rev. J., 281, 357, 412, 577
Briscoe, Colonel, 466, 468, 471
Bridaine, 101
Bristow, Rev. B., 575
Bristow, Rev. Edward, 512, 576
Broadbent, Rev. T. B., 59
Broadbent, Rev. William, *ib.*
Broadfoot, Dr., 511
Brodie, Mr., 168, 169
Broglie, Duke de, 372, 374, 375
Bronwer, P. W., 150
Brooks, Rev. James, 577
Brougham, Mr., M.P., 203, 274, 281, 339, 426, 510, 512
Brown, Dr. J. Baldwin, 66, 202
Brown, Dr. T., 482
Brown, Rev. John, 638, 642, 644
Brown, Rev. Mr., (Tobermore,) 640
Brownbill, Mr., 508
Browne, Mr., 637
Browne, Professor, 687
Browne, Rev. Mr., (Bridgewater,) 357
Brownlow, Lord, 354
Bruce, Dr., 483, 707
Bryant, Jacob, 113
Bucer, 589
Buchholz, 525
Buckingham, Mr., 140, 344
Buckland, Rev. Mr., 357, 429
Buckminster, Rev. Mr., 707
Buda, 798
Budd, Rev. H., 621
Bull, Bishop, 97, 127, 129
Bunyan, John, 492, 715
Buonarotti, 745
Busk, Mr., 197, 202
Burder, Rev. Mr., 281
Burdett, Sir Francis, 281, 422, 423, 510, 512
Burgess, Bishop, 322, 325, 326, 327, 416
Burgoine, 229
Burke, Edmund, 520, 861
Burlamagni, 592
Burnet, Bishop, 253, 825
Burton, Major, 468
Burton, Mr. Thomas, 385, 466
Burton, Rev. Warren, 562
Bute, Marquis of, 503
Butler, Dr., 485
Butler, Mr., 331
Butler, Mr. Charles, 499, 511, 593
Butler, Mr. J. O., 342
Byng, Mr., M. P., 510
Byron, Lord, 332, 381, 732

C.

Cæsar, 767
Calamy, Dr., 194, 253, 473
Calcedius, 33
Calthorpe, Lord, 356
Calvin, 29, 117, 118, 127, 173, 431, 521, 546, 589, 643, 816
Camden, 131
Cameron, Rev. John, 781
Camillus, 745
Campbell, Dr., 94, 707
Campbell, Mr. T., 332
Campbell, Rev. Mr., 637
Canning, Mr. George, 129, 215
Canute, King, 216
Canterbury, Archbp. of, 500, 503
Cappe, Mrs., 414
Cappe, Rev. Newcombe, 485
Carlisle, Rev. Mr., 579, 628, 644
Carnarvon, Earl of, 355, 423, 510, 512
Carpenter, Dr., 414, 507, 707
Carpenter, Rev. B., 576
Caraccioli, Marquess of Vico, 109
Carson, Alexander, 335
Casson, Rev. S. H., 341
Castlereagh, Lord, 500
Cavalcanti, 34
Chalmers, Dr., 49, 161 504, 599, 707, 843
Chalumeau, M. de Vérneuil, 206
Champollion, M., 207
Chandler, 248, 399
Channing, Dr., 129, 184, 340, 503, 562, 639, 657, 707, 710, 785
Charlemagne, 125, 315
Charles I., 169
Charles II., 172, 251, 253, 508, 790
Charles X., 214
Chatfeild, Mr. John, 422
Chatham, Lord, 641
Chauncey, 786
Cherrier, the Canon, 11
Chevallier, Rev. Temple, 34, 110
Chillingworth, 546, 634, 648
Chiniah, Abraham, 800
Christie, Mr. John, 497, 498, 499
Christophe, 51
Chrysostom, 668
Churchill, 732
Cicero, 131, 318, 320, 592, 745, 831, 839
Clarendon, Lord, 253
Clarke, Dr. A., 324
Clarke, Dr. Samuel, 93, 485, 706
Clarke, Mr. Abraham, 575
Clarke, Mr. Henry, 494
Clarke, Mr. T. T., 128
Clemens, 115, 328
Clement, 95, 96, 114, 318
Clement V., 106
Clement X., 99, 100

Clement XIII., 448
Clement, XIV., 442, 448
Clennell, Mr., 846
Cleopatra, 846
Clifford, Lord, 510
Coates, Mr., 786
Cobbett, Mr. William, 208
Cædmon, 405, 406, 407
Coetlogon, Rev. Mr., 193
Cogan, Rev. E., 159, 268
Coke, Lord, 182
Colchester, Lord, 503
Coleridge, Mr., 266, 847
Collins, Mr. James, 202
Collins, Mr. Richard, 507
Collinson, 350
Cologn, Archbishop of, 104
Colquhoun, Mr. J. N., 568
Comester, Peter, 403
Cominius, Pontius, 745
Conder, Mr., 513
Coneys, Mr. Thomas, 135
Conolly, Dr., 771
Constantine, Emperor, 816
Conybeare, Rev. J. J., 34, 110, 311, 402
Conybeare, Rev. W. D, 311, 402
Cooke, Mr. T., 863
Cooke, Rev. Mr., 582, 883, 726
Cooper, Colonel, 389
Cooper, Mr., 846
Cooper, Mr. Bransby, 409
Cooper, Rev. John, 795
Copernicus, 643
Corbière, M., 699
Cordell, Mr. John, 202
Corso, 442
Cosmo III, 443
Cotelier, 95
Cotton, 304
Cox, Colonel, 386
Cox, Dr., 512
Crabbe, 847
Cranmer, Archbishop, 173, 589, 824
Cree, Rev. R., 281, 357, 507
Croker, Mr. T. C., 728
Crompton, Mr. Abraham, 507
Cromwell, 250, 384, 590, 767
Cromwell, Richard, 384
Cropper, Rev. J., 358
Ctesias, 318, 319, 616
Cumberland, Bishop, 617
Cumberland, Duke of, 425
Cunningham, Allan, 727
Curran, Miss Sarah, 61
Curtius, M., 846
Cuvier, Baron, 701
Cyprian, 327

D.

Dacre, Lord, 509
Danby, Mr., 846
Dandelin, M., 216
Danforth, Mr., 846
Daniell, Mr,, 845
Dante, 27, 34, 103, 104, 105, 106, 380
Darbishire, Mr. Francis, 507
Darbishire, Mr. S. D., 431, 507
Darnley, Lord, 503
Daru, Count, 109
Darwin, Dr., 153
Davenport, Mr., 846
Davides, F., 589
Davidson, Mr, 569, 570
Davies, Dr., 130, 131
Davies, Dr. Henry, 67
Davis, A. N., 420
Davis, Mr. Thomas, 507
Davis, Rev. Benjamin, 419
Davison, Rev. Timothy, 420, 576
Davison, Rev. D, 788
Davison, Rev. P., 636
Davy, Sir Humphry, 67
Dawes, 323
Day, Mr. George, 194
Dean, Rev. Arthur, 507
Decio, Filippo, 681
Degerando, M., 373
De Lolme, M., 167
Demetrius, 555
De Moivre, 678
Denham, Mr., M. P., 512
De Potter, 439
Desmond, Earl of, 257
De Staël, 12
Dewey, Rev. O, 627
Dickens, Mr. Theodore, 577
Dill, Rev. F., 640, 642, 655
Dimock, Rev. Edward Robinson, 59
Dionysius, 318
Diodorus, *ib.*
Disbrowe, Major-General, 386, 387, 468, 470
Doddridge, Dr., 63, 814
Dodwell, 97
Dodson, Mr., 668
Dolcino, Francis, 104, 105
Dombay, 350
Doolittle, Mr., 194
D'Outrepont, M., 373, 374
Downing, Mr., 385, 388
Doyle, Bishop, 544, 545
Drummond, Dr., 335, 433, 495, 497, 546, 702, 733, 796, 864
Dryden, 732
Duckworth, Mr. William, 507
Dudley, Lord, 215
Duffield, Mr. H., 358
Dupin, M., 207
Duplock, Rev. G., 637
Durham, Bishop of, 354, 355, 424
Durham, Lord, 510
Dyer, Mr. George, 132
Dyer, Rev. J., 506
Dymond, Mr. Jonathan, 727

E.

Easthope, Mr., M. P., 511
Eastnor, Lord, 277, 426
Eaton, Mr. David, 498
Edgeworth, Miss, 848
Edward IV., 403
Edward VI., 824
Edwards, Dr., 786
Edwards, Rev. J., *ib.*
Eichhorn, J. G., 135
Elder, Rev. Mr., 637, 642, 644, 651
Eldon, Lord, 181, 352, 354, 355, 423, 424, 425, 503
Elizabeth, Queen, 168, 171, 207, 256, 257, 303, 824
Ellenborough, Lord, 355
Ellis, Mr. C., 575
Ellis, (Solicitor-General,) 386
Elton, Mr., 674
Emlyn, 335, 706, 707
Emmet, Robert, 61
Emmet, Thomas Addis, 60
Epaminondas, 768
Erasmus, 56, 107, 117, 325, 329
Ernesti, 118
Errington, Mr. G., 576
Esdaile, Mr. James, 504, 569
Esdaile, Rev. James K, 507
Estcourt, Mr., 275
Eupolemus, 555
Eusebius, 95, 96, 97, 110, 111, 112, 668
Eustathius, Archbishop, 318
Euthymius Zigabenus, 323
Evans, Rev. David, 419
Evervin, 104

F.

Facundus, 327
Falmouth, Lord, 354, 424, 503
Farell, 589
Farmer, 248
Farr, Mr., 866

Favell, Mr. Samuel, 202, 501
Fenelon, 707, 814
Fergusson, Mr., 274, 280
Ferrara, Bishop of, 103
Ferris, Mr., 581
Field, Mr., 320
Fiennes, Lord, 389
Filangieri, 450
Filson, Dr., 800
Finden, Mr., 845
Firmin, Mr., 707
Fisher, Mr., 637
Fisher, Mr. John, 497, 498
Fitz-James, Colonel, 471
Flatt, 528
Fletcher, Mr. C., 569, 570, 656
Flinder, Captain, 394
Forsyth, 748
Foscolo, 104, 105
Foster, Mr. T., 635
Fowell, Mr., 468
Fox, C. J., 246, 496, 499
Fox (Martyrologist), 546
Fox, Rev. W. J., 431, 475, 495, 498, 576, 726, 799
Foy, General, 374
Franklin, Dr., 271, 337, 338
Frederic II., 31, 32
Frederic of Arragon, 104
Frend, Mr., 128
Fröbeu, 55
Fry, Rev. Mr., 512, 576
Fulgentius, 327
Fulgenzio, Fra. 109, 517

G.

Gale, Mr. Samuel, 202
Gallileo, 643
Gallison, Mr., 710
Gardiner, Bishop, 173
Gaskell, Mr. Daniel, 507, 569
Gaskell, Rev. Mr, 431, 507, 570
Gaultier, Abbé, 407
Gellius, 318
George II., 508
George IV., 214
Gerard, 29
Gentili, 107, 108
Gerando, Baron de, 408
German, Mr., 486
Gesner, 97
Giannone, 27
Gibbon, 167, 330, 525, 592
Gibbs, Silvanus, 575
Gibson, Mr. James, 202
Gibson, Mr. Thomas, 202, 497, 500
Gifford, 738
Gilbert, Mr. Davies, M. P., 67
Gilly, Rev. J., 138
Gilman, Rev. S., 687
Gilpin Rev W. 669
Giovanni, F. da Vicenza, 31
Glassius, 118
Gloucester, Duke of, 503
Glynn, Lord-Chief-Justice, 389
Goddard, Guibon, 384
Goderich, Viscount, 214, 354, 503
Godfrey, Mr., 467
Godwin, Mr., 169, 250
Goffe, Mr., 194
Goffe, Major-General, 389, 390
Goldsmid, Mr. J. L., 423
Goldsmith, Oliver, 342
Gomez, 325
Goodall, Mr., 846
Goodenough, Dr., 348
Goodier, Rev. Mr., 11
Gordon, Mr. R., 280
Goulburne, Mr., 426
Granger, Rev. James, 632
Grattan, Mr., M. P., 510
Graves, Mr., 846
Greaves, Mr. J. P., 43
Green, Rev. H., 358
Greenwood, Mrs. Alice, 507
Greenwood, Rev. F. W. P., 562, 708
Gregory, Nazienzen, 323
Gregory, St., 685
Grey, Lord, 257, 356, 423
Gribaldi, 107, 108
Griesbach, 318, 327, 625
Grimshawe, Rev. T. S., 750
Grinfield, Rev. E. W., 484
Grossteste, Bishop, 609, 611
Grotius, 118, 547, 592, 731, 843
Grove, Mr., 470
Grundy, Mr. Joshua, 571
Guadagni, 443
Guest, Mr., M. P., 511
Guidi, M. Sylvester, 208
Guildford, Lord, 503
Guizot, M., 274
Gunning, Dr, 253
Gurney, Mr. W. B, 202

H.

Hack, M., 409
Haddington, Lord, 503
Hale, Lord, 251
Hale, Mr. William, 202
Hales, Dr., 327, 555, 620
Hallam, Mr. H., 167, 250
Hall, Mr., 867
Hall, Mrs. S. C., 728
Hall, Rev. Mr. 866
Hall, Rev. Robert, 187, 513, 657
Hamilton, Mr., 757
Hampden, 841
Hanbury, Mr. Benjamin, 292
Hancock, Dr., 506
Hankey, Mr. T. A., 632, 786
Hankey, Mr. W. Alers, 202, 786
Hannibal, 591
Harewood, Lord, 354
Harding, Rev. Mr., 494, 497
Hargrave, Mr., 251
Hargrave, Mr., 65
Hargreaves, Rev. James, 506
Harper, Rev. Mr., ib.
Harrington, 557
Harris, 592
Harris, Mr. Solomon, 419
Harris, Rev. George, 431, 508, 575
Harrowby, Earl of, 355
Hart, Mr. Samuel, 498
Hartley, 153, 293, 595
Hartley, Mr., 398
Hartmann, M., 486
Harvey, Mr. W. W., 51
Harvey, Mr. D. W., M. P., 280, 511
Hassar, Dr., 486
Haselrigge, Sir Arthur, 471, 472, 474
Hastings, Marquis of, 368
Hatsel, Captain, 389
Haughton, Mr. S., 635
Havell, Mr., 845
Hawes, Dr., 421
Hawkes, Mr. H., 507, 569, 656
Hawkes, Rev. Edward, 358, 569, 577, 793
Hawkes, Rev. James, 795
Haydon, Mr., 846
Heaviside, Mr. George, 507
Hedley, Mr., ib.
Heineccius, 592
Hemans, Mrs., 331, 383, 711, 847, 849
Henry II, 174
Henry VII., 390, 500
Henry VIII., 500, 824, 825
Herbault, M., 10
Herder, 526
Heribert, Archbishop, 29
Hermas, 94
Hermogenes, 318
Herodotus, 317, 318, 319, 399, 561, 620

Herport, Mr., 469
Herries, Mr., 214, 215, 216
Hess, 528
Hesychius, 318
Hett, Rev. W., 842
Hey, Dr., 328
Heywood, Mr. Robert, 863
Heywood, Rev. E., 790
Heywood, Rev. O., *ib.*
Hicks, Elias, 68
Higgins, Mr., 130, 131
Higginson, Mr. Edwd., 507, 570
Higginson, Rev. Edward, 577
Highland, Mr., 388, 392, 469
Hilary, 117
Hill, Mr. Serjeant, 65
Hincks, Rev. J., 569, 577
Hippius, Mr. J. G., 421
Hoadley, Dr., 63, 707
Hobhouse, Mr., M. P., 281, 511
Hofland, Mrs., 848, 849
Hogg, Rev. John, 640
Holcroft, Mr. Villiers, 140
Holden, Rev. L., 719
Holland, Colonel, 389, 392, 467, 468
Holland, Lord, 138, 202, 353, 354, 356, 423, 424, 425, 426, 496, 510, 511, 585, 718, 719
Holland, Rev. T. C., 271, 415
Holmes, Dr., 507, 861
Holtham, Mr., 637
Homer, 112, 131
Hood, Mr. Thomas, 727
Hopkins, Dr., 786
Horace, 195, 736, 738, 777, 831, 850
Hornby, Mr., 497, 498
Horne, Hartwell, 327
Horrox, Rev. Thomas, 197
Horsey, Rev. John, 59, 414
Horsfield, Rev. F., 794
Horsfield, Rev. T. W., 203, 357, 637
Horsley, Dr., 90, 92, 93, 129, 195, 322
Hort, Mr. C. D., 507, 569
Horton, Right Hon. Wilmot, 512
Horward, Mr., 489
Hotham, Mr., 203
Howard, Lord, 255
Howard, Major General, 388
Howarth, Rev. Franklin, 577
Howe, Hon. S., 869
Howe, Lord, 354
Howick, Lord, 510
Howse, H. E., Jun., 281
Hulse, Rev. John, 34
Humboldt, Alex. Von, 359
Hume, 167, 169, 302, 341, 525, 808
Hume, Mr, M. P., 510
Hunter, Mr. R., 414, 487
Huntingford, Dr., 330, 416
Hurd, Bishop, 669
Hurlbut, Mr., 781
Huskisson, Right Hon. William, 202, 214, 215, 274
Hutton, Rev. Dr., 242, 494, 495, 498, 507, 707, 778, 795
Hutton, Rev. Hugh, 122, 281, 513, 576
Hutton, Rev. Joseph, 864
Huyshe, Mr., 330

I. J.

Jackson, 555
Jackson, Mr. Jabez, 498
Jackson, Mr. John, 352
Jacomb, Rev. Thomas, 570
James I., 168, 207
James II., 172, 181, 255, 258, 825
James, Rev. John, 636
Januarius, St., 221, 222
Jay, Mons., 7
Ideler, Mr., 209
Jebb, Dr., 501, 517, 858
Jenkins, Dr., 419
Jewell, Bishop, 546
Ignatius, 94
Inglis, Sir R., 273
Inguanzo, M., 208
Johns, Mr., 349
John IV. of Portugal 99
Johnson, Dr., 313, 453, 731, 732
Johnson, Mr., 569
Johnston, Mr. Ebenezer, 498
Johnston, Mr. Edmund, 492
Johnstone, Rev. Mr., 569, 646, 722
Jolarte, (Widow,) 221
Jones, Dr. John, 416, 419, 757
Jones, Rev. D., 636
Jones, Rev. E., 576
Jones, Rev. Jeremiah, 248
Jones, Rev. Noah, 203
Jones, Sir William, 545, 731
Jortin, 94, 248
Ippoliti, (Bishop of Pistoia,) 443, 446
Irenæus, 96, 114, 187
Jerome, 116, 117, 330
Irving, Rev. Edward, 265, 417, 504, 739
Joseph II., 227, 447
Josephus, 318, 403, 554, 555, 620
Isocrates, 319
Ivimey, Rev. Mr., 586, 786
Julian, (Emperor,) 318
Julin, M. John, 486
Jussieu, M. L P., 407
Justinian, 592
Justin Martyr, 95, 96, 114
Ivo Narbonensis, 31
Juvenal, 738

K.

Kay, Mr. Samuel, 507
Kay, Rev. Mr., 866
Kaye, Dr., 55
Kell, Rev. E., 575, 795
Kell, Rev. Robert, 431, 575
Kelsey, Major-General, 390
Kenrick, Rev. George, 22, 217, 289, 451
Kenrick, Rev. John, 637, 795
Kentish, Rev. John, 67, 121, 507, 569, 576, 726
Kenyon, Lord, 181, 425
Ketley, Mr., 507
King, Archbishop, 127
Kippis, Dr., 732
King, Lord, 510
Kleuker, 528
Klotz, Dr., 158
Knapp, 528
Knowles, Rev. F., 863
Knox, John, 342, 589

L.

Laertius, Diogenes, 318
Lafosse, M. Partarrieu, 372
Lamb, Mr. C., 847
Lambert, 173
Lambert, Lord, 386, 392, 393, 470
Lambrechts, Comte, 373, 375
Lanfranco, 834
Lansdowne, Marquis of, 175, 202, 352, 355, 425, 503
Lardner, Dr., 94, 95, 96, 248, 266, 707, 843
Lasteyrie, Comte de, 374
Latham, Rev. Mr., 494, 576

Latimer, Bishop, 173
Laud, Archbishop, 169, 463
Lauderdale, Earl of, 356
Law, Dr., 248, 517, 858
Lawless, Mr., 174
Lawrence, Dr., 463
Lawrence, (Lord President,) 308
Leake, Colonel, 399, 400
Leclerc, 95, 118
Lee, Mr., (Boston,) 508
Lee, Mr. James Martineau, 351
Lee, Mr. Roger, 202
Lee, Rev. Mr., 569
Le Geyt, Rev. Philip, 262
Leibnitz, 814
Leicester, Earl of, 254
Leinster, Duke of, 281
Le Keux, Mr., 846
Leland, Dr., 174, 248
Lempriere, Mr. William, 198
Lenthall, (Master of the Rolls,) 389
Leofric, Bishop, 407
Leo X., 325
Leo XII., 221
Leo XIII., 229
Leopold, (Grand Duke,) 443, 449
Leopold I., 798
Leopold, Peter, 447, 450
Leslie, Mr., 846
Lessebroth, M., 431
Lessing, 526
Lethbridge, Sir T., 129, 275
Lewis, Mr., 607
Liancourt, Duke de la Rochefoucauld, 371, 372
Lichtenstein, Professor, 359
Lightfoot, Dr., 194
Liguori, Alfonso Maria de, 221
Lincoln, Bishop of, 354
Lindsey, Rev. Mr., 90, 93, 94, 419, 517, 706, 786, 873
Lingard, Dr., 312
Linnæus, 349
Little, Rev. R., 869
Liutbert, Archbishop, 316
Livy, 592
Llandaff, Bishop of, 355, 423, 424, 425
Llorenti, M. J. A., 164, 208, 371
Locke, 183, 189, 266, 306, 546, 547, 590, 593, 634, 648, 713, 731, 843
Longinus, 318
Louis, (le Debonnair,) 315
Louis, (the Germanic,) 316
Lousada, Mr. J. B., 281
Lowth, 248
Lucas, Mr. Charles, 375
Lucian, 97, 318
Luckcock, Mr., 676
Lushington, Mr. C., 140, 141
Luther, 29, 108, 117, 228, 302, 431, 546, 612, 643, 589, 860
Lyndhurst (Lord Chancellor) 424, 503
Lyra, Nicholas de, 55, 117
Lysias, 319
Lyttelton, 593

M.

Macauley, Mrs., 250, 281
Mace, Mr. John, 719
Macguire, Rev. Mr., 436, 438, 542
Maculloch, Rev. Mr, 639
Madge, Rev. T., 90, 98, 195, 495, 498
Madocks, Mr., 65
Magee, Dr., 463, 487, 489, 546, 567
Mai, l' Abbate, 207
Maimbourg, (Jesuit,) 436
Maimonides, 477
Malmesbury, Earl of, 354
Manners, Lord, 503
Mansfield, Lord, 354, 591, 594
Marcellinus, 318
Mardon, Mr. J., 193, 345, 491
Mardon, Rev. B., 489, 498, 504, 505, 506, 633
Markham, Colonel, 393
Markland, 668
Marsden, Mr. Robert, 506
Marsh, Bishop, 37, 40, 94, 95, 112, 243, 317, 331, 460, 478, 626, 842
Marsom, John, 186
Marten, Mr. R. H., 202
Martin, Mr. John, 845, 846
Martineau, Mr. Meadows, 60
Martineau, Mr. Peter, 507
Martineau, Mr. P. M., 351
Martineau, Rev. J., 507, 864
Martin, Justin, 94 271
Martin, Rev. Samuel, 344
Martini, (Archbishop of Florence,) 448, 451
Márton, Agoston, 798
Martyn, Missionary, 185
Mascarenhas, Don Ferdinand, 98
Mascres, Baron, 633
Mason, Mr., 507
Mason, Mr. John, 419
Massie, Rev. W., 871
Massillon, 707
Maurice, Mr. Mortimer, 507, 570
Maurice, Rev. M., ib.
Mayhew, Dr., 288
Maynard, Serjeant, 472
M'Crie, Dr. T., 27, 103
M'Donald, Robert, 874
Means, Mr. J. C, 344
Melancthon, 33, 117, 229, 431, 546, 589, 816
Melito 96
Melville, Lord, 354
Melville, Rev. Mr., 576
Mendham, Rev. Joseph, 311
Mepham, 827
Merewether, Rev. F., 119
Michaelis, 94, 337
Mill, Dr., 328
Millar, Professor, 167
Mills, 328
Miller, Mr., 845
Miltiades, 96
Milton, 189, 191, 306, 546, 547, 574, 648, 714, 732, 787, 801, 832
Milton, Lord, 274, 275, 276
Mitchell, Mr., 846
Mitchelson, Rev. J., 795
Mitford, Miss, 847, 849
Molnos, 798
Monck, Mr., M. P., 511
Montgomery, Mr., 66
Montgomery, Mr. Jas., 262, 394
Montgomery, Mr. R., 261
Montgomery, Rev. Mr., 583, 637, 643, 702, 719, 721, 726, 865
Montlosier, M., 779
Mooto, Daniel Savery, 871
Mooto, David S., 800, 871
Morgan, Lady, 219
Morgan, Rev. Mr., 829
Morell, Rev. Dr., 203, 347, 637, 758
Morell, Rev. Mr., 579, 647
Morton, Dr., 60
Mosheim, 94, 815
Motley, Rev. Joseph, 351
Mottershed, Rev. J., 194
Mountcashell, Lord, 426, 433, 438, 546, 702, 733
Moyle, 97
Mudge, Zachariah, 731
Müller, C. O., 484
Munich, Archbishop of, 158
Munn, Mr. Joseph, 575
Muratori, 31, 103, 105
Murillo, Mr., 846

N.

Nayler, James, 384, 386, 387, 389, 391, 392, 393
Neale, Henry, 727
Nelson, Rev. Mr., 726
Nepos, Cornelius, 318
Nettervill, Mr. J. E., 498
Newcastle, Duke of, 354
Newcome, Archbishop, 152, 493
Newport, Sir John, 510
Newton, Sir Isaac, 306, 330, 418, 547, 648, 732
Nicholas III., 103
Nicholas, Mr. 728
Nicholson, Mr. S., 507
Nicol, Rev. James, 487, 633
Noble, Rev. Mr., 118
Norfolk, Duke of, 281
Novalis, 154
Nugent, Lord, 274, 510, 512

O.

Oates, Mr., 569
Odescalchi, Cardinal, 221
O'Driscol, John, 173, 255
Œcumenius, 323
Ogden, Dr., 519
Olfrid, 316
Oliver, Rev. G., 727
Opie, Mrs, 849
Origen, 112, 115, 116, 117, 318, 323
Orme, Rev. William, 203
Ormond, Lord, 258
Osius, 33
Otho, 827
Othobon, *ib.*
Ovid, 124

P.

Pack, Sir Christopher, 392
Paget, Mr., 569
Paget, Mr. Thomas, 571
Paleario, 107
Paley, Archdeacon, 160, 248, 329, 517, 843, 854
Palfrey, Rev. J. G., 184, 188, 298
Palmer, Mr. F., M. P., 510
Palmerston, Lord, 275
Paris, M., 31
Parkes, Mr. Joseph, 339
Parkes, Mr. S., 861
Parma, John of, 103
Parnell, Sir H., 510
Parr, Dr., 248, 320, 731, 843
Parry, Captain, 338, 411
Parsons, Dr., 326
Pascal, 128, 814
Paterson, Rev. A., 67
Paterson, Rev. David, 54
Patrick, Bishop, 825
Paulson, Mrs., 790
Paulus, Professor, 151, 602, 712
Paulus, Samosatensis, 96, 97
Pausanias, 318
Payne, Mr., 719
Payne, Rev. George, 482
Pearce, Rev. S., 63
Pearson, Bishop, 95, 96
Peetham, 827
Pecchio, Count, 569
Peel, Mr. Secretary, 274, 275, 279, 280, 287, 353, 411, 423, 426
Peirce, Rev. Mr., 866
Penn, William, 590
Pepys, Mr., 251
Perceval, Mr., 423
Perrot, Sir John, 257
Pestalozzi, 43, 408, 817, 819
Petavius, 556
Peters, Hugh, 861
Petrarch, 106
Petrus de Vineis, 33
Pett, Mr. Samuel, 498
Pewtress, Mr. Thos., 202
Philip II. 326
Phillimore, Dr., 511
Phillips, Mr. Mark, 507
Phillips, Mr. Nathaniel R., 507, 570
Phillips, Mr. Robert, 506, 507, 570
Phillips, Rev. Dr., 494, 577
Philpot, Mr., 604
Philo, 112, 113, 114, 115, 555
Philp, Mr., (of Lincoln,) 508
Philp, Mr. J., 415
Phipps, General, 511
Photius, 318
Pickering, Sir Gilbert, 386, 388
Pierce, 248
Piper, Rev. H. H., 358
Pindar, 319, 507, 577
Pitt, Mr., 329, 461, 639
Pius VI., 443, 446, 448, 449, 831
Pius VII., 227, 450, *ib.*
Planck, 528
Planta, Mr. Joseph, 59
Plato, 33, 105
Pliny, 195, 320, 592, 806
Plunkett, Lord, 503
Plutarch, 318
Pococke, 400
Pollok, Rev. Robert, 386
Pompey, 745
Pomponazzo, 106
Pope, 732
Pope, Rev. Mr., 436, 542, 546, 634
Porphyry, 37
Porson, Professor, 322, 323, 328, 329, 416, 732
Porter, Rev. Mr., (Ireland,) 637, 726
Porter, Rev. Mr., (Liverpool,) 635
Porter, Rev. Mr., (London,) 502
Powell, Dr., 128, 129
Pozzo, Count Dal, 156
Price, Dr., 128, 152, 189, 501, 520, 639, 707, 861
Prideaux, 553
Priestley, Dr., 90, 92, 93, 94, 95, 96, 97, 128, 152, 189, 195, 293, 322, 336, 414, 418, 500, 501, 519, 520, 522, 706, 707, 714, 732
Pringle, Mr. Thomas, 728
Probert, Rev. William, 507
Procopius, 318
Ptolemy, 111
Puffendorff, 592
Pougilupo, Armanno, 103
Purefoy, Colonel, 871
Pusey, Rev. E. P., 522
Pye, Mr., 846
Pythagoras, 105

Q.

Quintilian, 319
Quintilla, 197

R.

Ragland, Rev. J., 507, 863
Raleigh, Sir Walter, 257
Rammohun Roy, 578, 637, 707
Rankin, Mr. Francis J., 507, 570
Raphael, 854
Ray, Mr. John, 350, 787
Raynal, Abbé, 100
Redesdale, Lord, 354, 426, 503
Rees, Dr. A., 349, 501
Rees, Dr. Thos., 489, 494 495, 497, 503, 636
Rees, Rev. J., 287

Rees, Rev. Josiah, 419
Reeve, Mr. Robert, 348
Reimarus, 525
Reynolds, Sir John, 391
Rhodes, Mr., 468
Ricci, 229
Ricci, Lorenzo de, 440, 442
Ricci, P. F., 440
Ricci, Scipio de, 439, 440
Rice, Mr. Spring, 512
Richardson, 320
Richmond, Mr. C., 494, 497, 502, 632
Richmond, Mr. N., 755
Richmond, Mr. W., *ib.*
Richmond, Rev. Legh, 750
Ridley, Sir M. W., 280
Rippon, Rev. Dr. John, 61, 520
Robberds, Rev. J. G., 357, 507, 577, 726
Roberts, William, 494, 869
Roberts, Theophilus, 799
Robertson, Dr., 707
Robertson, Rev. Mr., 706
Robins, Rev. Thomas, 59
Robinson, Mr., (Bury,) 576
Robinson, Mr. Thos., 507
Robinson, Rev. Robert, 193, 487, 501, 513, 633
Rochefoucauld, Duc de la, 58, 407
Roden, Lord, 424
Romney, Mr., 846
Roscoe, Mr., 107, 728, 849, 850
Rose, Rev. H., 522, 843
Roseberry, Earl of, 354
Rosetti, 105
Rossmore, Lord, 144
Rouse, Mr., 392, 470
Rowe, Mr. John, 512, 567
Rowe, Rev. John, *ib.*
Rowland, Mr. John, 717
Rowntree, Mr., 569
Ruccellai, (Senator,) 447
Rushworth, 169
Russell, Lord John, 138, 202, 272, 275, 277, 341, 426, 496, 510, 511, 718, 719
Russell, Rev. Dr., 553, 614
Rutt, Mr., J. T., 384, 495, 632, 712, 714, 787

S.

Sabatier 326
Sack, Professor, 522
Sadoleto, 107
Saidler, Rev. S., 871
Saintes, M., 779
Sallust, 592, 835
Salvi, (Ex-Jesuit,) 450
Salvini, Anton. Maria, 441
Sanderson, Mr. T. B. W. 358
Sarpi, Fra. Paoli, 109
Sasfield, 259
Scargill, Rev. Mr., 508
Scarlett, Sir James, 200
Schelling, 526, 528
Schleiermacher, 121, 526
Schöman, 484
Schott, 528
Schwarz, *ib.*
Scott, Mr., 472
Scott, Mrs. Sophia, 421
Scott, Rev. James, 60, 67
Scott, Rev. Russell, 412, 421, 795
Scott, Sir Walter, 343, 623, 846, 848
Scymnus, (of Chios,) 318
Secarelli, 104
Selby, Rev. Mr., 508
Semler, Dr., 95, 118, 328, 526, 843
Sempore, M., 208
Seneca, 801, 809
Seniore, Laudolfo, 29
Serrati, 447
Servetus, 108, 173, 589
Shaftesbury, Earl of, 714
Sharp, Bishop, 825
Shenton, Mr., 846
Shepherd, Rev. Wm., 139
Sherlock, Bishop, 127, 129, 485, 734
Shipley, Bishop, 248, 654
Shore, Mr. Samuel, 507
Shrewsbury, Earl of, 460
Shuckford, Dr., 553, 556
Sibthorpe, Dr., 349, 350
Sicklemore, Mr., 471
Sidney, Algernon, 253, 254
Simpson, Mr., 591
Simpson, Mr. J. W., 571
Sismondi, M., 307
Sixtus, 328
Skey, Rev. George, 489
Skippon, Major-General, 385, 387
Smallbroke, Bishop, 328
Smallfield, Mr. G., 505
Smethurst, Rev. Rt., 577
Smith, Aaron, 255
Smith, Dr., 398
Smith, Dr. John Pye, 475, 506, 547, 565
Smith, Mr. Abel, 511
Smith, Mr. John, M.P., 138, 202, 214, 273, 281, 282, 341, 496, 511, 718
Smith, Mr. W., M.P., 202, 422, 426, 497, 498, 499, 511, 718, 786, 795, 863, 864
Smith, Rev. Sydney, 850
Smith, Sir James Edward, 272, 347, 418, 502, 503, 787
Socini, the, 108
Socinus, 97, 128, 589, 703
Solomon, Abr., M.D., 58
Somaglia, Cardinal della, 221
Soulier, Rev. A., 698
Southey, Dr., 173, 343, 461, 604
Spagnoletto, 834
Sparrow, Bishop, 437
Spencer, 257, 478
Spinoza, 808
Spooner, Rev. Mr., 216
Squier, Rev. J. O., 358, 506
Squire, Rev. H., 507, 570, 795, 863
Stael, Baron De, 58, 371, 374
Stafford, Lord, 510, 511
Stanhope, Col. Leicester, 368
Stanhope, Lord, 354
Starke, Mrs., 686, 836
Steinbart, 526
Stephen, (of Bysantium,) 318
Stephens, R., 322, 330, 331
Stevens, Mr., 637
Stevens, Rev. W., 203, 575, 765
Stewart, Dr., 755
Stewart, Dugald, 153, 154, 293, 729
Stewart, Rev. Mr., 431
Stewart, Rev. R., 720
Stewdel, 528
Stillingfleet, 547, 825
Stobæus, 318
Storch, Professor, 486
Storr, 528
Stourton, Lord, 510, 511
Strabo, 318
Strafforde, Earl of, 170
Strickland, Lord, 386, 388, 389, 466
Strickland, Sir Wm., 393, 468
Stuart, 592
Stunica, 325
Sturch, Mr., 501
Suidas, 318
Sumner, Dr, 546
Surridge, Mr. Richard, 498, 503, 795
Sussex, Duke of, 429, 503, 510, 511

Süsskind, 528
Sviatoslaf, 782
Swallow, Mr. G. W., 507
Swift, 732
Sydenham, Colonel, 389, 393, 469, 470
Sykes, Dr., 34, 118, 548, 567
Szabo, 798
Szasz, *ib.*

T.

Tacitus, Cornelius, 195, 692
Tagart, Rev. E., 498, 576, 636
Talbot, Mr. Geo., Jun., 576
Talbot, Rev. Mr., 507, 575
Taliesin, 130, 131, 132
Talmast, General, 259
Taplin, Rev. James, 719
Tate, Rev. Mr., 507
Tatham, Dr., 416
Tatian, 96
Tayler, Rev. J., 726
Tayler, Rev. J. J., 431, 507, 726
Taylor, Bishop, 485, 707, 804, 853
Taylor, Dr., (Norwich,) 707, 781, 843
Taylor, Miss E., 850
Taylor, Mr. Edgar, 202, 494, 495, 497
Taylor, Mr. Edward, 418, 495, 498, 503, 576
Taylor, Mr. Henry, 493
Taylor, Mr. John, 349, 503
Taylor, Mr. Richard, 66, 202, 495, 498
Taylor, Mr. R. M., 507, 570
Taylor, Rev. Isaac, 240, 317, 346
Taylor, Rev. Philip, 864
Taylor, Robert, 67, 214
Teggin, Rev. Mr., 357
Templer, Major, 471
Tengstrom, Dr., 486
Tenterden, Lord, 355
Tertullian, 116, 187, 327
Teschemacher, Mr. E. F., 498
Thacher, Rev. S. C., 626
Theocritus, 131
Theodore of Mopsuestia, 116
Theodoret, 187
Theodotus, 96
Thibaud de Vernon, 403
Thierry, A., 19
Thom, Rev. Dr., 484
Thomson, Dr., 792
Thuanus, 27
Thucydides, 318, 319
Thurlow, Lord, 591
Thurtell, 336
Tibullus, 124
Tindal, 525
Tillotson, Archbishop, 461, 485, 707, 825
Todhunter, Miss S., 352
Toland, 525
Tollner, 526
Tomline, Dr., 330, 416
Toms, Rev. S. S., 576
Tougenhold, M., 431
Toup, 323
Tournefort, 350
Towers, Dr., 254, 501
Travis, Archdeacon, 322, 326, 329
Triephon, 97
Tuam, Archbishop of, 503
Tuckerman, Dr., 637, 865
Turgot, M., 804
Turner, Mr., 846
Turner, Rev. H., 792
Turner, Rev. W., 197, 412, 507, 569, 590, 726
Tyrwhitt, 323, 517

U. V.

Uphilas, 314
Upham, Rev. C. W., 687, 785
Usher, 95, 556
Valentine, Rev. C. P., 67, 637, 853
Vattel, 592
Vaughan, Rev. R., 606
Vergerio, 109
Victor, 95, 96
Vieyra, Antonio, 98
Vigilius, Tapsensis, 325
Vincent, Mr., 468
Vinet, M., 375
Visconti, Duke of Milan, 106
Visdomini Cortigiani, M., 443
Vladimir, 782
Voltaire, 320

W.

Waithman, Mr. Alderman, 510
Wakefield, Rev. G., 707, 714, 843
Walker, Rev. George, 64
Walker, Rev. James, 562
Walker, Rev. S., 357, 508
Wallace, Rev. J. C., 203, 347, 637, 795
Wallace, Rev. R., 726
Waller, Mr., 389
Wallis, Dr., 734
Warburton, Bishop, 35, 546, 732
Warburton, Mr., M.P., 281, 282
Wardlaw, Dr., 485
Ware, Rev. Dr., 562
Warren, Mr. J., 357, 846
Warrender, Sir G., 276
Washington, General, 338, 767
Waterland, 129, 546
Watson, Bishop, 329, 843
Watts, Dr., 711
Watts, Mrs. A. A., 728
Wawne, Rev. G. B., 507
Waymouth, Mr. H., 202, 512
Wegscheider, 526
Weld, Dr., 864
Weld, Mr. N., *ib.*
Wellbeloved, Rev. C., 93, 270, 414, 726, 859
Wellesley, Marquis of, 503
Wellington, Duke of, 202, 215, 354, 356, 422, 423, 425, 503
Wells, Rev. Dr., 272
Wellwood, Sir Harry Moncrief, 65
Wentworth, Mr., 168
Wesley, Rev. J., 677
West, Mr., 467, 468
West, Rev. John, 482
Westenza, Mr., M.P., 511
Wetstein, 37, 328
Whalley, Judge Advocate, 391
Whalley, M. General, 468
Whish, Rev. Mr., 409
Whiston, 128, 706, 707
Whitby, 478
White, Mr. John, 575
White, Rev. B., 727
Whitfield, Rev. E., 269, 281, 357, 637
Whitgrave, Captain, 472
Whitlock, Lord, 386, 390, 467
Whitman, Rev. B., 628
Whitwell, Mr. W. A., 866
Wickliffe, 322, 606, 843
Widdrington, Speaker, 391
Wight, Dr., 800
Wilberforce, Mr., 752
Wilbraham, Mr., 273
Wilks, Mr. John, 66, 202
William III., 181, 255, 282, 825
Williams, Dr., 265, 539
Williams, Mr., 468

Williams, Mr. Edward, 130, 131, 132
Williams, Mrs. Helen Maria, 60, 136
Williams, Roger, 590
Wilmot, Sir Eardley, 199
Wilson, Mrs. Barry Cornwell, 481
Wilson, Rev. E., 858
Wilson, Sir R., M. P., 510
Winchelsea, Lord, 354, 356, 424, 425, 503
Winter, Admiral, 257
Winter, Dr., 511
Winter, Mr. R., 864
Wolstan, Bishop of Winchester, 405
Wood, Alderman, M.P., 281, 511
Wood, Mr. George William, 507, 569
Wood, Mr. John, 198
Wood, Mr. J., M P., 511
Wood, Rev. S., 6, 81, 679, 831
Wordsworth, Mr., 45
Worsley, Rev. Israel, 288, 575
Worthington, Mr. E., 570
Worthington, Rev. Hugh, *ib.*
Wrangham, Archdeacon, 93, 844
Wreford, Mr. Henry, 507, 569
Wreford, Rev. J. R., 67, 507, 576
Wright, Dr., 639, 646, 722
Wright, Mr. F. B., 358
Wright, Mr. John, 54
Wright, Rev. Richard, 186, 234, 414, 415, 508, 707
Wurm, C. F., 602
Wynne, Mr., 280
Wyse, Mr., 206

X.

Xenophon, 1
Ximenes, Cardinal, 3

Y.

Yallowley, Mr., 7
Yates, Mrs. R., 6
York, Archbishop of, 3
Young, Mr., 495, 6

Z.

Zanzi, J. B., 4
Zapolya, Prince, 7
Zephyrinus, 5
Zuinglius, 6
Zwingle, 108, 4

A

TABLE OF TEXTS OF SCRIPTURE,

QUOTED OR EXPLAINED.

Genesis	i. 3,	742	Isaiah	ix. 6	668
	i. 27	689		xliv. 24	786
	v. 27	823		xlvi. 9	*ib.*
	xv. 6	689		liii. 10	345
	xvii.	39	Jeremiah	vii. 21	479
	xxiv. 12, 27, 48	264		viii. 7	704
	xxviii. 17	67	Micah	vi. 5—9	795
Exodus	iii. 2	692	Daniel	xii. 1	196
	vi. 30	39	Zephaniah	i. 18	133
	xxiii. 35, 38	689	Wisdom	xviii. 24	111
	xxiv. 16, 17	692	Matthew	iii. 1—3	795
	xxxiii. 14, 15	*ib.*		v. 17	623
Leviticus	x. 11—13	476, 480		vii. 24—27	795
	xii. 3	39		xii. 9	863
	xix. 23	*ib.*		xii. 40	41
Numbers	vi. 24—26	290		xiii. 39, 40	544
	xiv. 9	689		xv. 16	704
Deuteron.	x. 16	38		xvi. 18	544
	xviii. 15	42		23	668
	xix. 4—6	705		xxii. 21, 37, 40	7
	xxx. 6	38		xxvi. 38, 39	630
2 Samuel	vii. 12	383		xxviii. 20	544
	xxiv.	559	Mark	iv. 26—29	575
	xxiv. 14	705		viii. 21	704
1 Kings	vi. 1	556		ix. 24	795
2 Kings	xviii. 4	38	Luke	ii. 52	688
1 Chron.	xxi.	559		iii. 14	361
2 Chron.	vi. 20, 21	692		xii. 32	357
Job	iii.	630		48	705
	vi. 1—4	*ib.*		xvii. 20, 21	121
Psalm	vi.	*ib.*		20, 25	125
	xxii.	*ib.*		xxii. 44	630
	xxvi. 8	67		xxiii. 34	705
	xxxiii. 6	689		xxiv. 26	570, *ib.*
	xliv. 23	100		27, 44	114
	xlv.	378	John	i.	687
	lxiii. 19	117		iv. 23	637
	lxix.	630		i. 14	570
	lxxxviii.	*ib.*		18	723
	cii.	379, *ib.*		vi.	41
	cv. 19	689		62	129
Ecclesiastes	v. 1	67		xii. 27	630
	vii. 10	203		iii. 13	41
Isaiah	i. 3	704		xiv. 9	575
	i. 18	*ib.*		11, 12	506
	viii. 20	412		xvii. 3	786
	ix. 5	668		20, 21	682

John xx. 11—18 337
xxii. 22, 23 544
Acts v. 3 723
vii. 37 42
viii. 37 647
x. 28 795
xiv. 15—17 570
xvii. 11 795
xxvi. 28 668
Romans iv. 7, 8 345
v. 11 673
vi. 23 576
v. 14 41
viii. 9 864
33, 34 345
xiv. 8 422
1 Cor. i. 17 187
21 725
iv. 1—5 778
iv. 45 494
13 ..... 636, 637
x. 6, 11 41
xi. 17 82
20 63
29 ..... *ib.*
xv. 24 544
xvi. 17, 18 122
2 Cor. iv. 7 507
v. 8 669
19 673
21 345
ix. 2 575
xi. 23—28 631
Galatians i. 7 639
iv. 24 ..... 36, 37, 111
Ephesians ii. 20 544
iv. 3 117
Ephesians iv. 6 735
32 673
Philipp. i. 27 719
ii. 9 863
12 674
Colossians ii. 9 129
16 41
1 Thess. v. 19 357
21 434
2 Thess. iii. 1 691
1 Timothy i. 13 705
ii. 6 692
2 Timothy i. 7 659
ii. 9 691
Titus i. 3 692
Hebrews i. 1—2 67
ii. 10 345
v. 7 630
ix. 10 187
x. 1 41
xi. 1 478
4 59
7 514
xiii. 8 669
xiii. 22 844
James i. 20 49
1 Peter i. 8, 9 455
iii. 15 436
2 Peter ii. 2 576
17—19 734
1 John i. 1 691
iv. 647
v. 7 322
Jude 9 196
Rev. xiv. 5 145
xxi. 14 544

G. SMALLFIELD, PRINTER, HACKNEY.

AUG 29 1935